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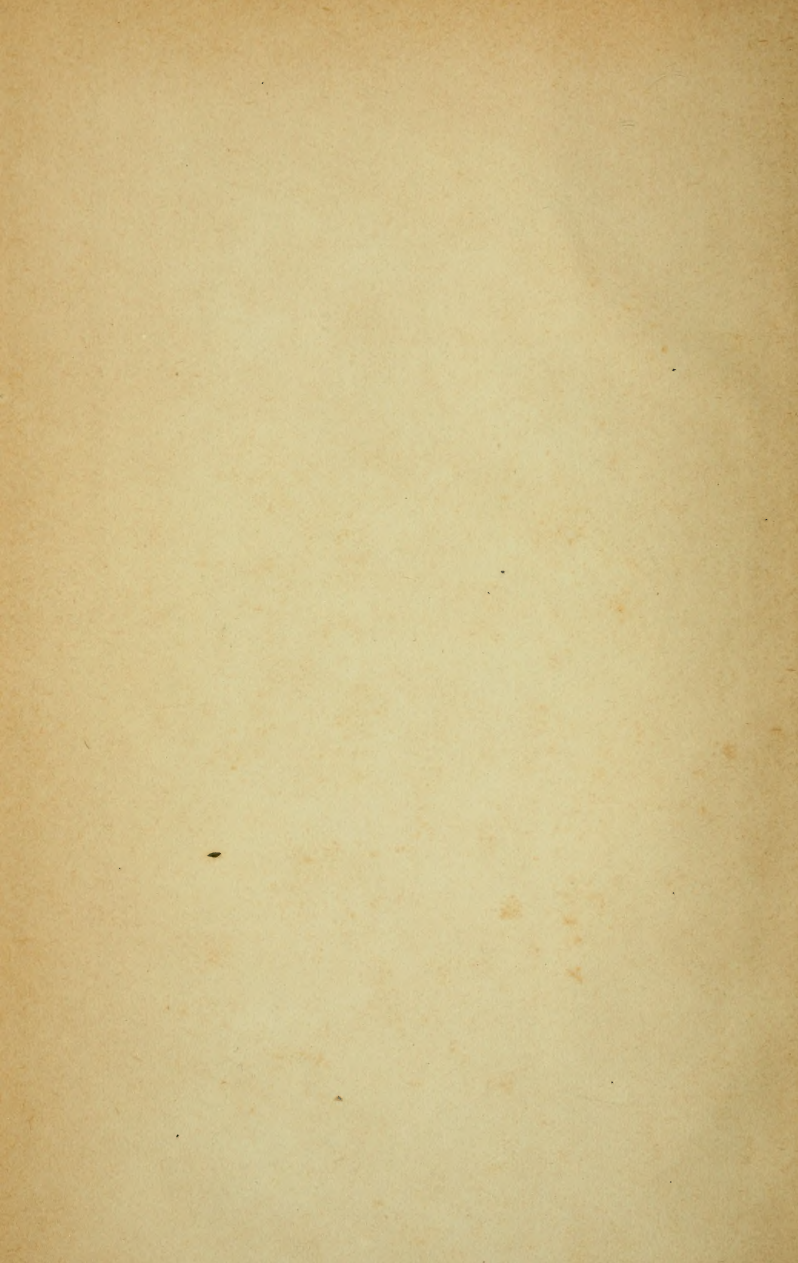
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NEW TESTAMENT STUDY.

ESSENTIALS
OF
NEW TESTAMENT STUDY :

INTENDED AS A

Companion to the New Testament,

AND EMBRACING

AN INTRODUCTORY ACCOUNT OF THE NEW TESTAMENT ; A RESUMÉ
AND HARMONY OF GOSPEL HISTORY ; TABLES OF WEIGHT, MEASURE,
AND CHRONOLOGY ; A DICTIONARY OF HARD WORDS AND PHRASES ;
AN EXPLANATION OF OBSOLETE AND ARCHAIC WORDS ; A BIOGRA-
PHICAL AND GEOGRAPHICAL DICTIONARY ; AND A TABLE OF OLD
TESTAMENT QUOTATIONS :

TOGETHER WITH MAPS AND PLANS, ETC.

BY

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‘As concerning all I have translated or otherwise written, I beseech all men to read it for that purpose I wrote it, even to bring them to the knowledge of the Scripture. And as far as the Scripture approveth it, so far to allow it; and if in any place the Word of God disallow it, there to refuse it.’

WILLIAM TYNDALE, 1534.



CONTENTS.

SECTION I.

INTRODUCTORY.

	PAGE
<i>A.</i> The Greek Text of the New Testament	1
<i>B.</i> The English Authorised Version	4
<i>C.</i> The order of the Books of the New Testament	5
<i>D.</i> The origin of the first three Gospels	6
<i>E.</i> Introductions to each book of the New Testament	
St. Matthew and his writings	6
St. Mark "	9
St. Luke "	12
St. John "	17
St. Paul "	27
Epistle of St. James	43
St. Peter and his writings	44
Epistle of St. Jude	52

SECTION II.

SKETCH OF THE GOSPEL HISTORY.

CHAPTER

I. From the birth of Jesus Christ, B.C. 5, to his being found in the Temple, March, A.D. 9	54
II. From the Baptism to the unnamed feast at Jerusalem	61
III. The Galilæan ministry, from the appearance of Jesus at Nazareth to the feeding of the 5,000	67
IV. The Galilæan ministry, from our Lord's departure to Syro-Phœnicia to his departure for the Feast of Tabernacles	80
V. From our Lord's departure for the Feast of Tabernacles to the end of the Feast of Dedication	86
VI. From the commencement of the final journey to Jerusalem to Thursday, 14th Nisan, A.D. 30	92
VII. From the Last Supper to the Ascension of Jesus Christ	98

SECTION III.

TABLES.

	PAGE
1. Chronological Summary of Gospel History	118
2. Chronology of the Acts	127
3. Tables of Length	128
„ Liquid Measure	128
„ Dry Measure	129
„ Weight	129
„ Money	129
„ Greek and Roman Money	130
Other Measures	130
Table of Time	130

SECTION IV.

DICTIONARY OF DIFFICULTIES.

1. Words and phrases requiring explanation, but not being proper names	132
2. Obsolete and Archaic Words used in the Authorised Version	264

SECTION V.

DICTIONARY OF BIOGRAPHY AND GEOGRAPHY	273
---	-----

Appendix I. List of Passages from the Old Testament, quoted in the New Testament	515
--	-----

Appendix II. On reading and writing Greek and Hebrew	538
--	-----

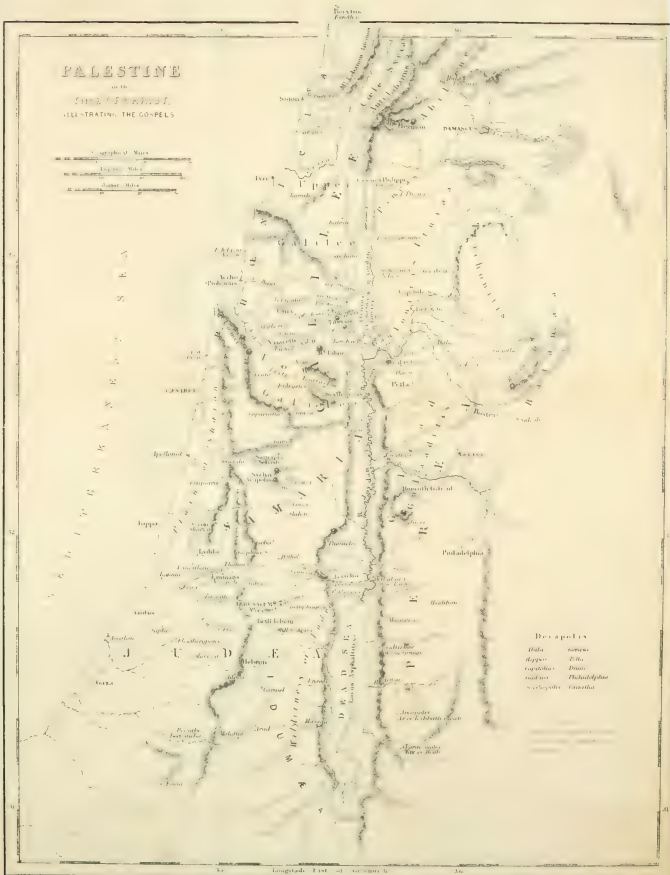
LIST OF MAPS AND PLANS.

Palestine in the time of Christ	<i>to face</i>	1
Map Illustrating the Travels of St. Paul	„	27
Ancient Jerusalem	„	376
The Sea of Galilee		79
The Kidron Valley		376

PALESTINE

as in
THE GOSPELS
ILLUSTRATING THE GOSPELS

Topography of Water
 Legend: Sea Level
 Elevation: 1000 Feet
 Contour Lines



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ESSENTIALS

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NEW TESTAMENT STUDY.

SECTION I.

INTRODUCTORY.

A. THE GREEK TEXT OF THE NEW TESTAMENT.

1. **The Textus Receptus, or Received Text.**—Our Authorised English Version of the New Testament was made from a Greek text prepared originally by Erasmus, and revised by Robert Stephens, a Parisian printer, and Theodore Beza, an eminent French Calvinist. Erasmus published his first edition in 1516, and his fifth edition, with which Stephens' is almost identical, in 1537. Theodore Beza's first edition was published in 1565.

In his first edition Erasmus only used such MSS. as he found at Basle, where he was then residing. In his fourth edition he availed himself of what is known as the *Complutensian Polyglot* (so called from Alcalá, or *Complutum*, in Spain, where it was printed, under the direction of Cardinal Ximenes, in 1514, although not published until 1522). From what MSS. the Complutensian Polyglot was formed is not known. Theodore Beza used also a MS. known as the *Codex Bezae*, now in the Cambridge University Library. It contains the four Gospels and Acts in Greek and Latin, and is generally supposed to be of the fifth or sixth century. He also used the *Codex Claromontanus*, an uncial MS. of the sixth century, containing the Pauline Epistles in Greek and Latin. This MS. is now in the National Library at Paris.

Our Received Text may, therefore, be regarded as principally

formed from the *Codex Bezae*, the *Codex Claromontanus*, and the unknown MSS. used by Erasmus and the editors of the Complutensian Polyglot.

The corrections which the possession of more trustworthy MSS. and the diligence of subsequent editors require to be made in the *Textus Receptus* are, as might be expected, very numerous. But it is only in comparatively few places that they really affect the sense of a passage, or the doctrine deducible therefrom. A few of the important passages thus needing correction are—

John v. 4, should be . *probably omitted.*

John viii. 3-11 „ . *probably omitted.*

Acts viii. 37 „ . *omitted.*

Acts xx. 28, may be . ‘the church of the Lord,’ *and not*
‘the church of God,’ but the preponderance favours the latter.

1 Tim. iii. 16 „ . ‘of godliness, who was manifest,’ *and not*
‘of godliness: God was manifest.’

1 John v. 7, 8, should be ‘For there are three that bear record
[in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth,] the spirit and the water and the blood: and these three agree in one.’ *Omit the words in brackets.*

The canonical character of the passage Mark xvi. 9-20, which has been much disputed, has been lately ably demonstrated by Mr. Burgon. Whether it was written by St. Mark is doubtful. Neither the Vatican nor Sinaitic MSS. contain it.

2. **Principal Existing Original MSS.**—Four MSS. may now be chiefly relied on for the formation of an accurate text.

(1) The *Sinaitic Codex*, indicated by (ξ), was discovered by Tischendorf at the Convent of St. Catherine, on Mount Sinai, in 1844, and was obtained for the Emperor of Russia in 1859. It is an uncial MS. (i.e. written in capital letters) in four columns to a page, and contains both Old and New Testaments, the latter perfect, as well as the Epistle of Barnabas and part of ‘The Shepherd’ of Hermas. Tischendorf considers that it is one of fifty copies of the Scriptures which the Emperor Constantine directed to be made

in 331 for Byzantium. It has since been published, and the Authorised English Version, with corrections made by its assistance, has been published at a low rate by Tauchnitz of Leipsic. The MS. itself is at St. Petersburg.

(2) The *Vatican Codex* (B) contains the Old Testament (wanting a large portion of Genesis and the Psalms), and the New Testament (deficient by Heb. x. 14—end, Timothy, Titus, Philemon, and Rev.) with the Epistle of Clement to the Corinthians. It is uncial, written on vellum, three columns to a page, and is regarded as of about the same age as the Sinaitic Codex. An edition of it was published by Cardinal Mai in 1858, but this is considered unreliable. This MS. is in the Vatican library at Rome.

(3). The *Alexandrine Codex* (A) is now in the British Museum, having been sent as a present to Charles I. in 1628 by Cyrillus Lucaris, Patriarch of Constantinople. It contains the Old and New Testaments and the Epistle of Clement to the Corinthians. It is uncial, written on parchment, with two columns to a page. Matt. i. 1—xxv. 6, John vi. 50—vii. 52, and 2 Cor. iv. 13—xii. 6, are wanting in it. It is generally considered to have been written in Egypt about the middle of the fifth century. It has been published in facsimile, N. T. 1786, O. T. 1819.

(4) The *Codex Ephræmi* (C) is preserved in the National Library at Paris. This MS. is what is called a palimpsest, i.e. a manuscript which has been used twice over; the earlier writing having either faded or been removed so as to permit a second use of the vellum or parchment. The second writing in this case is in cursive or small letters, and contains the works of Ephrem the Syrian. Underneath this cursive writing is found an uncial writing, containing about two-thirds of the Old and New Testaments. This MS. was probably written at Alexandria, in the fifth century, and is regarded as of very high critical value. It was published by Tischendorf in 1843.

Besides these four principal MSS., others may be named, with the letters by which they are generally indicated.

Probable Date.

Codex Bezae (D) Latter end of the fifth century.

Codex Dublinensis (Z) A palimpsest, of the sixth century.

Codex Purpureus or Cottonianus (I) . A fragment, of the sixth century.

B. THE ENGLISH AUTHORISED VERSION.

During the latter part of Queen Elizabeth's reign, two rival English bibles existed. The former of these, which Mr. Westcott describes as at that time 'the household bible of the English-speaking nations,'¹ is commonly known as the *Genevan Bible*. It appeared at Geneva in 1557, with an introductory epistle by Calvin, and was the work of the Protestant English exiles who resided there, amongst whom Calvin's son-in-law, W. Whittingham, was conspicuous. It was divided into verses² and sections, and was rendered more attractive by a marginal commentary. The bible read in the churches, however, was not the Genevan Bible, but a bible known as *The Bishops' Bible*. This version was commenced in 1563, and concluded in 1568, under the guidance of Archbishop Parker. There is some uncertainty as to the persons by whom the revision was actually effected, but eight of the revisers who can be identified were bishops, and from them the book derives its name. This bible was founded on the *Great Bible*, set forth by Archbishop Cranmer in 1540, which was the work of Miles Coverdale, afterwards Bishop of Exeter. Bishop Coverdale's translation was originally made 'out of Dutch (German) and Latin,' but had been compared with the original languages. But previous to the work of Coverdale, William Tyndale had translated into English the New Testament, and portions of the Old Testament, and had published a revised edition of his New Testament (the first volume of Holy Scripture printed in England) in 1536, under the patronage of Anne Boleyn. John de Wycliffe, also, so early as 1384, had issued an English Bible in MS., translated from the Latin Vulgate.

The superior popularity of the Genevan Bible over the Bishops' Bible was one important cause of our present Authorised Version. The mistakes and shortcomings of the Bishops' Bible were naturally much noticed, and accordingly the subject of a new translation was considered at the Hampton Court Conference, at the beginning of the reign of James I., in 1604. By July of the same year the king had matured his scheme for a revision, and had selected fifty-four persons to whom to entrust a new translation. But difficulties arose, and the work was not seriously undertaken until 1607. In

¹ *History of the English Bible*, p. 121.

² Division into verses first appeared in Stephens' Greek Testament of 1551. The division into chapters was made by Cardinal Hugo in the thirteenth century.

that year forty-seven translators (divided into six companies, two of which met at Westminster, two at Cambridge, and two at Oxford) commenced the revision. The Scriptures were thus divided among the companies: 1. Gen.—2 Kings. 2. 1 Chron.—Eccl. 3. Isaiah—Malachi. 4. The Apocrypha. 5. Four Gospels and Apocalypse. 6. Romans—Jude. A code of instructions was drawn up for their guidance, among the provisions of which the following may be noted:—

1. The Bishops' Bible to be followed, and as little altered as necessary.
3. The old ecclesiastical words to be kept—viz. the word *church* not to be translated *congregation*, &c.
6. No marginal notes to be affixed, but only for the explanation of the Hebrew or Greek words.
9. Any book having been finished by one company, to be sent to the rest for consideration.

The work, according to the preface, occupied 'twice seven times seventy-two days and more' (about two years and nine months), and appeared from the press of R. Barker in 1611. It is the Bible now read as *The Authorised Version* (A. V.).

While these words are being written, a new Revision of the English Bible is being undertaken by two companies of learned and pious men, appointed by the Convocation of Canterbury, but also approved of by the Convocation of York.

C. THE ORDER OF THE BOOKS OF THE NEW TESTAMENT.

The present order of the books is very ancient, but is not the order of the principal MSS. These are—

Vatican, Alexandrine, and Ephræmi.

Sinaitic.

- | | |
|-------------------------------|-------------------------------|
| 1. Gospels. | 1. Gospels. |
| 2. Acts. | 2. Pauline Epistles with Heb. |
| 3. Catholic Epistles. | following 2 Thess. |
| 4. Pauline Epistles with Heb. | 3. Acts. |
| between 2 Thess. and | 4. Catholic Epistles. |
| 1 Tim. | 5. Apocalypse. |
| 5. Apocalypse. | |

The chronological order in which the books were written is more difficult to determine, and is treated of under each book.

D. THE ORIGIN OF THE FIRST THREE GOSPELS.

The second chapter of Mr. Westcott's 'Introduction to the Study of the Gospels' is devoted to showing that the three first Gospels arose from a common oral source. 'This oral Gospel,' according to the same learned writer, 'as far as it can be traced in the Acts and Epistles, centered in the crowning facts of the Passion and the Resurrection, while the earlier ministry of the Lord was regarded chiefly in relation to its final issue.' Dean Alford had already anticipated this view. He says (Prolegomena, i. 3), 'I believe that the Apostles, in virtue not merely of their having been eye and ear witnesses of the Evangelic history, but especially of their office, gave to the various churches their testimony in a narrative of facts This common substratum of Apostolic teaching—never formally adopted by all, but subject to all the varieties of diction and arrangement, addition and omission, incident to transmission through many individual minds, and into many different localities—I believe to have been the original source of the common part of our three Gospels.'

E. INTRODUCTIONS TO EACH BOOK OF THE NEW TESTAMENT.

ST. MATTHEW AND HIS WRITINGS.

1. **St. Matthew's Life.**—Of St. Matthew (*Ματθαῖος*, but better *Μαθθαῖος*, *Matthæus*) himself very little is known. He was a publican, or collector of taxes, at Capernaum in Galilee, and was probably of good means, as he made a feast for our Lord, at which many persons were present. He was employed in the duties of his office when our Lord called him, and is recorded to have at once 'left all and followed him' (Matt. ix. 9, 10; Mark ii. 14, 15; Luke v. 27-29). Up to the time of his call he was named Levi the son of Alphæus, and the name Matthew (= Theodore = the gift of God?) appears to have been a surname, as Peter was. From the name of his father, which was the same as that of James the Less, he has been regarded by some as the brother of James, but the names of James and Matthew nowhere appear in such conjunction as to lend any support to this supposition. When our Lord appointed an apostolate, Matthew became one of the Twelve, and his name appears regularly in the lists with that of Thomas. But nothing whatever is recorded of him as distinguished from the other Apostles. Eusebius states that he preached fifteen years in Judæa, and then, having delivered his Gospel to

his Jewish converts, went to other nations. Clemens of Alexandria states that he was of the ascetic school; and many other traditions are handed down respecting him, but nothing is certainly known of his after history.

2. **St. Matthew's Gospel.**—*Language.* The universal tradition of the early Church declares that Hebrew or Syro-Chaldaic (i.e. the vernacular of Palestine in our Lord's time) was the original language of this Gospel, but by whom or when it was translated into Greek is entirely undetermined. Alford, who takes this view, supports it with the authority of eighteen eminent modern critics; Archbishop Thomson, on the other hand, produces as many for an opposite opinion, that the original language was Greek. His own arguments in the main amount to three: (1) That the quotations from the O. T., which, when occurring in the narrative, are taken from the Hebrew text, and when occurring in the discourses or conversations are taken from the Septuagint, are dealt with in too free a manner for a mere translator; (2) That there was certainly a heretical 'Gospel of the Hebrews,'¹ which was probably mistaken for the original of St. Matthew's Gospel; (3) That the original Hebrew Gospel has never been seen by anyone who speaks of it.

Date and Place of Writing. From xxvii. 8 ('that field was called The field of Blood *unto this day*'), and xxviii. 15 ('this saying is commonly reported among the Jews *unto this day*'), it appears that some time elapsed between the death of our Lord (A.D. 30) and the publication of this Gospel. On the other hand, the siege and capture of Jerusalem (A.D. 70) had not taken place. Early testimony varies. Irenæus says that the Gospel was written while Peter and Paul were preaching at Rome (A.D. 61-65?); Eusebius (as above) and Nicephorus, fifteen years after the Ascension, i.e. A.D. 45; others in A.D. 38, and others at the time of the stoning of Stephen (A.D. 36?). But it is universally agreed that it was the *earliest* of the Gospels, and the absence of explanatory clauses as to Jewish usages indicates that it was composed for the use of Jews, if not actually in Palestine itself.

Design. The primary design of St. Matthew is to exhibit Jesus as the Jewish Messiah. To this end he commences his Gospel, in Jewish fashion, by tracing the genealogy of our Lord through David to Abraham, continually points to the fulfilment of pro-

¹ In Westcott's *Introduction to the Study of the Gospels*, App. D, the remaining fragments of this Gospel, as found in Jerome's translation, are given at length. In the same place fragments of other apocryphal gospels are exhibited.

phcey, and uses the phrase 'kingdom of heaven'—a phrase current amongst Rabbinical writers to designate the kingdom of Messiah. At the same time, St. Matthew is careful to show that the blessings of Messiah are to be extended to all the world (viii. 11, 12; xxi. 43; xxviii. 19).

Principal Peculiarities.

1. Great fulness in relating our Lord's discourses. See especially v.-vii., x.-xiii., xxi.-xxv.
2. Reference to the prophets, generally with the phrase, 'That it might be fulfilled which was spoken of the Lord by the prophet.'
3. The phrase 'kingdom of heaven' occurs thirty-one times, and is not used at all by the other evangelists. The expression 'kingdom of God' is also found (vi. 33; xii. 28; xix. 24; xxi. 31).
4. Jerusalem called 'the holy city' (iv. 5; xxvii. 53).
5. συντέλεια τοῦ αἰῶνος (A. V. 'the end of the world'), five times; in the rest of New Testament only once (Heb. ix. 26).
6. 'Father in heaven' or 'heavenly Father,' twenty-two times.
7. τάφος (A. V. 'sepulchre'), six times, but also found in Rom. iii. 13 ('their throat is an open sepulchre'). Other Evangelists use μνημεῖον, which is also found in Matthew.
8. The Greek equivalent for 'Jerusalem' in Matt. and Mark is always Ἱεροσόλυμα, except in Matt. xxiii. 37 and Mark xi. 1.
9. Words or short phrases peculiar to Matthew are—
διστάζειν, to doubt, xiv. 31; xxviii. 17.
καταποντίζεσθαι, to be overwhelmed with the sea (A. V. 'to sink'), xiv. 30; xviii. 6.
μαλακία, disease, iv. 23; ix. 35; x. 1.
μεταίρειν, to depart, xiii. 53; xix. 1.
οἰκιακός, of his own household, x. 25, 36.
ὄναρ, a dream, six times.
ποιεῖν or *ὡσπερ, to do as*, six times.
ῥαπίζειν, to smite, v. 39; xxvi. 67.
σεληνιαζεσθαι, to be lunatick, iv. 24; xvii. 15.
συμβούλιον λαμβάνειν, to take counsel, five times. Mark twice (iii. 6; xv. 1) uses συμβούλιον ποιεῖν = *to take counsel*, and in Acts xxv. 12 the assessors of Festus are called συμβ. *συναίρειν λόγον, to take account, reckon*, xviii. 23, 24; xxv. 19.
φράζειν, to declare, xiii. 36; xv. 15.

10. Relations peculiar to Matthew are—

The Wise Men from the East . . .	ii. 1-12
Healing of Two Blind Men and a Demoniac	ix. 27-34
Parables of the Wheat and Tares . . .	xiii. 24-30, 36-43
„ the Treasure, Pearl, and Net . . .	xiii. 44-52
„ Labourers in the Vineyard . . .	xx. 1-16
„ Two Sons	xxi. 28-32
„ Ten Virgins	xxv. 1-13
Miraculous Payment of Tribute . . .	xvii. 24-27
Death of Judas	xxvii. 3-10
The guard at the sepulchre . . .	xxvii. 62-66; xxviii. 11-15
On the mountain in Galilee . . .	xxviii. 16-20
Discourses	xi. 20-30; xviii. 15-35; xxv. 31-46

11. Omissions—

The Circumcision.
 The Presentation in the Temple.
 The Ascension.

ST. MARK AND HIS WRITINGS.

1. **St. Mark's Life.**—St. Mark (*Μάρκος*, *Marcus*) was 'sister's son' (*ἀνεψιός*, which rather means *first cousin*) to Barnabas, and author, according to universal tradition, of the second Gospel. From Acts xii. 12, we find that his mother's name was Mary, and that she resided at Jerusalem, at a house frequented by the disciples. The name 'Mark' is also here explained to be merely a surname, the evangelist's Hebrew name being John. With Barnabas and Saul, he appears to have left Jerusalem for Antioch, and to have accompanied the two apostles as their 'minister' (*ὑπηρέτης*), on their first missionary journey, as far as Perga in Pamphylia, where he left them, and returned to Jerusalem (Acts xii. 25-xiii. 13). During this journey he visited Seleucia and Salamis in Cyprus, and at Paphos witnessed the miraculous blindness inflicted upon Elymas the sorcerer, and the conversion of Sergius Paulus, the 'deputy' or proconsul (*ἀνθύπατος*). He was again at Antioch when Barnabas and Paul proposed a second missionary journey, and was the cause of Barnabas relinquishing his intention of going with Paul. Barnabas had determined to take Mark with him, but Paul objected to him as having left them at Perga; and the 'contention' (*παροξυσμός*) was so sharp¹ that the

¹ John Wesley, in one of his sermons, shows that this *παροξυσμός* *ἐγένετο* simply

apostles parted, and Mark went with Barnabas to Cyprus. Notwithstanding this, Mark appears to have been with Paul at Rome, being commended by him (Col. iv. 10) from that place to the church at Colossæ, and being styled in Philem. 24 his 'fellow-worker.' In 2 Tim. iv. 11 the same apostle writes from Rome, and desires that Timothy would bring Mark, seeing that he was 'profitable for the ministry' (εὐχρηστος εἰς διακονίαν = rather 'his services are profitable unto me'). Lastly, Mark appears with Peter at Babylon (1 Pet. v. 13), and is there called his 'son.' From this it is generally supposed that Mark's conversion was due to Peter (cf. 1 Tim. i. 2; 2 Tim. i. 2), and universal tradition makes Mark to have derived his knowledge of the Gospel history from Peter, and to have been that apostle's companion at Rome (?). It is further stated that he founded the church at Alexandria, and was there martyred.

2. St. Mark's Gospel.—*Language.* Several Roman Catholic writers assert that St. Mark wrote his Gospel in Latin, but no support can be derived for such a statement either from ancient MSS. or from tradition, which universally declares the original language of this Gospel to have been Greek.

Date and Place of Writing. Probably between A.D. 64 and 70, and out of Palestine, as the book abounds with explanations of Jewish rites and usages.

Object. This is implied in i. 11 to be the setting forth of Jesus as the Son of God, and the writer is therefore led to dwell especially on the events of our Lord's official life. Very few discourses are related; and that Gentile Christians were expected to be the principal readers is evident from, (1) the omission of genealogies; (2) an absence of O. T. quotations; (3) appending of interpretations to Hebrew terms (v. 41; vii. 11, 34), and explanations to the mention of Jewish customs (vii. 3, 4); (4) no mention of the Jewish law.

Source. Papias says, on the authority of the elder John, 'Mark having become Peter's interpreter, wrote accurately all that he (Peter) mentioned; though he did not [record] in order that which was either said or done by Christ. For he neither heard the Lord nor followed Him; but subsequently, as I said, [attached himself to] Peter, who used to frame his teaching to meet the wants [of his hearers], but not as making a connected narrative of the Lord's

means 'there was a controversy,' and that although Barnabas may have been in the wrong, there is no necessity for supposing that St. Paul lost his temper, especially as the brethren afterwards 'commended him to the grace of God.'

discourses (or, oracles?). So Mark committed no error, as he wrote down some particulars as he narrated them: for he took heed to one thing, to omit nothing of things he heard, or to make no false statement in [his account of] them.¹ This statement is repeated by many other early writers, and the Gospel of St. Mark may therefore be virtually regarded as the *Gospel of St. Peter*.

Principal Peculiarities.

1. Minute detail in relation of incidents, so that the Gospel has been called 'a series of perfect pictures.' These minute details extend to our Lord's look, feeling (iii. 5, 34; v. 32; vi. 6; x. 21, 23; xi. 11), and words (Boanerges, iii. 17; Talitha cumi, v. 41; Korban, vii. 11; Ephphatha, vii. 34; Abba, xiv. 36); to particulars of persons (i. 29, 36; ii. 23; iii. 6, 22; vii. 26; xi. 1, 21; xiii. 3; xiv. 65; xv. 7, 21; xvi. 7); number (v. 13; vi. 7, 40; xiv. 30); time (i. 35; ii. 1; iv. 35; vi. 2; xi. 11; xiv. 68; xv. 25); and place (ii. 13; v. 20; vii. 31; xii. 41; xiii. 3; xiv. 68; xv. 39; xvi. 5). This Gospel also frequently adopts the present for the historic tenses.
2. Latin words abound, and St. Mark alone uses σπεκουλάτωρ = *speculator*, an executioner, or rather, one of the body-guard (vi. 27); κεντυρίων = *centurio*, a centurion (xv. 39, 44, 45); and ξέστης = *sextarius*, a pot (vii. 4, 8).

3. Peculiar words are—

- ἄλαλος, *dumb*, vii. 37; ix. 17, 25.
 ἐκθαμβεῖσθαι, *to be greatly amazed*, ix. 15; xiv. 33; xvi. 5, 6.
 ἰξάπινα, *suddenly*, ix. 8.
 ἐπισυντρέχειν, *to come running together*, ix. 25.
 ἐνειλεῖν, *to wrap*, xv. 46.
 ἐναγκαλιζεσθαι, *to take up in the arms*, ix. 36; x. 16.
 μυρίζειν, *to anoint*, xiv. 8.
 νουνεχῶς, *discreetly*, xii. 34.
 προμεριμνᾶν, *to take thought beforehand*, xiii. 11.
 προσκεφάλαιον, *a pillow*, iv. 38.
 προσπορεύεσθαι, *to come to*, x. 35.
 σκώληξ, *a worm*, ix. 44, 46, 48.
 στιλβειν, *to shine*, ix. 3.
 στουβάς, *a branch*, xi. 8.
 συνᾶλβειν, *to throng*, v. 24, 31.

¹ Westcott's translation, *Introduction*, &c., chap. iii.

παιδιόθεν, *from a child*, ix. 21.

σμυρνίζεσθαι, *to be mingled with myrrh*, xv. 23.

4. Peculiar relations are—

Parable of the Seed growing secretly	. . .	iv. 26-29
Healing of a Blind Man	. . .	viii. 22-26
Discourse	. . .	ix. 49, 50

5. Omissions—

Birth and all incidents until Baptism.

ST. LUKE AND HIS WRITINGS.

1. **Life of St. Luke.**—Luke [Λουκᾶς, *Lucas*] was the friend and companion of Paul. From the sudden use of the first pers. plur. in Acts xvi. 10, it is concluded that the writer of the book, universally agreed to be Luke, joined Paul at Troas, journeyed with him to Philippi during his *second missionary journey*, and with him became acquainted with Lydia, the seller of purple, ‘whose heart the Lord opened.’ Here also he must have witnessed the expulsion of the evil spirits from the damsel ‘possessed with a spirit of divination;’ and the minuteness of detail which characterises the history of the conversion of the jailor at Philippi likewise betokens the knowledge of an eye-witness. At Philippi Luke is lost sight of (Acts xvi. 19), and does not re-appear until Paul’s *third missionary journey*, when he apparently rejoins him at Philippi (Acts xx. 6), and goes with him to Jerusalem, witnessing in his course the revival of Eutychus; becoming a hearer of Paul’s valedictory discourse to the elders of Ephesus, and being one of those who, having been warned by Agabus of Paul’s impending fate at Jerusalem, implored him with tears to desist from his enterprise. The submission of Paul to the ceremonial law in the matter of shaving the heads of certain devotees at Jerusalem, and the arrest of the same apostle, are also described as by an eye-witness. Whether Luke went down with Paul to Cæsarea or not is not clear, but from Acts xxvii. 1 and the remainder of the Acts, it becomes evident that the evangelist joined the apostle on his journey to Rome, sharing all his perils by sea and land, and, with a peculiar modesty, never once mentioning his personal danger. From Col. iv. 14 (‘Luke, the beloved physician, and Demas greet you’), and from Philem. 24 (where A. V. translates ‘Lucas’), the continuance of Luke with Paul at Rome is to be inferred; and from 2 Tim. iv. 11 (‘only Luke is with me’), his companionship with that apostle is further shown.

Nothing further than this can be ascertained from the New Testament with regard to Luke. But it has been suggested that he was 'the brother whose praise is in the Gospel throughout all the churches' (2 Cor. viii. 18); the chief reason for this opinion being that 2 Cor. was written from Philippi 'by Titus and Lucas.' Tradition further states that he was born at Antioch, became the author of the Gospel bearing his name, and of the Acts of the Apostles, and died a martyr before the end of the first century. That he followed the calling of a physician is evident from Col. iv. 14; and it is also to be inferred from a comparison of the same text with Col. iv. 11 that he was not a Jew.

2. **Gospel of St Luke.**—*Language.* That the original language of this Gospel was Greek has never been questioned.

Date and Place of Writing. From Acts i. 1, in which the Gospel is called the 'former treatise,' it is evident that the Gospel of Luke was published before the Acts. Now, from Acts xxviii. 30, we learn that this book must have been written after St. Paul had been two years at Rome, and no doubt before he had been brought before Nero, as it is otherwise inconceivable that such a fact would not be noticed. This gives A.D. 63 as the publication of the Acts, and if the expression 'former' indicates some time previous, then it may well be that the Gospel was written when St. Luke was with St. Paul during his two years' detention at Cæsarea, when there was much leisure for such a work, and when the opportunities for diligent enquiry and collection of information in Palestine itself were very great. Thus the date may be from A.D. 50–63.

Sources. In the first verses of his Gospel, St. Luke implies that he was not, at any rate 'from the first,' an eye-witness of the Gospel facts, but that he 'had perfect understanding of all things from the very first.'¹ It does not follow from this that St. Luke had not been an eye-witness of any of the events which he records, but how far his personal knowledge extended cannot be ascertained. Irenæus says that 'Luke, the follower of Paul, set down in a book the Gospel which he (Paul) used to preach' (*Adv. Hær.* iii. 1. 1), and calls Luke 'inseparable from Paul, and his fellow-workman (*co-operarius*) in the Gospel . . . who always preached with Paul . . . and with him evangelised (*evangelizavit*), and has been believed to relate the Gospel to us' (*Adv. Hær.* iii. 14. 1).²

¹ Παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς. A. V. as above; but many think that the real meaning of this phrase is, that St. Luke had 'carefully traced the progress of all things from the first.'

² Given in Mr. Westcott's *Introduction*, note in chap. iii.

Tertullian, Jerome, Origen, and others repeat the same tradition, and it has been supposed that the references made by Paul to 'my gospel' (Rom. ii. 16—cf. Luke viii. 17, xvii. 22-37; Rom. xvi. 25—cf. Luke xxi. 18, 19; 2 Tim. ii. 8) are to this Gospel. The words of i. 1-3 are regarded by some as contradicting this supposition, but it does not appear that they exclude the notion that Luke, while availing himself of many previous relations and making diligent personal enquiry, wrote mainly under the influence of St. Paul, who was favoured with a special revelation from the Lord Himself (1 Cor. xi. 23; Gal. ii. 2; Eph. iii. 3).

Design. The Gospel of St. Luke was written primarily for the instruction of one Theophilus, and for the confirmation of his faith in the doctrines and facts of the Gospel; but the tracing of the genealogy of our Lord back to Adam, and the absence of any special reference to either Jewish feelings or Gentile ignorance of Jewish ways, seem to indicate that it was intended for universal use. This view of the universality of the Gospel seems also to accord with the offer of salvation to all, so clearly made in the 'later treatise' of the same author.

Peculiarities.

1. Strict chronological arrangement. It should be stated, however, that while this view is taken of St. Luke's Gospel by very many commentators, it is by no means unchallenged.

2. Words peculiar to the Gospel—

διαπραγματεύειν, to gain by trading, xix. 15, and many other words compounded with *διὰ* and *ἐπί*.

ἐντονῶς, vehemently, xxiii. 10, but others read *ἐντόνως*, as in Acts xviii. 28.

πτοεῖσθαι, to be terrified, xxi. 9.

συκοφαντεῖν, to accuse falsely, iii. 14; xix. 8.

συνιέναι, to be gathered together, viii. 4.

συντυγχάνειν, to come at, viii. 19.

τελεσφορεῖν, to bring fruit to perfection, viii. 14.

τραῦμα, a wound, x. 34.

ὑποχωρεῖν, to withdraw oneself, v. 16; ix. 10.

φιλονεικία, a strife, xxii. 24

χρεωφειλίτης, a debtor, vii. 41; xvi. 5.

3. Words peculiar to the Gospel and Acts—

διαπορεῖν, to be perplexed, ix. 7; xxiv. 4; Acts ii. 12; v. 24; x. 17.

διίστάσθαι, *to be parted from*, xxii. 59; xxiv. 51; Acts xxvii. 28.

δι᾽ ὀχυρῶσαι, *to confidently affirm*, xxii. 59; Acts xii. 15.

διοδεύειν, *to go through*, viii. 1; Acts xvii. 1, and many other words compounded with διά.

ἐνεδρεύειν, *to lay wait*, xi. 54; Acts xxiii. 21.

ἡ ἐξῆς, *the day after*, vii. 11; ix. 37; Acts xxi. 1; xxv. 17; xxvii. 18.

ἐπιβιβάζειν, *to set on*, x. 34; xix. 35; Acts xxiii. 24.

ἐπιχειρεῖν, *to take in hand*, i. 1; Acts ix. 29; xix. 13, and many other words compounded with ἐπί.

εὐλαβής, *devout*, ii. 25; Acts ii. 5; viii. 2.

ἐφορᾶν, *to look upon*, i. 25; Acts iv. 29.

θάμβος, *amazement*, iv. 36; v. 9; Acts iii. 10.

ἱασις, *a cure*, xiii. 32; Acts iv. 22, 30.

κατεξῆς, *in order*, i. 3; viii. 1; Acts iii. 24; xi. 4; xviii. 23.

καθότι, *because*, i. 7; xix. 9; Acts ii. 24, 45; iv. 35.

κατακλειεῖν, *to shut up*, iii. 20; Acts xxvi. 10.

κατακολουθεῖν, *to follow after*, xxiii. 55; Acts xvi. 17.

κλάσις τοῦ ἄρτου, *breaking of bread*, xxiv. 35; Acts ii. 42.

μεγαλεῖα, *great things*, i. 49; Acts ii. 11.

ὀδυνᾶσθαι, *to be in sorrow*, ii. 48; xvi. 24, 25; Acts xx. 38.

ὁμιλεῖν, *to talk together*, xxiv. 14, 15; Acts xx. 11; xxiv. 26.

ὀχλεῖσθαι, *to be vexed* (i.e. with evil spirits), vi. 18; Acts v. 16.

προβάλλειν, *to shoot forth*, xxi. 30; Acts xix. 33.

προσδοκία, *looking after*, xxi. 26; Acts xii. 11.

συμβάλλειν, *to make war, ponder*, ii. 19; xiv. 31; Acts iv. 15; xvii. 18; xviii. 27; xx. 14.

συμπληροῦν, *to fill*, viii. 23; ix. 51; Acts ii. 1.

συναρπάζειν, *to catch*, viii. 29; Acts vi. 12; xix. 29; xxvii. 15.

συναθροίζειν, *to gather together*, xxiv. 33; Acts xii. 12; xix. 25.

συνεῖναι, *to be with*, ix. 18; Acts xxii. 11.

τραυματίζειν, *to wound*, xx. 12; Acts xix. 16.

4. Relations peculiar to St. Luke's Gospel are—

Preface, Annunciations of the Baptist's birth, and of the Saviour's birth, Visit of Mary to Elizabeth, Birth of John the Baptist, i. 1-80.

The Shepherds, Circumcision, and Presentation, ii. 8-38.

Jesus in the Temple at twelve Years old, ii. 40-52.

Second Visit to the Synagogue at Nazareth, iv. 16-30.

Raising of the Widow's Son at Nain, vii. 11-17.

Anointing by the Woman who was a Sinner, vii. 36-50.

The Disciples ask for fire from Heaven, ix. 52-56.

Mission of the Seventy, x. 1-24.

Parables of the Good Samaritan, x. 25-37.

„ the Lost Sheep, Piece of Money, Prodigal Son,
Unjust Steward, Rich Man and Lazarus,
xv, xvi.

„ Unjust Judge and Pharisee and Publican,
xviii. 1-14.

„ The Ten Talents (?), xix. 11-28.

Martha and Mary, x. 38-42.

Discourses which may or may not be parallel with some related by Matthew and Mark, and including the second and third lots of the above parables, and the miracles of a woman healed on the Sabbath day, a man with a dropsy healed, and ten lepers healed, xi. 1-xviii. 14.

Interview with Zacchæus, xix. 1-10.

Our Lord sent to Herod, xxiii. 4-11.

The Penitent Thief, xxiii. 40-43.

3.° Acts of the Apostles.—*Date and Place of Writing.* As stated above, we learn from xxviii. 30 that this book could not have been published before Paul had been two years at Rome, or before he was brought before Nero. This fixes the date at A.D. 63; and the same circumstances, coupled with the fact that St. Luke was at the time a companion with St. Paul, who could not leave Rome, settles Rome as the place of writing. This of course presumes that, in accordance with universal tradition, and the arguments suggested from internal evidence (see Life of St. Luke), the author was St. Luke. The names of Timothy and Silas have been also suggested, and some endeavour to show that Luke and Silas were identical. An elaborate confutation of this opinion is found in Alford's Test. (Prolegomena to Acts i. 1).

Sources. Luke being admitted to be the companion of Paul, at any rate from Paul's voyage to Philippi (but see xiv. 22), there can be no difficulty in perceiving that the latter portion of the history is narrated either from personal knowledge, or from the direct relations of those engaged. With regard to the earlier

portions of the book, it has been suggested, (1) that much information about the choice and acts of the Seven, in vi., and the acts of Philip the Evangelist, in viii., may have been obtained from Philip himself, who dwelt at Cæsarea (xxi. 8); (2) that the circumstances attending Stephen's trial and the conversion of Saul may well have been derived directly from St. Paul himself; (3) that the careful detail of xii., descending even to the name of the door-keeper, could only have been obtained from persons actually present at the events narrated; (4) that St. Luke had access to written documents (xv. 23-29; xxiii. 26-30), and to careful reports of speeches, possibly revised in some cases by the speakers themselves.

Design. No further design appears to have animated the author of the Acts than to present a plain and unbiassed record of the facts which he narrates. But, being guided by the Spirit, the author has clearly been led to record—

1. The fulfilment of the promise of the Father in the outpouring of the Holy Spirit.
2. The offer of salvation to the Gentiles through faith in Jesus.
3. The establishment and discipline of the Christian Church.
4. The labours and perils undergone by the first evangelists, and especially by St. Paul.

ST. JOHN AND HIS WRITINGS.

1. **Life of St. John.**—The apostle and evangelist St. John (Ἰωάννης, *Joannes*) was the son of Zebedee (Matt. iv. 21) and Salome (Matt. xxvii. 56, compared with Mark xv. 40), and brother of James. Nothing is known of Zebedee, except that he made no objection to his sons following Jesus, that he was engaged in the fishing business upon the Sea of Galilee, and that he is supposed to have died during the first year of our Lord's ministry. Salome appears on several occasions (see *Salome*). Some few circumstances are recorded which show that St. John's social rank was above the lowest. Thus, his father employed 'hired servants' in his business (Mark i. 20); his mother is mentioned among the women who ministered to Jesus of their substance, and bought sweet spices for his anointing (Mark xvi. 1, compared with Luke viii. 3; xxiii. 55); and to him our Lord on the cross entrusted his own mother Mary, whom John forthwith took away to his own home (εἰς τὰ ἰδια, John xix. 27).

In his Gospel St. John never names himself; and hence, consider-

ing the extreme particularity of the narrative in i. 35-42, which forbids the notion of the writer's ignorance of the name of the disciple whose name he suppresses, and considering also that Peter and John appear continually together, it has been generally conjectured that the unnamed one of the two disciples in i. 37 was John himself. If this was the case, John, as well as Andrew and Peter, was a disciple of John the Baptist, and references to him at the beginning of John's Gospel may naturally be expected. An intimacy with our Lord thus early acquired also explains iii.-iv., in which the interview with Nicodemus at Jerusalem and with the woman at Sychar are related.

After this preliminary introduction to Jesus, the sons of Zebedee appear to have returned for awhile to their usual occupation of fishermen on the Sea of Galilee, in which they were partners with Simon Peter (Luke v. 10). Thus they were found by our Lord, mending their nets (Matt. iv. 21; Mark i. 29), and on this occasion received a call to follow Him. Further on, having had a miraculous draught of fishes vouchsafed them, they 'forsook all and followed' Jesus (Luke v. 1-11).

Henceforward John appears as a constant companion of our Lord, and singled out by Him for such peculiar affection, as to be entitled 'the disciple whom Jesus loved' (*ὁν ἠγάπα* in xiii. 23; xix. 26; xxi. 7, 20; but *ὁν ἐφίλει* in xx. 2). He became one of the Twelve, always appearing in the lists in company with James, and being surnamed together with him Boanerges, i.e. the Sons of Thunder, perhaps on account of the zeal and fervency of their disposition (Mark iii. 17). In company with James and Peter, he witnessed the raising of Jairus' daughter (Mark v. 37), the Transfiguration (Matt. xvii. 1), the Agony in the Garden (Matt. xxvi. 37; Mark xiv. 33). He leaned upon the bosom of our Lord at the Last Supper (John xiii. 23), and received information as to the betrayer; and although he fled with the others when Jesus was arrested, he followed with Peter afar off, and by his personal acquaintance with the high-priest, both entered the high-priest's palace himself and obtained admission for Peter (John xviii. 15, 16). Here he was a witness of the insults inflicted on our Lord, in whose company he seems to have continued, as we find him at the cross, and there entrusted with the care of our Lord's mother (John xix. 26, 27). On the resurrection morning John again appears, in company with Peter and Mary Magdalen, going to the sepulchre. Outrunning Peter, he is first at the sepulchre, yet enters not in first (John xx. 2-8). Here we are told that the truth of our

Lord's resurrection first revealed itself to him, as he 'saw and believed.'

With the other disciples John, no doubt, witnessed the 'other signs' which Jesus, after his resurrection, did in their presence; and the relations of the two interviews with the Eleven, at the latter of which Thomas acknowledged Jesus as his 'Lord and God,' bear singular impress of having been written by an eye-witness (xx. 19-29). In John xxi., he again appears at the Sea of Galilee, having returned to his old employment with Peter, James his brother, and others. Here he is the first to recognise his master on the shore, and in the interview which followed, our Lord says to Peter of him, 'If I will that he tarry till I come, what is that to thee?' This passage has been variously interpreted, many regarding it as a prophecy that the life of John should endure until the capture of Jerusalem.

The occasions on which John is especially mentioned after this are very few. We find him associated with Peter in the cure of the Lame Man at the Beautiful Gate of the Temple, and the subsequent persecution (Acts iii. 1-iv. 31), and as a deputation from the apostles at Jerusalem to Samaria, laying their hands on the disciples there who had believed through the preaching of Philip the Evangelist (Acts viii. 14-25). When St. Paul first visited Jerusalem after his conversion, John was not there, for St. Paul himself says of this visit, 'I abode with Peter fifteen days. But other of the apostles saw I none, save James the Lord's brother' (Gal. i. 19). It does not appear from the Acts whether he was there or not on Paul's second visit (Acts xi. 29, 30; xii. 25), nor whether he was there on the third visit (Acts xv. 2-30); but if the visit mentioned in Gal. ii. be the same as that recorded in Acts xv. 2-30 (which seems highly probable), then he was there at that time (Gal. ii. 9).

No further information respecting St. John is derivable from the New Testament, except that when the Revelation was commenced, he was in Patmos. But the universal tradition is that he resided for many years at Ephesus, and there died at an advanced age, being carried, when very old, into the Christian assemblies, and there repeating his characteristic saying, 'Little children, love one another.' Other traditions also state that he was brought before Domitian at Rome, and thrown alive into a caldron of boiling oil, from which being miraculously preserved, he was exiled to Patmos until the accession of Nerva, when he returned to Ephesus.

2. **The Gospel of St. John.**—*Date and Place of Writing*
The statement of Irenæus is, that this Gospel was written at

Ephesus, which falls in with the general tradition as to the apostle's later life. Patmos has also been named by two early anonymous writers, but has no argument in its favour, and Rev. i. 2, where the writer is stated to have borne 'record of the Word of God,' seems to point to a date for the Gospel earlier than the apostle's residence in that island. The internal evidence of date is very slight. Some have thought that the death of Peter must have taken place, or xxi. 19 could not have been written; but this is plainly to deny our Saviour all prophetic power. The expression in v. 2 ('there is by the sheep market a pool') is also considered to indicate that the siege of Jerusalem had not taken place; but the argument, if worth anything, may be balanced by xi. 18, where it is said that 'Bethany *was* nigh unto Jerusalem.' But presuming that St. John did not come into Asia until the final departure of Paul, and that he lived to between eighty or ninety years of age, the date of his Gospel may be placed between 60 and 80 A.D.

Object. This Gospel is evidently written for the fuller instruction of Christian readers; hence the early life of our Lord is entirely passed over, and the history commences with the Baptism. Incidents of special interest as regards the teaching of our Lord, and to which the synoptics do not even allude, are introduced, and nearly one half of the Gospel is occupied with a report of the Passion. In this Gospel also appears the doctrine of the Eternal Logos or Word of God, and many passages occur, which are obviously directed against the early Gnostic and Cerinthian heresies.

The source of information is intimated in several places by the writer to be eye-witness (i. 14; xiii. 23; xviii. 15; xix. 26, 35; xx. 2), and even where this is not expressly suggested, minute marks of such accuracy as is derived from eye-witness occur. It is a matter of discussion among modern critics whether the traditional statement that St. John's Gospel is to be regarded as supplementary to the other Gospels is a correct one. It certainly appears that even if there were no very strict intention to fill up blanks in the other Gospels, some consideration has been paid to this point. How far a supplementary character may really be attributed to it may be seen from the next paragraph.

Peculiarities.—1. *Peculiarities of Diction.*

Mr. Westcott (*Introd. to Study of Gospels*, chap. v.) says, 'The amount of words peculiar to St. John is very large. In the Gospel I have counted sixty-five, and there are possibly more. In the main,

these spring out of the peculiar details of his narrative: e.g. ἀντλεῖν, ἀποσυνάγωγος, γλωσσόκομον, κλῆμα, σκέλος, τίτλος, ὑδρία, ψωμίον. Some of these are characteristic: Δίδυμος, Ἑβραῖστι, ἀρνίον, σκηνοῦν. Many words occur with remarkable frequency in St. John, as οὖν, ἵνα, μέντοι, ἴδε, οὕτω, πῶποτε, ἐγώ, ἐμός, and their usage is full of meaning. The absence of some words is equally worthy of notice, as, for instance, δύναμις, δυνάμεις, ἐπιτιμᾶν, εὐαγγέλιον (and derivatives), παραβολή, παραγγέλλειν, πίστις, σοφία, σοφός.' Besides these, Mr. Westcott calls attention to the words ὁ λόγος (the Word), ἡ ζωή (the Life), ὁ κόσμος (the World), τὸ φῶς (the Light), ὁ σκότος (the Darkness), and says, 'There are many other (words) which illustrate in a remarkable way the spirit of his Gospel. Among these may be mentioned, (1) in Gospel, Epistles, and Apoc., μαρτυρία, μαρτυρεῖν, ὄνομα, γινώσκω, ὁ πατήρ; (2) in Gospel and Apoc., κρίσις, κρίνειν, σημεῖον, πιάζειν; (3) in Gospel and Epistles, ἁμαρτία, ἀγαπᾶν, ἀγάπη, θεᾶσθαι, ἐρωτᾶν, πρόβατα, πιστεύω εἰς; (4) Gospel only, ἔργον, τὰ ἔργα, σάρξ, παροιμία, ἀμὴν.'

2. Relations peculiar to St. John's Gospel.

The Word	i. 1-5
Andrew, Simon, Philip, and Nathanael	i. 35-51
The Change of Water into Wine at Cana	ii. 1-11
Passover at Jerusalem at First Cleansing of the Temple	ii. 12-25
Nicodemus	iii. 1-21
The Disciples of John inquire of him respecting Jesus	iii. 22-36
The Woman of Samaria	iv. 1-42
Healing of a Nobleman's Son at Capernaum	iv. 46-54
Feast (of Purim?) at Jerusalem	v. 1
Miracle at the Pool of Bethesda	v. 2-47
Discourse on the Bread of Life	vi. 22-65
Feast of Tabernacles at Jerusalem	vii. 11-53
Woman taken in Adultery	viii. 1-11
Discourses with the Pharisees	viii. 12-59
Healing of a Man born blind	ix. 1-41
The Good Shepherd	x. 1-21
Feast of Dedication, and beyond Jordan	x. 22-42
Raising of Lazarus	xi. 1-53
Jesus retires to Ephraim	xi. 54-57
Greeks visit Jesus, a Voice from Heaven	xii. 20-50

Washing of the Disciples' feet	xiii. 1-17
Last Discourses	xiv. 1-xvii. 26
The Mother of Jesus delivered to John	xix. 25-27
Our Lord's Side pierced	xix. 31-37
Jesus at the Sea of Tiberias after his Resurrec- tion	xxi. 1-23

Omissions—

All incidents preceding the Baptism.
 Greater portion of Galilæan Ministry.
 The Institution of the Lord's Supper.
 The Ascension.

3. The Epistles of St. John.—*Date and Place of Writing.*

Nothing is certainly known of these, but from the expression, frequently repeated, 'little children,' it is conjectured that the epistles were written late in the apostle's life, and from their presumption of a knowledge of the Gospel facts, and the doctrine of the Eternal Logos (1, i. 1, 5; iv. 2), that they were written later than the Gospel. Ephesus is the traditional place of writing. The genuineness of the First Epistle has been acknowledged from the earliest antiquity, and Eusebius says of it, 'John's First Epistle and Gospel are acknowledged without question by those of the present day as well as by the ancients' (H. E. 3. 24). And Origen speaks of the First Epistle as undoubtedly genuine, and 'probably the Second and Third, though all do not recognise the latter two.' The substitution of the term 'elder' for the writer's name also agrees with the apostle's practice in his Gospel.

To whom addressed.—The First Epistle has no inscription, but Augustine says that it was addressed to the Parthian Christians. If by the Parthians were meant Christians living beyond the river Euphrates, then some key is afforded to the expression in 1 Pet. v. 13, 'The church at Babylon saluteth you.' The epistle in which this occurs being inscribed to the Christians in Asia Minor, some have regarded the Epistles of St. John as return epistles. The inscription of the Second Epistle is pressed into their service by the maintainers of this hypothesis. In their view the 'elect lady' (κυρία, 2 John 1, 5) is considered to signify the Church. But it is only fair to observe that the Greek word κυριακή (= church), upon the similarity between which and κυρία the argument turns, is not used in this sense in the New Testament (see 1 Cor. xi. 20; Rev. i. 10, the only places where it occurs).

4. The Revelation or Apocalypse.—*Authorship and Authen-*

ticity. The author calls himself John (i. 1, 4, 9; xxii. 8), a name which no doubt would be only assumed at such an early date by one person—viz. the Apostle John. This John is further described as, (1) a servant of Christ (i. 1), (2) who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things which he saw (i. 2, with which cf. John xix. 35; xxi. 24, and 1 John i. 2), (3) who was a companion in tribulation, and in the isle of Patmos (i. 9), to which tradition states that the apostle was banished, (4) and who authoritatively addresses seven principal churches of Asia, which in any one but an apostle might be considered a great presumption. The authenticity of the book is further testified to by Justin Martyr, who held a controversy with Trypho, a learned Jew, at Ephesus, about thirty-five or forty years after John's death, and who says that 'the Revelation had been given to John, one of the twelve apostles of Christ.' The Muratorian fragment, A.D. 170, attributes the Apocalypse to the Apostle John. Melito, bishop of Sardis about A.D. 171, wrote treatises on the book, and Theophilus of Antioch (about A.D. 180) and Apollonius (end of second century) are also declared by Eusebius to quote testimonies from it. Irenæus, a hearer of Polycarp, the disciple of John, also frequently quotes the book as the work of the Apostle John, and an unbroken catena of authors of later date fully endorses the ordinary opinion as to its authorship. Attempts have been made at various times to discredit the title of this book to be accounted a portion of the inspired Scriptures. The sixtieth canon of the Council of Laodicea (middle of fourth century) thus excluded it from public reading. But Bishop Wordsworth suggests that the rebukes addressed to the Laodicean Church were the true cause of this. The Alogi heretics, Caius the Roman presbyter, Eusebius, Cyril of Jerusalem, Dionysius of Alexandria (A.D. 240), and others, also rejected it; but this is evidently on account of the millennial doctrines contained in it, which they conceived to be of a carnal nature, and akin to Cerinthian heresy. On the other hand, all primitive tradition is in favour of its scriptural nature: Papias, a hearer of John and associate of Polycarp, the Epistle of the Churches of Lyons and Vienne to the Churches of Asia and Phrygia, Cyprian, Athanasius, and others, admit its inspiration.

Date and Place of Writing. There is no reason to doubt the statement of Irenæus, who says, 'It (the Revelation) was seen not very long ago, but almost in our own generation, at the close of Domitian's reign.' This would give the date of A.D. 90-97, and

accords with the tradition already mentioned, that after his exile at Patmos, the apostle returned to Ephesus, and there died at an advanced age. The place of writing was probably Ephesus itself.

From certain passages (i. 7; ii. 9; iii. 9; vi. 12, 13; xi. 1) it has been inferred by some that this book was written before the fall of Jerusalem, and in the reign of Galba, the sixth Roman emperor (A.D. 68, 69), the one that 'is' of the seven kings mentioned in xvii. 10. This identifies Nero, the fifth emperor, with the Beast, and the number of the Beast (666) is certainly discoverable in his name. But this opinion has met with few supporters, and entirely fails as an adequate interpretation of the prophecy.

Language. The following coincidences between the language of the Apocalypse and the other writings of St. John have been pointed out by Dean Alford:—

1. The title, 'Word of God,' applied to our Lord (xix. 13, compared with John i. 1; 1 John i. 1).
2. The phrase 'he that overcometh' (ii. 7, 11, 17, 25; iii. 5, 12, 21; xii. 11; xv. 2; xvii. 14; xxi. 7; compare John xvi. 33; 1 John ii. 13, 14; iv. 4; v. 4, 5).
3. The use of the word ἀληθινός (=true) as opposed to that which is shadowy or unreal. This word, found in St. Luke once, and in St. Paul four times, is found eight times in St. John's Gospel (i. 9; iv. 23, 37; vi. 32; vii. 28; xv. 1; xvii. 3; xix. 35), four times in 1 John (ii. 8; v. 20, three times), and ten times in Rev. (iii. 7, 14; vi. 10; xv. 3; xvi. 7; xix. 2, 9, 11; xxi. 5; xxii. 6).
4. The word ἀρνίον (=a lamb, A. V., but lit. a lambkin) used only in Rev. (v. 6, 8, 12, 13; vi. 1, 16; vii. 9, 10, 14, 17; xii. 11; xiii. 8, 11; xiv. 1, 4; xv. 3; xvii. 14; xix. 7, 9; xxi. 9, 14, 22, 23; xxii. 1, 3), and in St. John's Gospel (xxi. 15).
5. The expression, 'the testimony' (Rev. i. 2, 9; vi. 9; xi. 7; xii. 11, 17; xix. 10; compared with John i. 7, 19; iii. 11; viii. 13, 14, &c.).
6. The assertion of the same thing positively and negatively (ii. 2, 3, 8, 13; iii. 8, 17, 18; compared with John i. 3, 5, 7, 20; 1 John ii. 27, 28).

Contents and Interpretation. The first three chapters having been occupied with an introduction (i. 1-3), a salutation (i. 4-8), and messages from the Lord Jesus to the seven churches of the proconsular province of Asia, viz., Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea (fully described in

Sect. 5), the remainder of the book is occupied with the following prophetic visions:—

The throne of God in heaven is seen, with twenty-four elders and four living creatures about it	iv.
A sealed scroll, having seven seals, is opened by a Lamb as it had been slain	v.
The first six seals are opened	vi.-vii.
The seventh seal is opened, to the sound of seven trumpets	viii. 1-5
Sounding of the first four trumpets	viii. 6-13
Sounding of the fifth trumpet	ix. 1-12
Sounding of the sixth trumpet	ix. 13-xi. 14
Sounding of the seventh trumpet	xi. 15-19
A vision of a woman persecuted by a dragon	xii.
Vision of two wild beasts, the dragon's agents, exercising great power and dominion. The second beast has the 'number of a man, and his number is 666'	xiii.
The Lamb, and 144,000 followers, are seen on Mount Zion	xiv. 1-5
Three angels make prophetic announcements .	xiv. 6-13
A harvest of ripe grain and the wine-press of God's wrath	xiv. 14-20
Seven last plagues, upon—the land—the sea— the rivers and fountains of waters—the sun —the throne of the beast—Euphrates—and into the air	xv., xvi.
The mystical Babylon, attired as a harlot, and seated on a wild beast, carries on war against the Lamb and his followers, and is destroyed	xvii., xviii.
Songs in heaven	xix. 1-10
Coming forth of the Word of God to victory, and destruction of the beast and the false prophet	xix. 11-21
Binding of Satan for 1000 years	xx. 1-6.
Unbinding of Satan, his war against heaven, and destruction	xx. 7-10
The Last Judgment	xx. 11-15
Vision of the New Jerusalem and the hap- piness of its inhabitants	xxi. 1-xxii. 5
Concluding admonitions and invitations . .	xxii. 6-21

Four principal methods of interpretation of these visions prevail: 1. The *Chiliastic*, which prevailed to the age of Constantine, when the visions were regarded as embodying general Christian truths with respect to the second coming, Antichrist, the Millennium, and the Day of Judgment. 2. The *Preterist*, which regards the visions as emblematic representations of events long since past. 3. The *Futurist*, which considers that events yet to come and no others are signified. 4. The *Historical* or *Continuous*, which regards the visions as descriptive of the entire history of Christ's Church. In this view, which is at present the popular one, and which is supported by Mr. Elliot, Bishop Wordsworth, Dean Alford, Hengstenberg, and other eminent expositors, the visions are regarded as divisible into two grand series, parallel to each other, so that the events related under the seven seals correspond to those related under the seven trumpets.

Various links also exist between the visions and, (1) the discourse of our Lord on the Mount of Olives (Matt. xxiv. 4-31; Luke xxi. 8-28), (2) certain prophetic visions, recorded in Daniel, e.g. of the beast that blasphemes against God (Dan. vii.; Rev. xiii.), the ten horns who are ten kings (Dan. vii.; Rev. xvii.), the 1260 days (Rev. xii. 6; Dan. vii. 25, 'time, times, and the dividing of time' = $3\frac{1}{2}$ years of days = 42 months of 30 days = 1260 days).

Mystical numbers frequently occur in this book, and some remarks on these may be conveniently made in this place:—1. Twelve, the number of the Church. Thus, twelve is the number of the Jewish tribes, and the Apostles; the New Jerusalem has twelve gates, twelve angels, twelve foundations, and twelve times twelve cubits in its wall (xxi. 12, 14, 16, 17); the heavenly elders are twice twelve (iv. 4); of each of the twelve tribes are sealed twelvethousand (vii. 4-8); and twelve times twelve thousand is the number of the followers of the Lamb (xiv. 1, 3). 2. Ten, the number of the world. Thus, the persecution of Smyrna is to endure ten days (ii. 10), the red dragon, and the first beast, and the scarlet beast, have each ten horns (xii. 3; xiii. 1; xvii. 3, 7, 12, 16). 3. Seven, the number of completeness, and most frequently occurring in the book. Thus we find seven churches, represented by seven candlesticks, and their angels by seven stars (i. 4, 12, 16, 20); seven lamps of fire before the throne, representing the seven spirits of God (iv. 5); seven seals (v. 1), seven trumpets (viii. 2), seven thunders (x. 4), seven last plagues (xv. 1), seven heads of the beast (xii. 3; xiii. 1; xvii. 3), seven vials (xv., xvi). 4. Six, the number of preparation. See the sixth seal (vi. 12-17), the

sixth trumpet (ix. 14-21), the sixth vial (xvi. 12-16). 5. Four, the number of world-wide extension. So we find four living creatures (iv. 6), four angels, standing on the four corners of the earth, holding the four winds of the earth (vii. 1). 6. Three and a half, or 'a time and times and half a time' (xii. 14; cf. Dan. vii. 25). Some commentators regard this as designating opposition to the perfect number, seven.

With regard to the number of the beast, 666 (xiii. 18), innumerable conjectures have been made, amongst the most prominent of which are the explanation of Irenæus, who considers this number to be contained in the Greek letters of Lateinos ($\lambda = 30$, $\alpha = 1$, $\tau = 300$, $\epsilon = 5$, $\iota = 10$, $\nu = 50$, $\omicron = 70$, $\sigma = 200$), and the opinion which regards it as the incarnation of the world-power, represented usually by six.

ST. PAUL AND HIS WRITINGS.

1. **Life of St. Paul.**—An adequate biography of this great apostle is far beyond the purposes of this work, and already exists in the exhaustive and most valuable work of Conybeare and Howson. Here only a rapid enumeration of the chief particulars of St. Paul's life can be attempted. He himself informs us of his birth at Tarsus, a city of Cilicia, a province on the south coast of Asia Minor. The inhabitants of this city were entitled to the Roman citizenship. The date of his birth is conjectural, but may be assumed to be about B.C. 2. The vernacular of Tarsus was Greek, and this was, therefore, St. Paul's native language, but he appears to have been also familiarly acquainted with the Aramaic, or ordinary Hebrew of Palestine (Acts xxi. 40). Of his mother nothing is known; but he declares himself to be 'a Hebrew of the Hebrews,' and that his father was a Pharisee (Acts xxiii. 6). His sister and sister's son are mentioned (Acts xxiii. 16), and his kinsmen, Andronicus, Julia, Herodion, Lucius, Sospater, and Jason are referred to (Rom. xvi. 7, 11, 21). Circumcised the eighth day, he received the name of Saul, and as he increased in age, was brought up to the trade of tent-making, probably of that material of goats'-hair cloth, sold under the name of Cilicium. At about the age of thirteen, if the usual custom in the education of Scribes was followed, he was sent to Jerusalem, and there became a scholar of Gamaliel, a famous Hebrew doctor of the law, of the school of Hillel, the upholder of tradition. This Gamaliel was Hillel's grandson, and son of Simeon, who is supposed by some to have been that Simeon who took the infant Jesus into his arms.

He was unquestionably the same with the Gamaliel who pleaded in the Sanhedrim for Peter and the apostles (Acts v. 34-40); and his learning was so eminent that he is one of the seven who alone among the Jewish doctors have been honoured with the title of Rabban (see *Rabbi*, in Section 4). He was a Pharisee, probably one of the best of his class, and died a Jew in A.D. 60.

Saul was probably 25 or 26 years of age when our Lord's ministry commenced, and, as he exhibits no personal knowledge of it in his writings, it is inconceivable that he could have been in Palestine during its continuance. He may or may not have returned to Tarsus, but nothing can certainly be stated of his career until his appearance at the trial and martyrdom of Stephen (A.D. 36?). Previously to this, however, it is mentioned that persons belonging to foreign synagogues, amongst which the *Cilician* is enumerated, disputed with Stephen (Acts vi. 9, 10), and Saul may well have been of this number. At the trial of Stephen he was present, consenting to his death (Acts viii. 1; xxii. 20), and kept the clothes of those who slew him (Acts vii. 58; xxii. 20).

Whether the apostle was at this time a member of the Sanhedrim or not is uncertain, but he speaks of himself as voting for the death of Christians (Acts xxvi. 10), as binding men and women and committing them to prison (Acts xxii. 4), as punishing them in every synagogue, and endeavouring to make them blaspheme (Acts xxvi. 11). Having thus become a prominent persecutor of the Christians, he was sent with letters from the high-priest to Damascus, to arrest any Christians who might be found there, and bring them to Jerusalem for punishment. But on the road near Damascus a sudden end was put to this expedition. A bright light shone from heaven around the cavalcade, and the Lord Jesus revealed Himself, speaking from heaven, and saying, 'Saul, Saul, why persecutest thou me?' As a further confirmation of the vision, Saul was struck blind, and directed to go into Damascus, where he should be told what to do. This promise was fulfilled by means of Ananias, a devout disciple, who, being directed of the Spirit, sought out the apostle, laid his hands upon him and healed him of his blindness, and then, commanding him to be baptized, declared unto him the will of God that he should be an apostle to the Gentiles. A full account of this is given in Acts ix. 1-19, and the circumstances are continually referred to by St. Paul himself (1 Cor. ix. 1; xv. 8; Gal. i. 1).

Thus miraculously converted, Saul retired into Arabia, perhaps not far from Damascus. Thence he returned to Damascus, but being

threatened with a conspiracy to kill him, escaped in a basket let down from the wall, and went to Jerusalem (Gal. i. 18). These events appear to have occupied three years; and not until this period had elapsed did he make the acquaintance of the Apostles at Jerusalem. The feeling of these last was at first one of great doubt and distrust, but Barnabas came forward, 'took him,' introduced him to the Apostles, and having related to them the circumstances of his conversion and subsequent conduct, gained for him their friendship and countenance (Acts ix. 26-28; Gal. ii. 9). But persecution again arose, excited by his zeal and success, and by the special direction of a vision of the Lord Himself, Saul left Jerusalem and returned home to Tarsus (Acts ix. 30).

From Tarsus the apostle, after passing through the 'regions of Syria and Cilicia' (Gal. i. 21), went to Antioch, accompanied by Barnabas (Acts xi. 25, 26), and continued a year in communion with the Christian Church formed there. At the end of this period a famine arose in Judæa, and Saul and Barnabas, having been judged by the Church at Antioch fit persons for their purpose, were sent with a contribution for the relief of the poorer brethren at Jerusalem (Acts xi. 29). During Saul's stay at Jerusalem, James the brother of John was slain, Peter imprisoned but miraculously delivered, and Herod Agrippa I. died. The last fact enables dates to be fixed for many of the events recorded in the Acts. It occurred in A.D. 44, and, reckoning backwards from this, the date of the conversion may be assumed as about A.D. 39 or 40. From Jerusalem Saul and Barnabas returned to Antioch, taking with them John Mark, the nephew of Barnabas; and the entire remainder of the book of Acts, from xii. 25, in which this event is related, is occupied with a relation of his journeys and adventures. Subjoined is a short outline of these, but details may best be learned from the Book of Acts.

1st Missionary Journey, in company with Barnabas and Mark,
A.D. 48, 49. Acts xiii. 1-xiv. 28.

Places visited.

Events.

Antioch . . .	Starting-point.
Seleucia, the port of Antioch	Port of embarkation.
Cyprus:	
Salamis . . .	Preaching in the synagogues.
Paphos . . .	The deputy Sergius Paulus converted, after which conversion Saul is always

*Places visited.**Events.*

		called Paul. Blindness miraculously inflicted upon Barjesus, or Elymas, the sorcerer.
Perga in Pamphylia		John Mark returns to Jerusalem.
Antioch in Pisidia	.	Successful preaching in the synagogue, first to Jews, and then to Gentiles. Persecution compels the departure of the apostles.
Iconium	.	Preaching and persecution.
Lystra	.	A cripple being healed, the people desire to worship Paul and Barnabas, who will not suffer it. By persuasion of Jews, the people stone Paul, and leave him for dead.
Derbe	.	Preaching.
Lystra	.	Confirmation and exhortation of disciples.
Iconium	.	
Antioch in Pisidia	.	
Perga	.	Preaching.
Attalia	.	Port of embarkation.
Antioch	.	Returning-point.

After this Paul visited Jerusalem for the third time, as a deputation on the subject of the circumcision and ceremonial obligations of Gentile Christians, and took a share in the decision of the apostles, elders, and whole church, to lay upon such Christians only the necessity of abstaining from things offered to idols, blood, things strangled, and fornication (Act xv. ; Gal. ii. 9, ?). Barnabas accompanied Paul to Jerusalem, and Judas and Silas, together with Barnabas, returned with him to Antioch.

After a short space of time, accompanied by Barnabas, the apostle again set forth, but soon parted from his companions, as he desired to take with them Mark, to whom Paul objected, on the ground of his departing from Pamphylia (Acts xiii. 13). Barnabas therefore proceeded with Mark to Cyprus, while Paul, returning to Antioch, chose Silas, and then proceeded on his

2nd Missionary Journey, A.D. 51-54. Acts xv. 41-xviii. 22.

*Places visited.**Events.*

Syria and Cilicia	.	Confirming the churches.
Derbe and Lystra	.	Timotheus is circumcised, although a Greek, and becomes companion of Paul.

<i>Places visited.</i>	<i>Events.</i>
Phrygia and Galatia	Delivering the decrees of the apostles and elders at Jerusalem.
Troas . . .	A vision of a man of Macedonia.
Samothracia	
Neapolis	
Philippi . . .	Lydia is converted ; a certain damsel possessed with an evil spirit is healed. Paul and Silas are beaten and put into prison, but miraculously liberated, and their jailor converted.
Amphipolis	
Apollonia	
Thessalonica . . .	Preaching. Jason protects Paul and Silas. Persecution.
Berea . . .	Preaching. The Jews of this city search the Scriptures. Persecution arising, Silas and Timotheus remain, but Paul proceeds to
Athens . . .	Paul addresses the court of Areopagus on the doctrine of the Resurrection.
Corinth . . .	Aquila and Priscilla are encountered. <i>1 and 2 Thessalonians written here.</i>
	Here Paul continues a year and six months (Acts xviii. 11), probably from autumn of A.D. 52 to spring of A.D. 54.
	Gallio the deputy refuses to take cognisance of the disputes between Jews and Christians.
Cenchrea, one of the ports of Corinth	Paul shaves his head, and, taking with him Priscilla and Aquila, sails to
Ephesus . . .	Preaching in the synagogues.
Cæsarea	
Jerusalem . . .	Saluting the Church.
Antioch . . .	Returning-point.

After spending 'some time' in Antioch the apostle set forth on his

3rd Missionary Journey, A.D. 54-58. Acts xviii. 23-xxi. 16.

<i>Places visited.</i>	<i>Events.</i>
Antioch . . .	Departure-point.
Phrygia and Galatia	Strengthening the disciples.
Ephesus . . .	Certain disciples, only baptized unto John's

*Places visited.**Events.*

baptism, are re-baptized into the name of the Lord Jesus. Paul resides here, including a passing visit to Corinth, for three years, and has large success. At length the craftsmen of the city, fearful for their business of making idolatrous shrines, create an uproar, which is with difficulty appeased. This causes the retirement of Paul.

1 *Corinthians written here.*

Macedonia	.	.	2 <i>Corinthians written here.</i>
Greece (Corinth)	.	.	Here Paul resides three months, and writes <i>Galatians and Romans.</i>
Philippi	.	.	Sopater of Berea, Aristarchus and Secundus, Gaius of Derbe, Timotheus, Tychicus and Trophimus, are companions of Paul, and going before await him at
Troas	.	.	Eutychus revived.
Assos			
Mitylene			
Chios			
Samos			
Trogyllium			
Miletus	.	.	The elders of Ephesus meet Paul, and are addressed by him.
Coos			
Rhodes			
Patara			
Tyre	.	.	Disciples vainly endeavour to persuade Paul not to go up to Jerusalem.
Ptolemais	.	.	Brethren saluted.
Cæsarea	.	.	Philip the Evangelist entertains Paul. Agabus prophesies his imprisonment.
Jerusalem	.	.	Arrival-point.

This journey was probably completed in the summer of A. D. 58. On his arrival the apostle found a Judaizing party arrayed against him, and, in order to satisfy their scruples, paid the cost of purifying four men who had a vow, and entered with them into the Temple. The result of this was that a great tumult was raised by certain Jews of Asia, on the false ground that the apostle had brought Greeks into the Temple. Paul's life being in danger, the

Roman captain of the guard in Fort Antonia, named Claudius Lysias, interfered, rescued him, and permitted him to address the people. The apostle accordingly commenced a recital of the circumstances attending his life and conversion; but on his coming to that part of the history in which his being sent to the Gentiles was mentioned, so great a tumult was again raised, that Claudius Lysias withdrew him into the castle, and would have examined him by scourging, had he not discovered him to be a Roman citizen, which conferred immunity from such punishment. Being further informed by Paul's sister's son of a plot to kill Paul on the following day, the captain then sent Paul for safety by night to Cæsarea, sending with him a letter of explanation to the Governor Felix, whose official residence was there.

Here the apostle was kept for five days in the prætorium of Herod, and was then confronted before Felix with his Jewish accusers from Jerusalem, who were represented by an advocate named Tertullus. The accusation against the apostle was that he was a seditious and profane person, whom they were about to punish according to the Jewish law, when Claudius Lysias rescued him. Paul's answer to this charge was so clear that Felix adjourned the trial, ostensibly until Lysias himself should come down, and gave Paul in charge to a centurion, with liberty to see his friends. After this, in company with his wife Drusilla, he often heard him concerning 'the faith in Christ,' and showed some signs of contrition and incipient faith; but, hoping for a heavy bribe, he kept him still under arrest; and at length, after two years, handed him over as a prisoner to his successor Porcius Festus.

Porcius Festus most probably replaced Felix as procurator of Judæa in A.D. 60 (see an elaborate discussion in Conybeare and Howson, vol. ii. App. 2, note *c*), and had only arrived in Palestine thirteen days when he had Paul brought before him. The result of this appearance was, that the apostle, exercising his rights as a Roman citizen, appealed to Cæsar—i.e., the Imperial Court at Rome (Acts xxv. 11, 12). This act of the prisoner at once removed him from the authority of the procurator's court, and he was, therefore, recommitted to custody until some favourable opportunity should occur for his transmission to Rome. During the interval of waiting, 'King Agrippa' II., King of Chalcis, and Bernice, his sister, came on a complimentary visit to Festus, to congratulate him on his appointment. This prince was familiarly acquainted with the Jewish law, and was, moreover, at this time superintendent of the Temple, with the power of appointing the

high-priest. Festus, therefore, took the opportunity of further consulting him about Paul, and he having expressed a wish to see the prisoner, a day was fixed for an audience. Accordingly Paul, being brought before the procurator and his visitors, was permitted to address them, and delivered the speech contained in Acts xxvi. With what power he spoke may be judged from the remark of Agrippa at the conclusion—‘Almost thou persuadest me to be a Christian.’¹

It was probably about August of A.D. 60 when Paul was finally sent to Rome. He embarked in a ship of Adramyttium, under the charge of Julius, a centurion of the Augustan cohort, and having touched at Sidon, passed by Cyprus, over the sea of Cilicia and Pamphylia, to Myra. Here they exchanged into a corn-ship, sailing from Alexandria into Italy, and passing to the south of Crete, encountered a fearful tempest, which drove them entirely out of their course, and at last wrecked them on the coasts of Melita. Some have identified this Melita with an island about half way up the Adriatic, but it is now generally conceded that the British island of Malta is intended. At Malta the winter had now to be passed, but the governor of the island, whose father had been healed by Paul, favoured the apostle, and the inhabitants generally showed much kindness both to him and to his companions. Three months thus passed away, the spring arrived, and in another ship of Alexandria, named ‘Castor and Pollux,’ the centurion was enabled to quit the island with his charge. After touching at Syracuse (where they stayed three days) and Rhegium, they came to Puteoli, then ‘the Liverpool of Italy.’ Between this town and Rome ran a road, which joined the Appian road at Capua, and after seven days’ stay with disciples whom the apostle found at Puteoli, the cavalcade again set forth for Rome. At Appii Forum, about forty-five miles from Rome, a first party of Christians met them; at Three Taverns, ten miles nearer Rome, another party was encountered. At length arrived at Rome, the centurion handed over his charge to Burrus, the Prætorian Prefect, for safe custody until his cause should be heard. Possibly influenced by Julius, Burrus permitted Paul to find his own quarters, under the charge of a soldier, and Conybeare and Howson suggest that Aquila and Priscilla, then probably at Rome, became his entertainers. Here, in a few days, the apostle invited a conference of the Jews of Rome, and to them explained both the causes of his

¹ But some translate, ‘Thou thinkest to make me a Christian with little persuasion.’

own arrest and the general truths of the Gospel. As a result, 'some believed the things which were spoken, and some believed not,' and Paul announced that 'the salvation of God is sent unto the Gentiles, and that they will hear it.'

The direct history contained in the New Testament now closes, leaving the apostle with the statement that 'he dwelt two years in his own hired house, and received all that came unto him, preaching the kingdom of God, and teaching the things which concern the Lord Jesus Christ with all confidence, no man forbidding him' (Acts xxviii. 31). His further history has to be gathered indirectly from the epistles. It being therefore understood that much is conjectural, we may assume that, if the arrival at Rome took place in August A.D. 61, the trial of the apostle was not completed until at least the beginning of 63. During this period, in all probability, the *Epistles to Philemon, Colossians, Ephesians*, and *Philippians* were written, and many converts made, among whom were even members of the Imperial household (Phil. iv. 22). In the spring of 63 it is generally believed that the trial was ended by a verdict of acquittal. This is testified to by Clement, Bishop of Rome (Phil. iv. 3), the Muratorian canon, Eusebius, Chrysostom, and Jerome, by whom it is declared that St. Paul afterwards preached in the West, subsequently came to Rome a second time, and was finally martyred under Nero. With this agree St. Paul's declared intentions of journeying to Spain (Rom. xv. 24), and the testimony of the Pastoral epistles, to the effect that, after his first imprisonment, he was travelling in Ephesus (1 Tim. i. 3), Crete (Tit. i. 5), Macedonia (1 Tim. i. 3), Miletus (2 Tim. iv. 20), and Nicopolis (Tit. iii. 12), and afterwards was again imprisoned at Rome (2 Tim. i. 16, 17). The consideration of these and other facts lead to the conclusion that the martyrdom took place in the last year of Nero, and that the interval was thus employed:—

A.D. 63.	Spring	Acquittal.	Journey to Macedonia (Phil. ii. 24) and Asia Minor (Philem. 22).
64	:	:	Journey to Spain.
65	.	.	In Spain.
66	.	.	From Spain to Asia Minor (1 Tim. i. 3).
67	{	.	1 <i>Timothy</i> written from Macedonia. <i>Titus</i> written from Ephesus.
	{	Winter	At Nicopolis.
68	{	Spring	In prison at Rome. 2 <i>Timothy</i> written.
	{	Summer.	Martyrdom.

The traditional spot of the martyrdom is at *Trefontaine*, on the Ostian road, some miles from Rome. As a Roman citizen, the apostle would suffer death by decapitation.

2. The Pauline Epistles.—*Style and Order.* The peculiar style of St. Paul's epistles is obvious at a glance. They are the arguments of a man who, taught by the Holy Spirit, 'reasons out of the Scriptures.' They are also eminently parenthetical, and in some cases the writer breaks off completely from the grammatical connection, and never resumes it. The ordinary arrangement, as has been already shown, is not chronological. Chronologically arranged, they may stand thus:—

<i>Name.</i>	<i>Place whence Written.</i>	<i>Probable Date.</i>
1. <i>α.</i> 1 Thessalonians	} Corinth	{ 52–53, during second missionary journey.
2. <i>β.</i> 2 Thessalonians		
3. <i>γ.</i> 1 Corinthians .	Ephesus	{ 57–58, during third missionary journey.
4. <i>δ.</i> 2 Corinthians .	Macedonia	
5. <i>ε.</i> Galatians .	Corinth, or Ephesus	
6. <i>ζ.</i> Romans .	Corinth	
7. <i>η.</i> Colossians .	} Rome	{ 62, during first imprisonment.
8. <i>θ.</i> Philemon .		
9. <i>ι.</i> Ephesians (?) .		
10. <i>κ.</i> Philippians .		
11. <i>λ.</i> 1 Timothy .	Macedonia (?)	67
12. <i>μ.</i> Titus .	Ephesus	67
13. <i>ν.</i> 2 Timothy .	Rome .	68, during second imprisonment, and just before martyrdom.
<hr/>		
14. <i>ξ.</i> Hebrews .	Uncertain	Uncertain

α. β. Epistles to the Thessalonians.

For an account of Thessalonica, now Saloniki, a large and wealthy city of Macedonia, see Section 5. In his second missionary journey, when driven from Philippi, the apostle preached both to the Jews and Gentiles there for three successive Sabbath days, but was compelled by a tumult raised by unbelieving Jews to retire to Berea (Acts xvii. 1–10), and thence to Athens. From Athens Paul sent messengers to fetch Silas and Timotheus (1 Thess. iii. 1, 2; Acts xvii. 15), and they appear to have joined him at Corinth (1 Thess. iii. 6; Acts xviii. 5). Finally, in the super-

scription to both epistles, Paul, Silvanus (Silas), and Timotheus are united as saluting the Thessalonian Church.

These facts being taken into account, and the further fact that Silas was Paul's companion on this journey only (Acts xv. 40; xvi. 19, 25, 29; xvii. 4, 10, 15; xviii. 5), it becomes plain that 1 Thessalonians was written from Corinth, soon after Paul's arrival there, during his second missionary journey. The second epistle contains fewer marks of identification, but has the same superscription, and is generally believed to have been written shortly after the first.

With these marks of time and place the contents of the first epistle agree. The general tone is one of devout congratulation for spiritual success at Thessalonica, as evinced by the news of the obedience, faith, and love of the Thessalonian Church, brought by Timotheus (iii. 6).

The second epistle treats of erroneous expectations of the Lord's immediate coming, and warns them that this must be preceded by a great apostacy, and the coming of the Man of Sin.

γ. ε. Epistles to the Corinthians.

A full account of Corinth itself is to be found in Section 5. The date and place of writing of the first epistle are fixed by these considerations: (1) Apollos had been at Corinth and, with Priscilla and Aquila, was now at Ephesus (i. 12; iii. 4, 22; iv. 6; xvi. 12, 19). This coincides with Acts xviii. 26; xix. 1, describing the second visit of Paul to Ephesus; (2) the apostle hopes to go *viâ* Macedonia to Corinth, and thence to Jerusalem and Rome (xvi. 5; Acts xix. 21; Rom. xv. 25-28). This agrees with Acts xix., descriptive of the Apostle's second visit to Ephesus; (3) Timothy was sent to Corinth (iv. 17; xvi. 10). In Acts xix. 22, Timotheus and Erastus (a Corinthian) are sent into Macedonia, on the road to Corinth, in anticipation of Paul's own journey to Achaia. Hence it is reasonably inferred that the epistle was written from Ephesus, about the time of the great tumult there.

The contents of the first epistle refer to the importance of abolishing party divisions, and reforming certain social abuses. The questions of marriage, idol sacrifices, spiritual gifts, and the resurrection are also touched upon.

In v. 9 occur the words 'I wrote unto you in a letter to keep,' &c. This probably refers to a letter not preserved. That 'letters' had been written to the Corinthian Church appears from 2 Cor. x. 10; 'His *letters*, say they, are weighty and powerful.'

The second epistle appears to have been written from Macedonia, on the road from Ephesus to Corinth, and shortly after the first. This appears from (1) ix. 2, which shows he was in Macedonia at the time of writing; (2) the apostle's reference to the recent troubles in Asia, of which Ephesus was the capital (i. 8); (3) his declaration that he was now on his way to them for the third time (xiii. 1); (4) the references to the collection for the poor saints as still going on (viii. 6; ix. 2. Cf. Acts xxiv. 17; Rom. xv. 26); (5) the references to the incestuous offender and the continuance of the same party disputes.

From ii. 12, 13; vii. 6; xii. 18, it appears that Titus had been sent to Corinth as well as Timotheus and the brother whose praise is in all the churches (Luke ?), and that the apostle, having got as far as Troas, on the road from Ephesus to Corinth, was bitterly disappointed at not meeting him on his return; but that afterwards, going forward into Macedonia, he had encountered him, and been rejoiced at the good news of the Corinthian Church. The first letter had produced some good effects, notwithstanding the stubborn spirit of some, for whose admonition he now dwells on the sufficiency of his apostolic authority.

ε. *Epistle to the Galatians.*

The Apostle Paul visited Galatia, a central district of Asia Minor, on two occasions (Acts xvi. 6; xviii. 23), but no particulars of these visits are recorded in the Acts. At the first visit, however, they had received the Gospel with joy (iv. 14), whereas on the second (if iv. 16 literally = 'Am I *become* your enemy by speaking truth among you?') he had not been well received. These indications of date are evidently very doubtful, nor does i. 6. ('I marvel that ye are *so soon* removed (or turning) from him that called you into the grace of Christ') give much assistance, unless the date to which the removal was subsequent could be ascertained. But most critics believe, nevertheless, that the epistle was written from Corinth or Ephesus, soon after the second visit, and possibly about the same time as the Romans, its main line of argument being identical, and many expressions corresponding (compare Rom. viii. 15 and Gal. iv. 6; Rom. vii. 14-25 and Gal. v. 17; Rom. i. 17 and Gal. iii. 11; Rom. iv. and Gal. iii.).

The object of the apostle in the epistle is plainly to recall to the memories of the Galatian Christians the great principles of the Gospel, in the free justification of the sinner by faith, and in the non-essential character of Mosaic ordinances.

ζ. *Epistle to the Romans.*

The date and place of writing of this epistle are easily ascertained by comparison with the Acts of the Apostles and other epistles. Thus, the writer is about to be the bearer of a contribution of money from the Christians of Macedonia and Achaia to the poor Jews at Jerusalem (xv. 25, 26). Gaius, a resident at Corinth and baptised by him (1 Cor. i. 14), is his host (xvi. 23). Phœbe, the probable bearer of the letter (see subscription), is a deaconess of the church at Cenchrea, the eastern port of Corinth (xvi. 1). All these points coincide with the position of St. Paul when on his third missionary journey, and second residence in Corinth.

Of the origin of the Roman Church nothing is known, although the apostle had often desired to visit it (i. 13). His object in writing an epistle appears to have been to compensate for his inability to pay a personal visit. The letter itself is a profound and lengthy argument on the great doctrine of justification by faith. The writer shows that this doctrine underlay the choice of Abraham, and that it fulfils rather than annuls the Mosaic law.

η. θ. *The Epistles to Colossians and Philemon.*

Colossæ, a city in the upper portion of the valley of the Mæander, had not been visited by St. Paul personally, but a church was founded there by Epaphras (Col. i. 7). Errors, involving (1) a combination of angel-worship and asceticism, (2) a self-styled philosophy, which depreciated Christ, and (3) an unnecessary adherence to Jewish festivals and sabbaths, had crept in, and the epistle is written to counteract these. From the expressions 'bonds' (Col. iv. 3, 18; Philem. 13), 'fellow-prisoner' (Col. iv. 10; Philem. 23), 'prisoner' (Philem. 9), it appears that the epistle was written in prison, and from Philem. 22 (which epistle was sent at the same time as that to the Colossians) it appears that the writer expected shortly to come into Phrygia. Further, Timotheus was with him (i. 1). These indications coincide with the position of the apostle at Rome during his first imprisonment, and the epistle is therefore generally attributed to that date and place.

In iv. 16, the 'epistle from Laodicæa' is directed to be read in the Colossian church. Four explanations are given of this: (1) that it was a letter from the Church of Laodicæa to Paul, forwarded by him to the Colossian Church; (2) that it was the

epistle ordinarily termed the Epistle to the Ephesians; (3) that it was an epistle of Paul to Laodicæa, which the Colossians were to obtain from thence; (4) that it was the epistle to Philemon.

The bearers of the epistle to the Colossians were Tychicus and Onesimus. This Onesimus also carried another letter, the epistle to Philemon, a member of the Colossian Church. He had been the slave of Philemon, but Paul had encountered him in Rome, been made instrumental to his conversion, and now sent him back to his master, with tender entreaties for his pardon.

ι. The Epistle to the Ephesians.

For what readers this epistle was intended has been the subject of very much controversy. The arguments for each side may be briefly stated. 1. That it was not intended for the Ephesians is assumed from the fact that the words 'in Ephesus' are omitted in the Vatican and Sinaitic MSS.; from the absence of any personal salutations, which in the case of a letter to so well-known a church as the Ephesian seems remarkable; because the apostle could not describe the Ephesian Church as exclusively Gentiles (ii. 11; iii. 1; iv. 17), and recently converted (i. 13; ii. 13; v. 8); and because Marcion calls this the 'epistle to the Laodicæans.' That the epistle should have obtained its present title is explicable on the supposition that it was an encyclical letter, written for the consolation and exhortation of various Churches, and that a copy in which the words 'in Ephesus' had been inserted was the first to be published. 2. To this it is replied that the words 'in Ephesus' occur in many good MSS.; that personal salutations are no proof of Paul's acquaintance with a Church, and are wanting, except in a general form, in Corinthians, Galatians, Philippians, Thessalonians, Titus, and 1 Timothy; that the other internal objections arise from a misconception of the apostle's meaning; and that Marcion may have had reasons of his own for his nomenclature.

Under these circumstances, it is obviously impossible to fix either the date or the place of writing of this epistle. Its contents are also general, three chapters dwelling on redemption and its results, and the remainder occupied with exhortations to practical piety.

κ. The Epistle to the Philippians.

Philippi was the first town in Europe in which St. Paul preached the Gospel, and there Lydia and the jailor were converted. A full account of the town is given in Section 5.

The occasion of the epistle appears to have been the receipt of a contribution to the apostle's necessities when undergoing his first imprisonment at Rome—i.e., about A.D. 62 (iv. 10-18; i. 13, 14, 16). He was evidently expecting a speedy and favourable issue of his appeal (i. 19-25; ii. 23, 24), and had friends in the Imperial household (iv. 22). It has often been remarked that no epistle contains more of praise and less of censure. Its contents, in addition to the remembrance of the liberality of the Philippian Church, and the notices of his own condition, are of a general hortative character.

λ. μ. ν. *The Epistles to Timothy and Titus.*

The lives of Timothy and Titus are given at length in Section 5. The epistles to them appear to have been written during the second imprisonment of the apostle, and immediately preceding his martyrdom. The objections to this are, that Timothy is called a young man (1 Tim. iv. 12; 2 Tim. ii. 22), and that St. Paul at Miletus declared to the Ephesian elders that they would see his face no more. But a man of thirty-five or forty years might well be regarded by St. Paul, especially with his Jewish ideas, as young, nor need we suppose that in addressing the Ephesian elders Paul was necessarily so divinely illuminated as to be kept from expressing his natural feeling at the time.

The epistles to Timothy and Titus are exceedingly valuable as giving apostolic directions on several matters of Church order, such as (a) the proper times for prayer and the proper persons to engage in public prayer, (b) the position of women in the Church, (c) the choice and character of bishops and deacons, and their wives, and (d) the treatment of widows. All the epistles also abound in animating personal exhortations, and breathe a spirit of unflagging Christian constancy.

ξ. *The Epistle to the Hebrews.*

‘The Epistle to the Hebrews was addressed to Jewish converts, who were tempted to apostatise from Christianity, and return to Judaism. Its primary object was to check this apostacy, by showing them the true end and meaning of the Mosaic system, and its symbolical and transitory character. They are taught to look through the shadow to the substance, through the type to the antitype. But the treatise, though first called forth to meet the needs of Hebrew converts, was not designed for their instruction

only. The Spirit of God has chosen this occasion to enlighten the Universal Church concerning the design of the ancient covenant, and the interpretation of the Jewish Scriptures.' ¹

The authorship of the epistle is still undecided. Jerome declares that even in his time the epistle was not certainly ascribed to St. Paul, because of the difference of style and language, and that Barnabas, Luke, and Clement had severally been named as the author. Luther has also regarded Apollos as the writer, and has been followed by some able critics.

The advocates of a Pauline authorship urge that the general plan is similar to that of Paul's other writings, that the phraseology and diction are Paul's, and that the doctrinal statements of the epistle are identical with those of Paul. The opponents of a Pauline authorship, on the other hand, deny these statements; adduce many differences of phraseology, especially pointing to a difference in the manner of making quotations; and bring forward ii. 3, where the author says that the word 'was confirmed unto us by those that heard him,' a sentiment which is declared to be incompatible (?) with the position of Paul.

The readers of this epistle are termed *Hebrews*, and regarding them several distinct statements are made. They are thoroughly acquainted with the Mosaic ritual and institutions. They had been persecuted (x. 32, 33), and shown kindness to other believers (vi. 10); they had not yet resisted unto blood (xii. 4); their Church had existed long enough to be well instructed (v. 12). Some of their chief pastors were dead (xiii. 7). They were acquainted with the writer, and anxious for his restoration to them (xiii. 19). They took a personal interest in Timothy (xiii. 23). They were supposed to be acquainted with the Septuagint, or Greek, version of the Old Testament, for all the quotations are taken from that version. Hence some have thought it not improbable that the epistle was primarily intended for the Church at *Alexandria*.

With regard to the date, nothing can be settled further than that the Temple at Jerusalem must have been standing at the time of writing. Although A. V. has not always observed the point, yet every reference to the Levitical ministrations is either in the present or present perfect forms; as, 'taketh this honour,' 'who serve unto the example,' 'the way into the Holiest of all has not yet been made manifest,' &c.

¹ Conybeare and Howson, chap. xxviii.

EPISTLE OF ST. JAMES.

Author. Who was the author of the Epistle of St. James is a question of some difficulty. The opening verse simply names him as 'James, the servant of God, and of the Lord Jesus Christ.' But the ordinary opinion has long been that James, the brother of the Lord, is the author. This James appears in Gal. i. 19 ('other of the apostles saw I none save James, the Lord's brother'), and in all probability in Gal. ii. 9; Acts xii. 17; xv. 13; xxi. 18, where he appears as a resident in Jerusalem, and as one of the chief disciples who, with Cephas and John, appeared 'to be pillars' of the Church there. Further, in Matt. xiii. 55; Mark vi. 3, we find a James enumerated among the brethren of the Lord. Whether this James is identical or not with James, the son of Alphaeus, one of the apostles, is much disputed.

The identity and history of the various persons entitled James in the New Testament being discussed under 'James' in Section 5, it will only here be necessary to refer to that place, and to state as a general result that there can be no reasonable doubt that the author of the epistle is the same as that James who presided at the first council of Jerusalem. He formulated its decision respecting the obligation of the Mosaic law on Gentile converts, and was evidently a man of commanding influence in the early Church at Jerusalem. This James was also known as James the Just. He long resided at Jerusalem, and Hegesippus, in Eusebius, gives an account of his death there by stoning; but Josephus (*Antiq.* 20. 9. 1) gives another account, in which it is only said that the high-priest Ananus, in the interregnum following the death of the procurator Festus, illegally 'delivered him to be stoned;' but whether the sentence was carried out does not appear. Some assert, therefore, that Hegesippus is wrong, and that James did not die until long afterwards.

Place and Date of Writing. This epistle was manifestly written from Jerusalem, where James resided, and is addressed 'to the twelve tribes who are scattered abroad' (*ἐν τῇ διασπορᾷ* = *in the dispersion*, a technical term for Jews residing out of Palestine). The date is very doubtful, but the internal evidence leans to a late date. The doctrine of justification by faith, the doctrine peculiarly inculcated by the epistles of Paul, is referred to in ii. 14, 15, and in the phrase 'that worthy name by the which ye are called' (ii. 7) there seems to be a reference to the name Christian, first

given about A.D. 50. Some also see an allusion to the immediate destruction of Jerusalem in v. 1.

Authenticity. The Epistle of James is reckoned by Eusebius, together with 2 and 3 John, and Jude, amongst the disputed books of the New Testament canon; but he also bears witness that it was publicly read as authentic in most churches, and he himself recognises its authority. The ancient Syriac version also contains it. Clement of Rome, Hermas, and Irenæus appear to refer to it, and many Fathers of the fourth century quote it. In 397, the Council of Carthage declared it to be canonical, and since this time it has been generally received.

Design. The design of the epistle is (1) to enforce Christian morality, and (2) to console Christians under the sufferings to which they were exposed. Being addressed to Jews, the writer especially combats their Judaizing tendencies to ceremonial religion (i. 27), fatalism (i. 13), partizanship (iii. 14), improper respect of rich persons (ii. 2), &c. This design being clearly in view, no opposition need be supposed to exist between the doctrine of justification by faith and the doctrine inculcated by St. James. In ii. 14-26, a careful consideration will make it apparent that the argument is not directed against the efficacy of a living faith, but against the notion that a dead and fruitless faith is efficacious. In the examples of Abraham (ii. 23) and Rahab (ii. 25), the faith both of Abraham and Rahab is clearly taken into account as the reason why righteousness was imputed to them; the point is, that their faith was a fruit-bearing, and not a workless (*χωρίς τῶν ἔργων*) faith.

In v. 14, 15, some have wrongly seen a reference to extreme unction. But in the case here supposed, the anointing is intended for the healing of the sick, whereas extreme unction is applied as a viaticum for a person in *articulo mortis*.

ST. PETER AND HIS WRITINGS.

1. Life of Peter.—Nothing is known of the early life of Peter, except that he was the son of Jonas (Matt. xvi. 17; John i. 42; xxi. 16), and was a partner with James and John, the sons of Zebedee, in the ownership of fishing vessels and apparatus in the sea of Tiberias. He was brother to Andrew, also one of the apostles, and resided first at Bethsaida (probably on the north-west coast of the sea of Galilee) (John i. 44), and afterwards at Capernaum, where his house was sufficiently capacious to receive both our Lord and his disciples and hearers. He was a married

man; one of the earliest incidents related of his history being the healing by Jesus of his wife's mother, who was sick of a fever (Matt. viii. 14, 15; Mark i. 29-31; Luke iv. 38, 39), and his married condition is afterwards referred to by St. Paul as a proof of the apostles' right to marry (1 Cor. ix. 5).

When Peter first appears in the Gospel history, he bears the name of Simon, and is afterwards called indifferently by this name and by that of Simon Peter, Peter, and Cephas. The name of Peter was given by our Lord Himself on the first occasion of their meeting. This occurred when our Lord returned to John the Baptist after the temptation. Philip of Bethsaida, Andrew and Simon, and probably John, were at this time amongst the disciples of John the Baptist, and were in attendance upon him. When, therefore, John, beholding Jesus as He walked, declared Him to be the Lamb of God, Andrew and John, who heard him, followed Jesus, and remained with Him that day. Andrew then sought his brother Simon, and having found him, brought him to Jesus, with the intimation that they had found the Christ. Jesus, on the approach of Simon, said, 'Thou art Simon, the son of Jona; thou shalt be called Cephas, which is by interpretation Petrus' (Πέτρος,¹ A. V. 'a stone'). On this change of name Stier remarks: 'The allusion which has been over-critically detected in the etymology of the old name and its allusion to the new, we mention and leave undecided; the *hearer*, disciple, heretofore the son of the timid *dove*, which flies among the rocks, shall become the sheltering *rock* of the dove.'

We now lose sight of Peter for awhile, until he reappears in the company of his brother Andrew, and his partners James and John, with their father Zebedee, engaged in fishing upon the lake of Galilee. Here, as they are casting a net into the sea, Jesus passes by and calls them, and in obedience to the call they follow Him (Matt. iv. 18-22; Mark i. 16-20). Soon after this the healing of Simon's mother-in-law took place. But the final call was yet to come. Once more, as Simon and his partners were washing their nets, the Lord passed by, and begged them to permit Him to occupy their ship, from which to address the multitude on the shore. When the address was finished, the ship, by our Lord's commandment, was taken out from the shore, and an incredible haul of fish secured. This decided the future occupation of Simon. We read that 'Jesus said unto Simon, Fear not; from henceforth thou

¹ Πέτρος = a rock; πέτρα = a piece of rock, or a stone (See Liddell and Scott). On the name Cephas, see Section 5.

shalt catch men. And when they had brought their ships to land, they forsook all and followed him' (Luke v. 10, 11).

Soon after this Simon Peter was enrolled amongst the twelve apostles, and not only so, but became one of the three who were chosen by our Lord to accompany him upon special occasions. Thus Peter, James, and John only were with our Lord at the raising of Jairus's daughter (Mark v. 37), at the Transfiguration (Matt. xvii. 1; Mark ix. 2; Luke ix. 28), at the Agony in the Garden (Matt. xxvi. 37; Mark xiv. 33). On several occasions he comes into special prominence. Thus, when after the discourse on the Bread of Life, which caused the secession of many disciples, Jesus said unto the Twelve, 'Will ye also go away?' it was Simon Peter who answered, 'Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art the Christ, the Son of the living God' (John vi. 67-69). Again, at Cæsarea Philippi, in answer to our Lord's inquiry, 'Whom say ye that I am?' it was Simon Peter who said, 'Thou art the Christ, the Son of the living God' (Matt. xvi. 16; Mark viii. 29; Luke ix. 20). It was in reply to this declaration that our Lord made the memorable statement, 'Thou art Peter (Πέτρος), and upon this rock (ἐπὶ ταύτῃ τῇ πέτρᾳ) I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven' (Matt. xvi. 18, 19). Various explanations of this statement exist: 1. Peter is regarded as the Head of the Church, and as entrusted with authority over it. Whatever may be the worth of this supposition, it is obvious that no power of *delegating* the authority is in any way conferred, and hence any Papal pretensions which are based upon this interpretation necessarily vanish. 2. That our Lord in the words 'this rock' referred to Himself. The maintainers of this view point to the distinction between *petrus* and *petra*, already adverted to; but although the truth involved in the recognition of our Lord as the foundation-stone of his Church is a valuable and most important one, it does not seem to be naturally conveyed by the passage in question. 3. That Peter represents the Church at large, as the principal disciple. This is the general patristic view. 4. That the 'rock' upon which Christ builds his Church is the confession of faith in his person and Messiahship. 5. That Peter in some senses may be considered the foundation of the Church, which is expressly said elsewhere to be built 'upon

the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone' (Eph. ii. 20). Thus, on the day of Pentecost, and afterwards (Acts ii. ; viii. 14-25 ; x.), we find him taking the most prominent place in the work of the ministry, although what may be called the primacy rested with the Apostle James.

The apostle's view of his Master's office was, notwithstanding, very imperfect. When, immediately after the occurrence last mentioned, our Saviour spoke of his coming sufferings and death, Peter 'took him and rebuked him,' and incurred the severe censure—'Get thee behind me, Satan, for thou savourest not (*οὐ φρονεῖς*) the things which be of God, but those that be of men' (Matt. xvi. 23 ; Mark viii. 33).

Other circumstances specially recorded of Peter are, his walking on the water to meet Jesus (Matt. xiv. 28-31), his catching the fish in whose mouth the tribute-money was found (Matt. xvii. 24-27), his asking questions concerning forgiveness of injuries (Matt. xviii. 21, 22), and as to the reward which those should receive who, like himself, had left all to follow Jesus (Matt. xix. 27-30 ; Mark x. 28-31 ; Luke xviii. 28-30). To him also, in company with Andrew, and James and John, was privately addressed the discourse on the last days delivered on the Mount of Olives (Matt. xxiv. 3 ; Mark xiii. 3 ; Luke xxi. 7).

At the Last Supper, Peter was several times conspicuous. With John he was sent to prepare the supper (Luke xxii. 8). When our Lord, in the course of the supper, made preparations for washing the disciples' feet, Peter at first objected ; and when the object of our Lord's action became more apparent, he exclaimed, with that rapid and earnest change of intention by which he was characterised, 'Not my feet only, but also my hands and my head' (John xiii. 6-11). Again, Simon Peter requested John, who was leaning on Jesus' bosom, to ask the name of the betrayer (John xiii. 24). Lastly, when our Lord predicted the defection of his disciples, Peter answered and said, 'Though all men should be offended, yet will I never be offended,' and as a rebuke for his presumption, was at once warned that before 'the cock should crow' (Mark adds 'twice'), he should thrice deny his Master (Matt. xxvi. 33-35 ; Mark xiv. 28-30).

As already stated, Peter, James, and John were especially singled out for companionship with Jesus in the Garden of Gethsemane, and there fell asleep for awhile, during the agony of our Lord in prayer. Afterwards, on the arrest of Jesus, he drew a sword, and cut off the ear of Malchus, one of the servants of the

high-priest, and was rebuked for so doing (Matt. xxvi. 51, 52; Mark xiv. 47; Luke xxii. 49, 51; John xviii. 10, 11). Then, with the rest, he forsook Jesus and fled, but following 'afar off to see the end,' was admitted by the influence of John, who knew the high-priest, into the court-yard of the palace to which Jesus was conveyed. There, in accordance with the prediction of our Lord, he thrice denied Him, but on the third occasion our Saviour 'turned and looked on him.' The glance produced instantaneous conviction and repentance in the disciple's heart: 'he went out and wept bitterly' (Matt. xxvi. 69-75; Mark xiv. 66-72; Luke xxii. 56-62; John xviii. 17, 18, 25-27).

On the morning of the Resurrection Peter was specially named as one to whom the women who saw the angels were to tell the news of Christ's coming, and Peter, with John, were the first of the apostles to visit the sepulchre. Peter was also the first to enter and discover the absence of the Lord's body (Luke xxiv. 12; John xx. 3-7). It also appears from Luke xxiv. 34 and 1 Cor. xv. 5, that a special appearance to Simon took place, but no details are given.

After this, and the other appearances of the risen Lord which he must have witnessed in company with the other disciples, Peter seemed to have gone back to the Sea of Galilee, and for a while to have resumed his original occupation of fishing. While thus employed with Thomas, Nathanael, and the sons of Zebedee, our Lord once more appeared to him, and although John was first in recognising his Master, Peter first reached Him by casting himself into the sea and wading to land. Similarly, again, he showed his zeal in being the first to seize the net and drag it to land, when our Lord said, 'Bring of the fish.' Then followed the well-known conversation in which our Lord thrice asked the same question, 'only slightly varied by the exact word used—'Lovest thou Me?' and having been thrice answered affirmatively, conferred on his repentant disciple the office of pasturing our Lord's sheep and lambs, and predicted his martyrdom by crucifixion (John xxi. 1-19). Encouraged by this, Peter questioned our Lord respecting John, but received no distinct answer.

In the early part of the Acts of the Apostles Peter undoubtedly appears as the chief and foremost of the apostolic company. He seems to preside at the election of a successor to Judas (i. 15), and is the spokesman on the day of Pentecost (ii. 14, 38). With John, he works a notable miracle upon a lame man at the Beautiful Gate of the Temple, addressing the people on the power and

character of Jesus, is consequently confronted with the Sanhedrim, and in their presence boldly preaches the Gospel (iii. 1—iv. 22). It is Peter, again, who denounces punishment on Ananias and Sapphira (v. 3, 8, 9), and whose shadow as he passes by is supposed by the people to have healing virtues (v. 15). When the apostles are put in prison, and thence brought before the Sanhedrim again, Peter once more becomes spokesman (v. 29). But it is evident from viii. 14, that he acted in subordination to the general authority; for here we read that, ‘when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John.’ On this occasion Peter denounced Simon Magus, and thence returning to Jerusalem, preached in many Samaritan villages (viii. 25). After this, the apostle became the host of Saul, newly arrived from Damascus, for fifteen days (ix. 26; Gal. i. 18); then, leaving Jerusalem on a general tour of visitation, he went to Lydda, where he healed Æneas of a palsy, and thence being sent for to Joppa, on the occasion of the death of Dorcas, he raised her from the dead (ix. 32–43). Next, he took up his residence in Joppa, at the house of Simon a tanner, and was privileged to behold a vision, by which he was prepared to receive the application of Cornelius, a Roman centurion of Cæsarea, for instruction in Christian doctrine (x. 1–23). The details of his visit to Cornelius, of Cornelius’s subsequent conversion, and of the discussion which followed at Jerusalem as to the outpouring of the Spirit on the Gentiles, are given in Acts x. 24–xi. 18. In Acts xii. Peter is imprisoned by Herod, but miraculously delivered by an angel; and here the continuous history of this apostle ends, the remaining notices of his name in New Testament history being only two. Thus, we find Peter again a spokesman, and recounting the history of the conversion of Cornelius, at the council held at Jerusalem to determine the obligation of the Mosaic law on Gentile Christians; but it is noticeable that he is not the president, and does not appear to exercise any official authority (Acts xv. 7; Gal. ii. 7, 8, 9). Again, a meeting at Antioch between Peter and Paul, probably soon after the meeting at Jerusalem, is recorded in Gal. ii. 11; but it should be carefully noticed that the point in which Paul says that Peter was ‘to be blamed (*κατεγνωσμένος*)’ was not any Judaizing doctrine, but a tendency to inconsistency. That no breach of brotherly feeling was the result is obvious from 2 Pet. iii. 15, where Peter calls Paul his ‘beloved brother.’

In 1 Cor. i. 12 we read, ‘one of you saith, I am of Paul; and I

of Apollos; and I of *Cephas*.' From this it has been inferred by some, that Peter visited Corinth, and this is suggested by Clement of Rome, and stated as a fact by Dionysius, bishop of Corinth about A.D. 180. Origen further states, that Peter seems to have preached the Gospel in the countries of Asia, mentioned in his first epistle; and, in 1 Pet. v. 13, the apostle writes from Babylon. Whether this Babylon is the ancient city of that name (where a numerous and prosperous colony of Jews then resided), or a mystic name for Rome, cannot be determined.

It is beyond the scope of this work to discuss the question as to whether Peter ever was at Rome or not. No trace of such a circumstance (except the doubtful reference to Babylon) is found in the New Testament. That he ever visited this city at all has been vehemently denied by many modern writers, and considerable uncertainty must be allowed to hang over the subject. If ever there, he could not have been there before the last year of his life, and certainly never occupied the post of bishop of the church there. Any primacy of Peter is altogether out of the question; and it has been demonstrated, that when the fathers of the fourth and fifth centuries speak of 'The Apostle,' they mean St. Paul. Tradition, however, relates that St. Peter was put to death at Rome about the same time as St. Paul, and was crucified with his head downwards, by his own request, thinking himself unworthy to die in the same posture as his master. Another curious tradition relates that, having been forewarned of the intention to arrest him, he was escaping, but met our Lord at the gate. To the question, 'Whither goest thou, Lord?' our Lord replied, 'I go to Rome to be once more crucified.' Peter then returned, gave himself up, and suffered death accordingly.

The only unquestioned writing of St. Peter is his first epistle. The authenticity of the second epistle has been strongly contested. But the Gospel of St. Mark (as has been already stated) was in all probability written under his direction; and it has been long observed that in that Gospel, with characteristic Christian humility, the shortcomings of Peter are more clearly stated, and less said in his favour, than in the remaining Gospels.

2. The Epistles of St. Peter.—FIRST EPISTLE.—*Authenticity.* The First Epistle of Peter was unanimously received by the ancient church as the work of the apostle whose name it bears. It is referred to in the second epistle (iii. 1), and Polycarp, Papias, Irenæus, Clement of Alexandria, Tertullian, and Origen, all quote

it frequently. It is also found in the ancient Syriac version, which contains only three of the Catholic epistles.

Date and Place of Writing. The place from which this epistle was written is clearly described in v. 13 as 'Babylon,' and it has been already stated that much doubt exists as to whether this place was really Babylon in Mesopotamia, or Rome described under a mystic appellation. There is no valid reason why the true Babylon should not have been the place. A large and flourishing community of Jews resided there, and the provinces mentioned in the salutation are mentioned in the order in which they would occur to a person travelling westward from Mesopotamia. Further, Silvanus or Silas is the bearer of the epistle, whom we know to have been the companion of Paul; and it has been suggested that Silvanus may have been sent on a mission by St. Paul to the East, and have been entrusted with this letter on his return. The date must remain entirely undetermined. A fiery persecution appears to have commenced (i. 6, 7; ii. 12, 19, 20; iii. 14, 16, 17; iv. 1, 12-19; v. 9, 10), and this may possibly have been that occurring in the latter years of Nero, who died in A.D. 68.

Design. The epistle itself states that the Christian Jews of the dispersion, and resident in certain provinces of Asia Minor, were the intended readers of the epistle. Its design was to comfort them under their tribulations, and to exhort them to practical piety.

SECOND EPISTLE.—*Authenticity.* 'If it were a question now to be decided for the first time upon the external or internal evidences still accessible, it may be admitted that it would be far more difficult to maintain this than any other document in the New Testament. But the judgment of the early church is not to be reversed without far stronger arguments than have been adduced, more especially as the epistle is entirely free from objections which might be brought, with more show of reason, against others now all but universally received: inculcating no new doctrine, bearing on no controversies of post-apostolical origin, supporting no hierarchical innovations, but simple, earnest, devout, and eminently practical, full of the characteristic graces of the apostle, who, as we believe, bequeathed this last proof of faith and love to the church.' With these words Canon Cook closes a careful discussion of the evidence for and against the authenticity of this epistle in Smith's 'Bible Dictionary.' There can be no question that there are few references in the early Fathers to this epistle, and that its style

(especially in chap. ii.) differs from that of the first epistle. But it was formally received into the Canon in 393, and passages in Clement of Rome, Hermas, Justin Martyr, Theophilus of Antioch, and Irenæus, suggest an acquaintance with its contents. In Origen, but only in the Latin translation by Rufinus, also occurs a remarkable passage, so peculiar, that we cannot hesitate to consider it to have emanated from Origen himself. Alluding to the procession of priests round Jericho, the writer compares the writers of the New Testament to so many sacerdotal trumpeters, and says, 'First Matthew, in his gospel, gave a blast with his sacerdotal trumpet; Mark also, Luke, and John, sounded with their single sacerdotal trumpets. Peter also sounds aloud *with the two trumpets* of his epistles; James also, and Jude. But John adds yet again to blow with the trumpet through his epistles and Apocalypse; Luke also, narrating the Acts of the Apostles. But last of all that man came who said: "I think that God has set forth us apostles last;" and thundering with the fourteen trumpets of his epistles overthrew to their foundations the walls of Jericho, and all the engines of idolatry and dogmas of philosophy.' Eusebius mentions the epistle as amongst the disputed, but Jerome, who makes the same statement, notwithstanding this received the epistle, and explains the difference of style and language by the supposition that Peter, who, according to tradition, generally employed an interpreter, employed different interpreters as amanuenses of his two epistles.

Design. The object of the epistle is to warn believers against gross errors and false teachers, and the apostle appeals continually to his own knowledge of our Lord and personal acquaintance with his doctrines. The similarity between chap. ii. and Jude may be explained on two suppositions. Either the apostle desired to give additional force to sentiments already published by Jude, or Jude may be describing actually that which the Epistle of Peter describes prophetically.

Date and Place of Writing. Of the latter nothing is known. The apostle evidently writes in the expectation of speedy departure (i. 13-15); and if he were martyred about A.D. 67, in accordance with tradition, this would fix the date of the epistle to some extent.

ST. JUDE'S EPISTLE.

The Author. The writer of this epistle styles himself Jude 'the brother of James,' and is generally considered to be the same

as the apostle Judas, Lebbæus or Thaddeus, who, in Luke vi. 16, is styled Jude *the brother* of James, where the words 'the brother' are not in the original, and many suppose that they should be replaced by the words 'the son.' Others, however, think that he was one of the Lord's brethren, and that he calls himself the brother of James out of humility. Neither of Judas, Lebbæus, nor of Jude the Lord's 'brother,' do we know much. Lebbæus is only referred to in John xiv. 22 as asking, 'Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?' Of the other Jude, beyond his early rejection of our Lord in common with the other brethren, nothing whatever is known.

Authenticity. Clement of Alexandria is the first father by whom this epistle is recognised; but this need occasion little surprise, and it has since been received without dispute in the church. The Muratorian fragment recognises it, and Origen, Tertullian, and Jerome quote it as canonical. No time or place of writing can be defined. It is probable that the delay in recognising it arose, not merely from the nature of its contents, but from the fact that the apocryphal book of Enoch is quoted in it, and that a tradition about Moses and the archangel is referred to. It does not appear, however, that the apostle necessarily quoted the book now bearing the name of Enoch. It may well have been that this book incorporates the ancient prophecy also mentioned by Jude. The reference to the tradition about Moses also does not necessarily imply that the tradition was untrue.

This epistle is strikingly similar to the Second Epistle of Peter, chap. ii. This similarity may be satisfactorily explained on either of the suppositions mentioned in the above notice of 2 Peter.

SECTION II.

SKETCH OF THE GOSPEL HISTORY.

. For a sketch of the times immediately preceding the birth of our Lord, see under *Herod*, in Section 5.

CHAPTER I.

FROM THE BIRTH OF JESUS CHRIST, B.C. 5, TO HIS BEING FOUND
IN THE TEMPLE, MARCH, A.D. 9.

1. **Date of the Birth of Jesus Christ.**—The exact date of our Lord's birth has been a matter for much controversy. But there are certain considerations which narrow the limits within which it must have taken place. The earlier of these limits is determined by a calculation of the date at which Zacharias was offering incense in the Temple, when the angel Gabriel appeared to him, and announced that he should have a son. Zacharias was of the course of Abia, the eighth of the twenty-four courses into which David divided the priests (1 Chr. xxiv. 1, 10). Now each of these courses officiated for seven days, and we know that at the taking of the Temple at Jerusalem, which happened on August 5, A.D. 70 = A.U.C. 823, the first ¹ course, named the course of Jehoiarib, had just entered office. This furnishes a means of calculating the date of the ministry of Zacharias, and thence the birth-date of our Lord. For from August 5, 823, to August 5, 748, there are seventy-five Julian years, or 27,393 days, or 163 complete cycles of the whole twenty-four courses, and nine days over. Hence, the course of Jehoiarib was entering on its ministry on August 14, 748.² Following this calculation we find, that the course of Abia entered office on October 8, B.C. 6, and left on October 15. The earliest period, therefore, at which the assertion of the angel to

¹ Josephus, *B. J.* vi. 4, 1 and 2.

² The same calculation, of course, makes the cycle to commence also on February 27, B.C. 6, and various dates preceding this by multiples of 168 days. But the substitution of February 27 for Aug. 14 in the above calculation has not been hitherto made by harmonists, as it throws events too far back.

the Virgin Mary, in Luke i. 36, could be made is about the middle of March, B.C. 5, and reckoning forty weeks from this date, *our Lord could not have been born previous to December 21, B.C. 5.*

Again, we have a later limit fixed by the death of Herod the Great. This took place shortly before the Passover, B.C. 4, and in all probability about April 7. Before this event, we have to place the flight into Egypt, the visit of the Magi, and the Presentation in the Temple, which could not have taken place until the infant Saviour was forty days old. *It is therefore unlikely that the birth of our Lord took place later than January, B.C. 4.* In short, although no certain day can be laid down as the true day of the Nativity, we can have little doubt as to its having taken place at, or about the end of B.C. 5, or the beginning of B.C. 4.

2. Annunciation of the Birth of John the Baptist and of our Lord's Birth.—The birth of our Lord was announced beforehand to the Virgin destined to become his mother Matt. i. 18-25. according to the flesh. She was named Mary, and Luke i. 1-56. was possibly the daughter of Jacob,¹ a resident at Nazareth, in Galilee. She was betrothed to Joseph, her cousin, when the angel Gabriel conveyed the heavenly tidings to her. Entering the house with the salutation, 'Hail, highly favoured, the Lord is with thee; *blessed art thou among women,*'² the heavenly messenger announced that, by the overshadowing of the Holy Spirit, Mary should conceive and bear a son. This son should be called JESUS (i.e. Saviour), and the Son of the Highest, and to him should be given the throne of his father David.

Six months before this, another announcement had been made by the same angel Gabriel, with regard to him who was to be the forerunner of Jesus. As the aged Zacharias, a priest of the house of Abia, and the husband of a childless wife, named Elisabeth (who was a cousin to Mary), was burning incense in the Temple at Jerusalem, the angel had appeared to him, and announced that he should have a son, whose name should be called John, and who should go before the Lord in the spirit and power of Elias. Zacharias, however, disbelieved this, and as a punishment was struck with dumbness until the promised child was born. That the promise of the angel would be kept was soon evident, and when the annunciation to Mary took place, the condition of Elisabeth was referred to as a sign of Almighty power, and it was stated that it was 'now the sixth month with her who was called barren.'

¹ See Genealogy of Jesus Christ in Section 4.

² Italics omitted by N.

Immediately after the Annunciation Mary visited her cousin,¹ who resided in the 'hill country of Judæa,' which lies about fifteen miles south of Jerusalem. This was formerly a very populous district, and is still covered with the ruins of cities,² amongst which it is now impossible to identify any particular one as the residence of Zacharias and Elisabeth. Here Mary remained about three months, in all probability until immediately before the birth of Elisabeth's child, and then returned home to Nazareth. At the meeting of the cousins, Mary gave utterance to the song now known as the *Magnificat*, from its commencement, 'My soul doth magnify the Lord.' This song may be compared with the song of Hannah (1 Sam. ii. 1-10) uttered under somewhat similar circumstances.

It became evident, after Mary's return to Nazareth, that she was about to give birth to a child; but her betrothed husband Joseph, not willing to make her a public example, determined to put her away privately. From this he was hindered by a vision, in which an angel directed him to espouse Mary, since that which was conceived in her was of the Holy Ghost. Being raised from sleep, therefore, Joseph formally espoused Mary, but kept himself from her until the birth of the child.

3. Birth of John the Baptist.—Meanwhile, the child of Zacharias and Elisabeth was born. The relatives of the child wished him to be called Zacharias, but the father, by means of a writing-tablet, gave him the name of John, and being then miraculously restored to the use of speech, he uttered the hymn of praise known as the *Benedictus*, from its commencement, 'Blessed be the Lord God of Israel, in which the career of the child, as a forerunner of the Lord, was shadowed forth.

4. Birth of Jesus Christ.—The Roman province, of which Palestine at this time formed a part, was called Syria. The President of Syria was Cyrenius, or Quirinus, for the first time; and Herod the Great was King of Judæa under him.³

¹ συγγενής = relation. The exact relationship is not determined by this expression.

² Tristram's *Land of Israel*, p. 384. *Ain Karim* pretends to be the true residence of Zacharias and Elisabeth, but on no trustworthy grounds. See Thompson's *Land and the Book*, p. 663.

³ It has been recently shown by Dr. Zumpt, that the succession of Presidents of Syria about this time was as follows :—

B.C. 9—6	Sextius Saturninus	A.D. 4—6	Lucius Volsius Saturninus
6—4	Quintilius Varus	6—12	Publius Sulpicius Quirinus
4—1	Publius Sulpicius Quirinus	12—17	Q. C. M. Creticus Silanus
B.C. 1—A.D. 2	Marcus Lollius	17—19	Cn. Piso.
2—3	Caius Marcus Censorinus		

The Emperor of Rome was Augustus Cæsar, under whom, Cassiodorus says, 'Augusti siquidem temporibus orbis Romanus agris divisus censuque descriptus est.'¹ Suidas also says: 'This Augustus Cæsar, having become sole ruler, selected twenty men . . . and sent them throughout the provinces (τὴν γῆν τῶν ὑπηκόων), and by their means made a sequestration (ἀπογραφὰς² ἐποιήσατο) both of men and goods, so that he might accurately determine what portion of these should be converted to the public service.'³ Besides this, we have a short autobiography of the Emperor Augustus, directed by his will to be engraved on brazen tablets, and set up before his mausoleum. This is known as the Monumentum Ancyranum, and from it we learn that three censuses were held by this emperor.⁴ Whichever of these three the census mentioned in Luke ii. 2 may have been, it appears to have been carried out on the Jewish system of families, and Joseph, the betrothed husband of Mary, went up with her to Bethlehem, he being of the family of David. Our Authorised Version says they went 'to be taxed,' but the true meaning is that they went 'to be registered' (ἀπογράφεσθαι). At Bethlehem the crowd of strangers was great, and the inn or khan⁵ was full, so that Joseph and Mary had to take refuge in a stable, and in this lowly apartment our blessed Lord was born. He was wrapped in swaddling-clothes, according to the custom of the country, and the manger of the cattle became his cradle.⁶ But his birth was not unnoticed. On the hills about Bethlehem, shepherds were

This table satisfactorily explains the difficult passage in Luke ii. 2, where the census which brought Joseph to Bethlehem is stated to have happened when 'Cyrenius was governor of Syria.' This census took place during Quirinus's first, and not second, term of office.

¹ Var. iii. 52.

² Another reading is ἀπογραφὴν.

³ Suidas, under ἀπογραφή. Suidas has also, under Αὐγουστός, a doubtful reference to this census.

⁴ Second table, left hand. Wieseler tries to show that two of the censuses were *lustra* only, and that none of them were the census of Luke ii. 2. But Reynolds, followed by Greswell and Huschke, has almost demonstrated that the second census is Luke's census.

⁵ Mr. Hepworth Dixon, in his *Holy Land*, endeavours to show that this khan is still to be identified. See *Bethlehem*, in Section 5.

⁶ The suitability of the manger may be illustrated from *The Land of Israel*. In a house to which Dr. Tristram went, the accommodation consisted of a large and lofty barn, the lower half of which was half-granary, half-stable, the granary open to the top, and a few steps leading up to the dwelling portion, these steps forming in part the manger and hay-rack of the camel and two cows. This reminded the traveller of the position of our Lord's parents at Bethlehem. Not received, either by reason of their poverty or humble appearance, on the upper platform, but left below—the infant, when born, was naturally laid in the long earthen trough which serves for manger, and into which the fodder is pushed from the floor.—p. 72.

watching over their flocks by night. Suddenly the angel of the Lord appeared to them, saying: 'Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.' Instructed by this angel, and encouraged by others who joined him, the shepherds visited the birthplace of the child, and having seen it, returned, glorifying God.

5. The Circumcision and Presentation in the Temple.—Eight days later the child was circumcised, and named JESUS; and forty days after his birth, his mother was brought to the Temple,¹ in accordance with the custom of the law (Lev. xii.),² and the child was at the same time presented to the Lord. At this ceremony Joseph was present, and Simeon, an aged and pious Israelite, together with Anna, a prophetess, came into the Temple and blessed Him. It is quite possible that the exact account given by St. Luke of the occurrences in the Temple may have proceeded from Anna.

6. Visit of the Wise Men to Bethlehem and Retreat of Joseph to Egypt.—The birth of Jesus also attracted notice in other countries. Wise men from the East (by which the present British India is probably intended) having seen a star in the east (or, 'at its rising,' as some interpret), came to seek and to worship the King of the Jews. Much learning has been bestowed on the attempt to determine the exact nature of this star. The famous astronomer Keppler, struck by a conjunction of Mars, Jupiter, and Saturn which occurred in 1604, and by the appearance of a temporary star at the same time,³ made calculations as to whether such a phenomenon might not have occurred about the time of our Lord's birth, and found that a conjunction of these planets did occur in B.C. 7. It is also stated by Wieseler, on the authority of Bishop Munter, that there is evidence in the Chinese annals of the appearance of a temporary star shortly before the Christian era. But whatever may have been the exact nature of the celestial appearance, it is sufficient for us to know that by its guidance certain wise men found their way to Judæa. Here they applied to King Herod the Great for information as to

¹ The distance from Bethlehem to Jerusalem is only about one and a half hours. See *The Land and Book*, p. 664.

² N. B. A. read 'the days of *their* purification being accomplished,' and Bengel, who denies that either our Lord or his mother needed purification, refers the pronoun *their* to the Jews.

³ An account of this star and similar stars in 1670 and 1848 is given in Arago's *Popular Astronomy*, ii. 266.

where the King whom they sought might be found. He being himself in ignorance on the subject, and yet having his anxiety aroused by the statement of the wise men, consulted the chief priests and scribes, and learned that Bethlehem was the place where (according to the prophecy of Micah, v. 2) a governor, who should rule Israel, might be expected to be born. The wise men accordingly were sent to Bethlehem, with instructions to inform Herod of the result of their search. Guided by the star, they came to the house where Jesus was, and there worshipped Him and presented Him with gold, frankincense, and myrrh.¹ Having thus seen the child, and being warned of God in a dream not to return to Herod, they departed into their own country by another way. Shortly afterwards Joseph, the husband of Mary, being similarly warned in a dream, retired from Palestine, and dwelt for a short period in Egypt. Here vast numbers of Jews dwelt, and in the neighbourhood of Memphis an extensive Jewish temple had been built, in accordance with the prophecy of Isaiah, xix. 19.² Tradition places the retreat of Joseph in the vicinity of this temple, but no reliance can be placed upon this supposition.

7. Massacre of Infants at Bethlehem, Death of Herod, and Return of Joseph.—The reason for Joseph's removal from Bethlehem soon became apparent. Herod, finding himself deceived by the wise men, gave orders that all children under two years old in and about Bethlehem (probably not exceeding ten or twelve in number) should be destroyed. Soon afterwards Herod himself died of a dreadful disease at Jericho, being succeeded in his government of Idumæa, Judæa, and Samaria by his son Archelaus, and in the government of Galilee by his son Antipas. Under these altered circumstances Joseph, who appears to have intended to reside in Judæa on his return from Egypt, went again to Nazareth, and dwelt there.³ Besides a natural preference for his own native town, he acted in these movements under the direct guidance of a dream.

8. Jesus is brought up at Nazareth, and when Twelve

¹ These gifts are variously explained. A reasonable interpretation is that the *gold* indicated the *royal* nature of Jesus, the *frankincense* his *divine* nature, and the *myrrh* (much used in burials) his *mortal* nature.

² For an account of the building of this temple see Josephus *B. J.*, vii. 10, 3.

³ There is no pretence for saying that Matthew represents Bethlehem as the residence of Joseph and Mary. He calls Nazareth 'his own country,' xiii. 54, and in Matt. ii. 22, where Joseph is said on his return from Egypt to have 'turned aside' into the parts of Galilee, the Greek word is ἀνεχώρησεν, which more accurately means 'returned.' See Matt. ii. 12, where ἀναχωρῶ is so translated.

Years old visits Jerusalem.—It is not expressly stated that our Lord was employed as a child in the business of his reputed father Joseph, but as He is called (Mark vi. 3) the ‘carpenter (τέκτων),’¹ there can be no doubt that He was taught his trade in the usual manner. His personal character as a child was that ‘he grew in favour with God and man,’ and ‘the grace of God was upon him.’ One incident of our Lord’s childhood is alone recorded. Joseph and Mary were accustomed, in conformity with the Jewish law (Deut. xvi. 16), to visit Jerusalem at the feast of the passover. When Jesus was twelve years old, He also was taken to Jerusalem, but, when his parents returned, remained behind unknown to them. Supposing Him to have been amongst the company of pilgrims, they did not at first regard his absence with anxiety, but after a day’s journey and an unsuccessful search amongst their friends, they turned back and sought Him. After three days they found Him in the Temple, questioning and being questioned by the rabbis, and to their remonstrance He replied, ‘Wist ye not that I must be about my Father’s business (or, in my Father’s house)?’ Then He returned with them to Nazareth, and was subject unto them.

On the meaning of the word *Nazarene*, see Section 4, under the word. And it may here be noted that, as Joseph is never mentioned after this, whereas the brothers and sisters of our Lord (whoever they were) and His mother are mentioned, he is supposed to have died before the commencement of our Lord’s public ministry.

¹ According to Liddell and Scott, τέκτων = *a worker in wood*, but it is also (but not so commonly) used to describe *any craftsman*. It has been recently argued that the τέκτονες of Palestine were rather *masons* than *carpenters*, stone being a much more commonly used material than wood.

CHAPTER II.

FROM THE BAPTISM OF JESUS CHRIST TO HIS RETURN TO GALILEE
AFTER THE FEAST (OF PURIM?) AT JERUSALEM. WINTER OF
A.D. 27-28 TO MARCH A.D. 29 (ONE YEAR AND A QUARTER).

9. **John the Baptist Baptises Jesus Christ.**—Not until eighteen years after the appearance of our Lord as a child in the Temple did He commence his mission as the Messiah, and of the occupations of the intervening period we know absolutely nothing. At the end of eighteen years his cousin, John Baptist, had become an important public character, preaching in the deserts east of Jerusalem and near the lower fords of Jordan (nearly opposite Jericho) the coming of the Lord, and the necessity of repentance and baptism. At this time Pontius Pilate was procurator of Judæa;¹ Tiberius was emperor of Rome, in the thirteenth year of his sole government and in the fifteenth year of his government united with his uncle Augustus; Herod Antipas, a son of Herod the Great, was tetrarch,² or ruler of Galilee; Herod Philip, another son of Herod the Great, tetrarch of Ituræa and Trachonitis (the regions occupying the northern portion of the transjordanic Palestine); and Lysanias tetrarch of Abilene, or the country in the neighbourhood of Damascus. The fifteenth year of Tiberius, reckoning from his union in authority with Augustus, was A.D. 26, Augustus Cæsar having died in August A.D. 14. As, therefore, we have already seen that the birth of our Lord must have taken place about December B.C. 5, it follows that in December A.D. 26 he would be

Matt. iii. 1-17.
Mark i. 1-11.
Luke iii. 1-23.
John i. 6-28.

¹ After the death of Herod the Great, B.C. 4, his kingdoms were divided by Augustus amongst his sons, so that Judæa fell to the lot of Archelaus, with the title of Ethnarch, Peræa to Herod Philip, and Galilee to Herod Antipas. But after reigning nine years, Archelaus was removed for tyrannical conduct by the Emperor, his kingdom was attached to the province of Syria, and Coponius appointed *procurator*. His successors were M. Ambivius, Annus Rufus, Valerius Gratus, and Pontius Pilatus, who was appointed A.D. 25-26.

² Tetrarch literally means 'a ruler of the fourth part of a dominion.' Thus Galatia and Thessaly were anciently divided into four 'tetrarchies.' The four tetrarchies of Palestine arose from the division of Herod the Great's dominions into three parts, to which Abilene being added, constituted a fourth.

just thirty years old. Now St. Luke states that at the time of the commencement of his ministry, Jesus was of this age (iii. 23).¹

It was, therefore, towards the close of A.D. 26, or the beginning of A.D. 27, when our Lord left Nazareth, and sought the fords of Bethabara, where his forerunner was baptising. Vast crowds were flocking to his baptism, and amongst them Jesus himself came. John at first refused to baptise Him, saying, 'I have need to be baptised of thee,' but, being pressed by the Saviour, at length administered the rite. As they came out of the water, the heavens were opened, the Holy Spirit descended upon Jesus under the form of a dove, and a voice was heard saying, 'This is my beloved son, in whom I am well pleased.'²

10. Jesus is Tempted by the Devil.—Having thus been baptised both of water and of the Holy Spirit, our Lord was led by the Spirit into a wilderness, the exact locality of which remains unascertained. Tradition places it near Jericho, and has given it the name of Quarantaria, but many authors identify it with the Wilderness of the Wandering. Here, after forty days of fasting, our Lord was tempted of the Devil, (1) by an invitation to display, prematurely and unbelievably, his Sonship to God in converting stones to bread; (2) by the advice to expose Himself unnecessarily to danger in leaping down from the pinnacle of the Temple; and (3) by an offer to give Him all the kingdoms of the world and the glory of them on condition of worshipping the Evil One.³ All these temptations our Lord successfully repelled, and in repelling them used no other weapon than the Word of God, quoting Deut. viii. 3; vi. 16; and vi. 13. The tempter then retired, and angels ministered to the victorious Saviour.

11. Jesus revisits Jordan, and is recognised by John as the Lamb of God.—Thus refreshed, and having now proved his capacity to overcome all temptations,

¹ It is now almost universally agreed upon that the true reading of Luke iii. 23 is αὐτὸς ἦν ὁ Ἰησοῦς ἀρχόμενος ὥσει ἐτῶν τριάντα, and that its meaning is, 'Jesus was about thirty years of age when he began (i.e. his ministry).' Wieseler lays stress on the point that he was rather *over* than *under* thirty years of age, and many commentators point out that the reason for our Lord having waited until this age was that thirty years was originally the time for commencing the Levitical ministry, and that our Lord desired to show that He was 'under the law,' and to 'fulfil all righteousness.' See Numb. iv. 3, 23, 30, 47.

² Matthew says οὗτός ἐστιν ὁ υἱός μου. Mark and Luke say Σὺ εἶ. ὁ υἱ. Probably both these expressions are only translations of the language used by the Divine Voice. οὗτος = σὺ (See Liddell and Scott, ad verb. V.).

³ Luke inverts the order of these last two temptations, but does not connect the relations by particles of time, as Matthew does.

Jesus returned to Bethany,¹ beyond Jordan, where John was still baptising. There, beholding Him as He returned, John declared Him to be 'The Lamb of God,'² which taketh away the sin of the world (τὴν ἁμαρτίαν τοῦ κόσμου). On the following day, beholding Jesus as He walked, John repeated the same expression, and, hearing the words, two of John's disciples (Andrew, Simon Peter's brother, and probably the apostle John) followed Jesus, and having remained with Him for that night, recognised Him as the Messiah. By the introduction of Andrew, Simon was on the following day brought to Jesus, and received the surname of *Cephas*, or a stone. The next day Philip of Bethsaida was called, and by his means Nathanael was also brought to Jesus, being convinced of his Messianic character by the supernatural knowledge of his private actions which the Saviour exhibited.

12. Jesus goes into Galilee.—From Jericho to the hill country of Galilee was about three days' journey (or from sixty to seventy miles), and on the third day after the events recorded in the last paragraph, our Lord arrived with his new disciples at Cana,³ a small village about five miles N.E. of Nazareth. To this festival Mary, the mother of Jesus, had been called, and Jesus himself attended, accompanied by his new disciples. The quantity of wine proving deficient, Jesus now exerted for the first time his divine power of working miracles, converted into wine the water contained in 'six waterpots, containing two or three firkins (μετρητάς) apiece.' If the μετρητήν contained 8·6696 gallons, and the average contents of the waterpot be taken at $2\frac{1}{2}$ μετρηταί, then the quantity converted = $6 \times 2\frac{1}{2} \times 8\cdot6696$ gallons = rather more than 130 gallons, and the extensive character of the miracle, as well as the particularity with which the circumstances are related, may be regarded as strong testimonies to its reality. Some, however, suppose that only that portion of the water was converted into wine which was actually drawn from the jars.⁴

After this exhibition of his power, by which the belief of his disciples was confirmed, Jesus went down to Capernaum, an important town on the western shore of the Lake of Tiberias, and

¹ A. V. 'Bethabara,' but most good MSS., including **N**, 'Bethany.'

² Probably referring to Is. liii. 4, 7, and not to the Paschal Lamb.

³ Now *Cefr Kana*. 'There is not now a habitable house in the humble village where our blessed Lord sanctioned by his presence and miraculous assistance the all-important and world-wide institution of marriage.'—*Land and Book*, p. 427.

⁴ See an able article in *Temperance Bible Commentary*, 2nd ed., pp. 301-308, where the questions both of the amount of wine produced and the character of the wine are exhaustively discussed.

there continued a short time with his disciples, his brethren, and his mother.

13. Jesus goes up to Jerusalem for the first Passover of his Ministry. Nicodemus visits Him, and John Baptist again

John ii. 13
-iii. 36.

bears witness to Him.—The Passover was now at hand (March 30, A.D. 28),¹ and Jesus accordingly left Capernaum for Jerusalem. Here he commenced his public mission with an act similar to that by which He closed it, driving out from the Temple the sellers² of animals for sacrifice, and the money-changers. Here also he performed many miracles, and gathered many disciples. Amongst inquirers was Nicodemus, a ruler (*ἄρχων*) of the Jews, who came to Him by night. To this man He opened with great freedom the scheme of salvation by a crucified Saviour, likening the uplifting of the Son of Man to the uplifting of the serpent in the wilderness (Num. xxi. 8), and giving as the reason of this uplifting that 'whosoever believeth in Him should *not perish, but*³ have eternal life.'

From Jerusalem Jesus went to 'Ænon, near to Salim' on the Jordan,⁴ where his disciples baptised, and the jealousy of the Pharisees was aroused by their success. But John himself, being consulted, bore testimony to the Messiahship of Jesus, and said of Him, 'He must increase, but I must decrease.'

14. Jesus again journeys into Galilee, and there Heals a Nobleman's Son.—Our Lord now left Judæa, and again visited

Galilee. On his way thither He passed by Sychar, Matt. iv. 12-16. 'a city of Samaria,'⁵ where was the 'well of Mark i. 14-15. Luke iv. 14, 15. Jacob.' Here He met a woman from the neighbour- John iv. 1-54.

ing town, and during the absence of his disciples (who had gone to buy victuals) conversed with her, declaring Him-

¹ Greswell makes this passover the passover of A.D. 27.

² The text is, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας, which some translate, 'He drove all out of the temple, both the sheep and the oxen,' thus eliminating that personal violence to the persons engaged in traffic which distinguished the second cleansing. The nature of the scourge which Jesus used, and which would be unsuitable except for driving out the animals, increases the likelihood of the above translation.

³ Italics omitted by N and B.

⁴ Not identified, but probably near *Sheikh Salim*, about twenty miles S. of the Lake of Tiberias.

⁵ Sychar is said to be a name of contempt invented by the Jews as a nickname for Shechem (now Nablous) after it had passed into the hands of the Samaritans. In a similar way they called Shiloh by the nickname of Gaggoth Tseriphim. But Dr. Thomson points out that there are the ruins of a village nearer the well than Shechem, and going by the name of Aschâr.—*Land and Book*, p. 472. Mr. Tristram makes a similar remark in his *Land of Israel*, p. 146. The 'well' is now about seventy-five feet deep.

self, both by word and by the exhibition of supernatural knowledge of her family affairs, to be the Messiah. As a result of this conversation, and of the woman's statement, many of the Samaritans believed; but after two days Jesus continued his journey northwards, and arrived in Galilee. The fame of his doings at Jerusalem had preceded Him hither, and many of the Galileans received Him. Amongst others, a certain nobleman (βασιλικός¹), whose son was sick at Capernaum, came to Cana, where our Lord was, and besought Him to come and heal his son, then lying at the point of death. Jesus assured him that his son was living. The nobleman, believing Him, returned home, to find his child not only recovered, but having begun to amend at the hour at which Jesus spoke.

15. Jesus goes up to a Feast at Jerusalem.—Up to this point the sequence of the events in our Lord's life is generally agreed upon; but at this point a serious disagreement appears among the sacred harmonists. From John v. 1–47. John v. 1, it appears that our Lord went up about this period of his ministry to 'a feast of the Jews'² at Jerusalem, and the important contention arises as to what feast this was. A very few commentators, among whom Ebrard is the chief, regard it as the Feast of Tabernacles; but this opinion, as well as the notion that it was Pentecost, may be dismissed as in all probability untenable. The great body of harmonists are divided upon the question as to whether it was Passover or Purim. Without denying that there are difficulties in the assumption, the latter supposition will here be made. It has at least the authority of Neander, Olshausen, Wieseler, Tischendorf, Stier, and Bishop Ellicott. The effect of this supposition is to reduce the length of our Lord's ministry from three and a half years to two and a half; but, on the other hand, it has the advantage of enabling us to use the Gospels of St. Luke and St. Mark as very nearly chronological,³ and to form an exceedingly clear idea of the movements and work of our Lord's latter ministry.

¹ Probably a courtier attached to the court of Herod Antipas.

² The reading of **Σ** is 'the feast of the Jews.'

³ The chronological character of St. Luke's Gospel is vehemently asserted by Wieseler, Tischendorf, and others, on the ground that he himself declares it to be chronological in i. 3 (ἔδοξε καὶ μοι, παρηκολουθηκότεν ἄνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοι γράψαι, 'it seemed good to me also, having had perfect understanding of all things'—or, having accurately traced all things—'to write unto thee *in order*'). This interpretation of i. 3 is as vehemently denied. Westcott says, 'the term παρακολουθεῖν describes the personal attendance on a teacher,' and 'the notion of order (καθεξῆς) does not necessarily involve that of time, but rather that of moral or logical sequence.'—*Introduction to the Gospels*, p. 172.

The Feast of Purim was instituted to commemorate the delivery of the Jews from Haman (Esther ix. 26, 31), and was regularly celebrated on the 14th and 15th of Adar (or March), and if a second month of Adar was intercalated, again on the 14th and 15th of the second Adar.¹ Giving alms to the poor, and general feasting, were especially characteristic of this feast. In the year A.D. 29, the feast fell on March 19 and 20.

Supposing, then, that the feast of John v. 1 was the Feast of Purim, our Lord's stay in Galilee and Capernaum must have lasted about three months, when He left for Jerusalem. His arrival there was signalled by an important miracle. At the north of Jerusalem, near the sheep market, was a pool, called Bethesda, surrounded by five porches, in which lay a multitude of sick persons.² One of these, who had been sick for thirty-eight years, was cured by Jesus, and commanded by Him to take up his bed (*κράββατον*) and depart to his house. The Jews objected to this, on the ground that, according to their law, it was not lawful for a man to carry his bed on the Sabbath day,³ on which the miracle had taken place. But Jesus—neither denying nor accepting their objection—replied, 'My Father worketh hitherto and I work;' indicating the eternal activity of God the Father, and no doubt suggesting (as the Jews themselves understood, see v. 18) his own equality with God.

It might have been our Lord's intention to remain in Jerusalem until the Passover, which was to take place in the succeeding month of April, and the opposition manifested by the Jews may have compelled Him to retire. In any case, He appears at once to have left Judæa again for 'his own country.'

¹ According to Wieseler, the year A.D. 29, which is now being considered, was an intercalated year, and the 14th of the second Adar (when the Feast of Purim fell) was a Sabbath day. The healing of the impotent man at the pool of Bethesda, if it took place on the first day of the feast, must have taken place on the Sabbath day, as is stated in John v. 10. It should be remembered, however, that when Purim fell on a Sabbath the feast was deferred until the next day.

² The statement that the curative efficacy of the pool depended upon the descent into it of an angel at certain seasons depends on the very doubtful text of John v. 4. *N* A. and B. omit the verse.

³ They probably based their objection on Jer. xvii. 21, 22. No direct prohibition of such an act as that complained of is to be found in Moses.

CHAPTER III.

THE GALILEAN MINISTRY, FROM THE APPEARANCE OF OUR LORD
AT NAZARETH TO THE FEEDING OF THE FIVE THOUSAND. MARCH-
APRIL A.D. 29. (FOUR WEEKS.)

16. Jesus arrives at Nazareth and preaches there.—

Arrived in Galilee, our Lord at once betook Himself to Nazareth, where he had been brought up, and there announced Matt. iv. 17. his mission as the Messiah by reading in the syna- Luke iv. 16-30. gogue on the Sabbath ¹ Isaiah lxi. 1, 2, and declaring this prophecy fulfilled in Himself. The Nazarenes, regarding Him as the son of Joseph the carpenter, demanded a sign; and when Jesus refused this and pointed out that the power of Elijah was exercised only on behalf of a widow not of his own nation, and that a Syrian, and not an Israelite, was cleansed by Elisha, they were filled with wrath, and led Him to the brow of their hill, in order to cast Him down headlong.² This attempt was frustrated by his miraculously passing through the midst of them, and departing to Capernaum.

17. Jesus withdraws to Capernaum, there performs Miracles, and calls Simon and Andrew, James and John.—

At Capernaum, our Lord now began to preach 'the Gospel of the Kingdom,' and Andrew and Simon, Matt. iv. 18-22; viii. 14-17. together with James and John the sons of Zebedee Mark i. 16-34. (all of whom were engaged in fishing on the Sea of Luke iv. 31-41. Galilee), now received a distinct call to become 'fishers of men.' They do not, however, appear to have entirely forsaken their occupation until a short time afterwards. On the following Sabbath (i.e. April 2, A.D. 29) Jesus preached in the synagogue at Capernaum, and healed a demoniac. The same day Simon's wife's mother was healed of a fever, and in the evening 'all that had

¹ Probably the next Sabbath after that spent in Jerusalem, viz., March 26, A.D. 29.

² 'There are still places (in the hill at *Nazareth*) where a fall from the hill would be certain death.'—*Land of Israel*, p. 121. Nazareth is 'bare and featureless, singularly unattractive in its landscape, with scarcely a tree to relieve the monotony of its brown and dreary hills.'—*Ibid.* p. 122.

any sick with divers diseases brought them unto him . . . and devils (*δαίμονες* and *δαμονία*)¹ also came out of many, crying out and saying, Thou art Christ the Son of God.'

18. A Circuit of Galilee, and Cure of a Leper.—Accompanied by some of his disciples, the Lord next visited a number of the towns of Galilee, preaching in the synagogues Matt. iv. 23-35; viii. 2-4. and casting out evil spirits; and at the termination of Mark i. 35-45. this journey, Greswell supposes the discourse contained in Luke iv. 42-44; v. 12-16. Matt. v.-viii., known as the Sermon on the Mount, to have been delivered. Others, however, defer the delivery of the sermon until after the appointment of the twelve Apostles; and this arrangement will accordingly be adopted here. During this circuit the first instance of a miraculous cure of leprosy occurred. Lepers were then deemed incurable, were restricted by the Mosaic law from intercourse with other men, and regarded as the objects of Divine wrath. But one of this unhappy class, confiding in the power of Jesus, came saying, 'Lord, if thou art willing, thou canst (*δύνασαι*) make me clean.' Jesus at once put forth his hand, touched and healed him; and in consequence 'great multitudes came together to hear, and to be healed of their infirmities.'

19. A miraculous Draught of Fishes is granted to Simon Peter and his Partners. They follow Jesus.—Here, if the circumstance be not the same as that recorded in Luke v. 1-11. Matt. iv. 18-22, Mark i. 16-20, must be placed a second and final call of Simon, James and John, accompanied by a miracle, by which their ships were filled with a miraculous draught of fishes. Wieseler, followed by Hannah and French, regards the two calls as identical, but Greswell and Alford take the contrary view. There are, in fact, many circumstances distinguishing the two calls. In the first, (1) Andrew appears, (2) the fishermen are fishing, (3) no miracle is recorded. In the second, Simon, James, and John have toiled all night and caught nothing. In the morning, when their boats are drawn up on the beach, and they are washing their nets, they are accosted by Jesus. He first uses their vessel as a pulpit, then invites them to make another effort to repair their bad fortune. They accede, and are rewarded with a vast multitude of fishes. Then, overwhelmed by the power of their Master, they finally determine to give themselves to his service, and 'having brought their ships to land, they forsook all, and followed Him.'

¹ The term *διάβολος* is only applied in N. T. to the chief of the evil spirits.

20. Jesus heals a Paralytic, and calls Matthew.—Returning to Capernaum, our Lord cured a paralytic, brought into his presence by the singular zeal of his four bearers, who, being hindered by the crowd from approaching Jesus, Matt. ix. 2-17.
Mark ii. 1-22.
Luke v. 17-39. ‘uncovered the roof where he was,’ and so let down the sick man before Him. At first Jesus only said ‘Thy sins be forgiven thee;’ but when the bystanders murmured at this apparent presumption, He vindicated his authority to forgive sins by healing the paralytic. Going forth from the performance of this miracle, he saw Matthew or Levi, a tax-gatherer, occupied in his business near the Sea of Galilee, and called him with the words ‘Follow me.’ Levi at once arose, followed Him, and, not content with doing this, made Him a feast in his own house.

21. Jesus defends his Disciples from the Charge of violating the Sabbath by plucking Corn as they walk.—The next day was the Sabbath, known as *δευτερόπρωτον*. Matt. xii. 1-8.
Mark ii. 23-28.
Luke vi. 1-5. This expression only occurs here, and has had many interpretations,¹ according to the varying views of harmonists and commentators as to this difficult period. On this Sabbath, whatever it might be, the disciples, passing through a cornfield, plucked the ears of corn.² The Pharisees, beholding this, declared such an act to be unlawful on the Sabbath day. In reply, Jesus referred to the example of David (1 Sam. xxi. 1-6), who, under pressure of physical necessity, partook of the sacred shewbread; and to the common practice of the priests, who habitually ‘profane the Sabbath, and are blameless.’ ‘Therefore,’ said Christ, probably referring to Himself as the typical head of all human nature, ‘the Son of Man is Lord even of the Sabbath.’

22. Jesus heals a Man with a withered Hand on the Sabbath Day.—On ‘another Sabbath,’ asserted by Wieseler to have been in reality not a true Sabbath, but the day following the Sabbath, which in the case of the first Sabbath in Nisan was also regarded as holy, Jesus was Matt. xii. 9-21.
Mark iii. 1-12.
Luke vi. 6-12. teaching in the synagogue (probably still at Capernaum), where was a man having his right hand withered. It would appear that many

¹ The principal are: (a) The first Sabbath after the second day of unleavened bread. (b) The first Sabbath of the ecclesiastical year (i.e. the first Sabbath in Nisan), so called to distinguish it from the first Sabbath of the civil year (i.e. the first Sabbath in Tisri). (c) The first Sabbath of the second year of the week of years. A.D. 28 was a sabbatical year, and therefore A.D. 29 would be the second year of a week of years. (d) A Sabbath, the day before which had been a feast day —(c) is the view of Wieseler, approved of by Alford. But many good MSS., including *8*, omit *δευτεροπρώτω* altogether.

² Permitted by Deut. xxiii. 25.

Scribes and Pharisees had now come down from Jerusalem, and were present to watch our Lord. Tempting Him, they enquired whether it was lawful to heal on the Sabbath day. To this He replied, 'Is it lawful to do good or to do evil on the Sabbath?' The questioners were silent. Jesus then adduced the case of an ox or an ass fallen into a pit, and legally extricated on the Sabbath day; and having thus established the lawfulness of the act, called the diseased man into the midst, healed him, and let him go.

23. Twelve Apostles are appointed.—The next important event in New Testament history is the selection of the twelve Mark iii. 13-19. Apostles. A sketch of the history of each individual Luke vi. 13-19. apostle, so far as known, is given in Section 5, but some circumstances relating to them as a body remain to be recorded. Matthew does not give an account of the selection, but names the Apostles afterwards incidentally (x. 2-4). By Mark and Luke the place of selection is described as 'a mountain (*τὸ ὄρος*),' but no means of identifying the place exist. Their lists are given, and here subjoined, together with that found in Acts.

These lists correspond except in the tenth and eleventh names. In all cases Simon Peter holds the first place, and Judas the last; and there is a certain pairing of names which is easily observable, and in two cases easy to explain. James and John were brothers. Bartholomew (if—as many suppose—he is identical with Nathanael) was brought to Jesus by Philip (John i. 45, &c.). A review of this otherwise complete accordance at once suggests that Thaddæus and Judas the brother (?) of James (whose existence among the Apostles John also notes in xiv. 22) were identical, and although no valid reason for this double name can be offered, no argument from conflicting passages can be brought against it.

24. Jesus performs various Miracles, and delivers the Sermon on the Mount.—Having thus selected his Apostles, our

Lord in their company performed many miracles, Matt. xii. 22-45; and was in consequence again charged by the Scribes v. 1-viii. 1.

Mark iii. 20-30. and Pharisees with casting out devils and performing Luke vi. 20-49.

miracles by Satanic agency. Vast multitudes also gathered themselves; and seeing them, our Lord withdrew with his disciples into a mountain, probably the 'horned hill' of Hattin, which lies west of the Sea of Galilee, about five miles from the sea. Dean Stanley (who supports the tradition which supposes this mountain to have been the scene of the Sermon on the Mount) says, 'Its situation is central, both to the peasants of the Galilean hills, and the fishermen of the Galilean

MATTHEW	MARK	LUKE	ACTS I. 13
1. Simon, called Peter, 2. and Andrew, his brother; 3. James, the <i>son of Zebedee</i> , 4. and John, his brother; 5. Philip 6. and Bartholomew; 7. Thomas, and 8. Matthew, the publican; 9. James the <i>son of Alphæus</i> ; 10. and (Lebbaeus, whose sur- name was) Thaddæus; 11. Simon the Canaanite ² 12. and Judas Iscariot, who also betrayed him.	Simon he surnamed Peter; and James the <i>son of Zebedee</i> , and John the brother of James; and he surnamed them <i>Boanerges</i> (<i>Βοαν- εργες</i>), which is, The Sons of Thunder; and Andrew, Philip, and Bartholomew, and Matthew, and Thomas, and James, the <i>son of Alphæus</i> ; and Thaddæus, and Simon the Canaanite ² and Judas Iscariot, which also betrayed him.	Simon (whom he also named Peter) and Andrew his brother, James, and John, Philip, and Bartholomew, Matthew, and Thomas, James, the <i>son of Alphæus</i> , and Simon, called Zelotes, and Judas, <i>the brother of James</i> , and Judas Iscariot, which also was the traitor.	Peter and James, and John, and Andrew, Philip and Thomas, Bartholomew, and Matthew, James, the <i>son</i> of Alphæus, and Simon Ze- lotes, and Judas <i>the bro- ther of James</i> .

¹ **N.** omits from Lebbaeus to was.² All MSS., the Cananite.

lake, between which it stands, and would therefore be a natural resort both to "Jesus and his disciples" when they retired for solitude from the shores of the sea, and also to the crowds who assembled "from Galilee, from Decapolis, from Judæa, and from beyond Jordan." None of the other mountains in the neighbourhood could answer equally well to this description, inasmuch as they are merged into the uniform barrier of hills round the lake; whereas this stands separate—"the mountain" which alone could lay claim to a distinct name.¹ On this mountain, then, to the Apostles, before selected, as well as to other assembled disciples and a surrounding multitude, our Lord now delivered either the *Sermon on the Mount* for the first time, or else a fragmentary recapitulation of its principal parts. Considering the importance of this discourse, and the proverbial nature of many of its dicta, it is not difficult to suppose that on a solemn occasion, such as was this ordination of an apostolate, a re-statement of the moral doctrines of the Gospel would be introduced with the greatest propriety.

25. Healing of a Centurion's Servant, and Raising of a Young Man at Nain.—Having ended his sayings, our Lord now Matt. viii. 5-13. returned to Capernaum, and there raised from the Luke vii. 1-17. point of death, by the mere power of his word, the servant of a Roman centurion. The faith of this centurion, who requested Jesus not to come under his unworthy roof, but simply to utter a word of power, elicited the high commendation, 'I have not found so great faith, no, not in Israel.' This was followed by a yet more remarkable miracle. The corpse of a young man, the only son of a widowed mother, was being carried out for burial from the small town of Nain,² when our Lord met the funeral procession, and, touched with compassion, raised the young man to life.

26. John the Baptist sends Messengers to Jesus. Death of John the Baptist.—The fame of Jesus had now spread through all Judæa, and had reached the ears of John the Baptist, now shut up, by order of Herod Antipas, in the fortress of Machærus (Machaur), on the eastern shore of the Dead Sea. The reports which reached John no doubt confirmed him in his previously expressed opinion about Jesus; and whether from a wish to satisfy himself by direct enquiry, or in order to bring about a transference of his own

¹ *Sinai and Palestine*, chap. x.

² The present and ancient graveyard of *Nain* is to the east, and about ten minutes' walk from the town. Although now a miserable village, its remains show that Nain was once a walled city.

disciples to Jesus, he sent two of his disciples to ask the question, 'Art thou he that should come (ὁ ἔρχόμενος¹), or look we for another?' Our Lord replied by pointing to the miracles wrought by Him; and when the messengers had departed, took occasion to address the people in favour of John, whom He declared to be the greatest of all prophets born of women, and yet less than the least in the kingdom of heaven, who are born 'not of corruptible seed, but of incorruptible, by the Word of God' (1 Peter i. 23). Then, having thus spoken of the work of John, our Lord proceeded to upbraid the cities of Galilee and Gennesareth, for their unbelief in Himself, and to threaten them with complete destruction.

The fate of John may here be stated. Herod Antipas had now married Herodias, the wife of a brother named Philip,² having put away his lawful wife, the daughter of Aretas, king of Petraea. John the Baptist, whom Herod feared and listened to, remonstrated with him strongly as to his conduct in this incestuous marriage. In consequence of this, Herodias conceived a feeling of intense hatred against the prophet, and watched her opportunity to be revenged. This presented itself at a banquet given by Herod to his principal state officers, on the occasion of the anniversary of his birthday.³ At this feast the daughter of Herodias danced, and so pleased Herod that he promised to give her, as a reward for her skill, anything she might desire, even to the half of his kingdom. Instructed by her mother, the damsel demanded the head of John the Baptist, and 'for his oath's sake' the king consented to give it to her. One of the king's body-guard (σπεκουλάτωρ = *speculator* = executioner, A. V.) was immediately sent, John was beheaded in the prison, his head brought in a great dish to Herodias, and his body given for burial to his disciples. The execution of John long continued to excite the remorse of Herod, and when he afterwards heard of Jesus, he imagined at once that the new prophet was John risen from the dead.

27. Simon the Pharisee makes a Feast to Jesus, and a Woman anoints his Feet.—At the conclusion of his discourse regarding John, our Lord entered into the house of a Pharisee named Simon, who desired that He would eat with him. During the meal, a woman 'which was a sinner'

¹ Compare τοὺς σωζόμενους, 'such as should be saved,' Acts ii. 47.

² Not Philip, the tetrarch of Galilee, but a Philip resident at Rome. See Josephus, *Ant.* 18. 5. 1.

³ Τὰ γενέσια. Wieseler and Tischendorf assert that this day was commemorative of Herod's accession, and not of his birth. But no evidence is adduced to show that such may be the meaning of the term.

came behind Him as He reclined, and began to wash his feet with tears, to wipe them with the hairs of her head, and to anoint them with ointment from an alabaster box which she had brought with her.¹ At the familiarity thus tacitly allowed by our Lord to such a woman his host was secretly scandalised, although he refrained from expressing his thought. But Jesus, reading it in his heart, first suggested to him, by means of the parable of *The Two Debtors* (Luke vii. 41-43), the difference between his own affection and that of the woman; and then, turning to the woman, said, 'Thy sins are forgiven; thy faith hath saved thee. Go in peace.'

28. Various Parables. Our Lord's Brethren visit Him.—

During this circuit among the towns of Galilee, our Lord uttered various parables, viz.:—*The Sower* (Matt. xiii. 1-23; Matt. xii. 47-
xiii. 52. Mark iv. 1-20; Luke viii. 4-15), *The Candle on a*
Mark iii. 31-
iv. 34. *Candlestick* (Mark iv. 21-25; Luke viii. 16-18), *The*
Luke viii. 1-21. *Tares* (Matt. xiii. 24-30, 36-43), *The Seed growing*
secretly (Mark iv. 26-29), *The Mustard Seed* (Matt. xiii. 31, 32;
Mark iv. 30-34), *The Leaven* (Matt. xiii. 33-35), *The Treasure*
hid in a Field (Matt. xiii. 44), *The Merchantman seeking Pearls*
(Matt. xiii. 45, 46), *The Dragnet* (Matt. xiii. 47-50), *The In-*
structed Scribe (Matt. xiii. 51, 52). At this time also our Lord
was visited by his relations.² This incident evoked the memor-
able saying, 'Whosoever shall do the will of my Father which is
in heaven, the same is my brother and sister and mother.'

29. Jesus calms a Storm on the Sea of Galilee, and heals a Demoniac.—

To this period belongs a wonderful exhibition of our Lord's power over material nature. Overwhelmed
Matt. viii. 18-
ix. 1. by the multitudes who thronged to hear Him on the
Mark iv. 35-
v. 20. western shore of the Sea of Galilee, He determined to
Luke viii. 22-39. cross the sea, and for that purpose embarked along
with his disciples in the ship (τὸ πλοῖον) which appears to have
been ordinarily placed at his disposal. During the voyage He fell
asleep. A sudden and violent storm arose. The disciples in
terror awoke Him, saying, 'Master, Master (διδάσκαλε, Mark;
ἐπιστάτα, Luke; Κύριε, Matt.), we perish.' 'Then he arose and
rebuked the winds and the sea, and there was a great calm.'

¹ Some commentators have imagined that this incident is identical with another of the same sort mentioned in Matt. xxvi., Mark xiv., and John xii.; but there is a probability that such an act, once commended, would be repeated. Besides which, many of the details of the two events are entirely dissimilar, and there is no ground for supposing that the woman mentioned in the latter passages was 'a sinner.'

² Greswell distinguishes two visits, uniting Matt. xii. 46-50 and Mark iii. 31-35 into one, and regarding Luke viii. 19-21 as the record of another.

Arrived safely at the other side, our Lord was met by a demoniac (or, according to Matthew, by two¹ demoniacs), who lived in the tombs.² On the approach of Jesus, he cried out, 'What have I to do with thee, Jesus, Son of the Most High God?' Jesus demanded his name. To this the demoniac replied, 'Legion (Λεγεών), for we are many,' and besought Him that, if the evil spirits went out, it might be permitted them to go away into a numerous herd of swine which was feeding on the mountains near. The Lord assenting, the devils went out of the man and entered into the swine, which immediately ran down a steep place into the neighbouring lake and perished in the waters. The traditional spot where this took place is still pointed out;³ and the occurrence, probably reminding them of the unlawful nature of their occupation, struck terror into the keepers of the swine, who fled to the neighbouring city. The people then came and besought Jesus to depart out of their coasts. As for the healed demoniac, he besought that he might be permitted to accompany his benefactor. But Jesus said, 'Go home to thy friends (τοὺς σοῦς), and tell them how great things the Lord hath done for thee.'

30. Jesus performs other Miracles, and revisits Nazareth.—Having returned to Capernaum, and being there seated at table, He was surrounded by tax-gatherers (τελῶναι = publicans, A. V.) and persons of bad reputation, with whom He freely conversed, justifying his conduct against the accusations of the Pharisees by the saying, 'They that be whole need not a physician, but they that are sick.' While thus engaged in teaching, He was requested by a certain ruler of the synagogue (ἀρχισυναγώγων), Jairus by name, to come and heal his daughter, then at the point of death. The

Matt. ix. 10-35;
xiii. 53-58.
Mark v. 21-
vi. 6.
Luke viii. 40-56.

¹ Various solutions of the difficulty have been suggested; e.g. that one demoniac was fiercer than the other (Maldonatus), or that one was more notorious than the other (Augustine). But it is not necessary to suppose that, because Mark and Luke mention only one, therefore no second demoniac was present. The name 'Legion' suggests the contrary.

² 'I have often met in the outskirts of Caiffa a maniac who dwells in similar tombs.'—*Land of Israel*, p. 461. 'In the district of Gadara, vast numbers of empty tombs were visited by Dr. Tristram, many of which are used as dwelling-places.'—*Ibid.* pp. 458-461.

³ Some difficulty arises from the various readings of the MSS. as to the name of the locality. Matt. places it in the 'country of the Gergesenes' (but \aleph *Gazarenas*, and B. *Gadarenas*). Mark says '*Gadarenas*' (but \aleph *Gergesenes*, and B. *Gerasenes*). Luke says '*Gadarenas*' (but \aleph *Gergesenes*, and B. *Gerasenes*). Hence there are four readings; viz. *Gergesenes*, *Gazarenas*, *Gadarenas*, and *Gerasenes*. Captain Wilson, in the *Exploration of Jerusalem*, vol. ii., suggests that the real locality was *Kheresa*, which was in the district of *Gadara*, so that the place belonged both to *Gergesenes* and *Gadarenas*. See also *Rob Roy on the Jordan*, p. 423.

Lord consented to come with him, and, finding the damsel already deceased, brought her back to life. His passage to the house of Jairus was also signalised by a subsidiary miracle—that of a woman who had been diseased with an issue of blood for twelve years. Coming behind Him in the crowd, she touched the hem of his garment, and was perfectly healed. In connection with these miracles, Matthew relates two others—the cure of two blind men, and of a dumb man possessed with an evil spirit. Both Mark and Matthew also inform us that He revisited Nazareth, where his reception was somewhat less scornful than before; but although many of his wonderful works were done in his own country, yet the people, remembering his former trade, and that his relatives were still amongst them, were offended at Him.

31. The Twelve Apostles are sent out.—The twelve disciples were now sent out, by two and two. Power was given them to cast out evil spirits, to heal the sick, and to raise the dead. They were commanded to be without fear of man, and without thought either for their daily maintenance, or as to what they might answer when brought before judges or kings, to avoid an excess of clothing, and to preach, saying, The kingdom of heaven is at hand. During their absence,¹ Jesus Himself continued to teach and preach in other directions, and appears to have met them again at Gennesareth.

32. Miraculous Feeding of 5,000 Men.—On the return of the disciples to their Master, the whole company crossed the Sea of Galilee, with the view of seeking retirement in some desert place. This purposed retirement, however, was rendered impossible by the gathering of a vast multitude, who followed Jesus to hear his word and avail themselves of his miraculous power of healing. At length, when evening was coming on, and the impossibility of providing food by ordinary means for such a multitude became apparent, Jesus put forth his power on behalf of their bodily necessity. The disciples had with them five small barley loaves and two fishes, and these were multiplied so as not only to provide food for all (in number above 5,000), but also to furnish twelve basketfuls² of fragments.

The locality of this miracle has occasioned some discussion. The local notes in the evangelists are—

¹ Wieseler considers this mission to have occupied only a couple of days.

² All four evangelists use the same word, viz. *κόφινος*, which seems to have designated a local sort of basket. Compare, 'Judæis cophinus fœnumque supellex,' Juv. iii. 13.

MATTHEW	MARK	LUKE	JOHN
<p>‘Jesus . . . departed thence’ (no place distinctly mentioned previously) ‘by ship into a desert place.’ . . . Then, after the miracle, ‘Jesus constrained his disciples to get into a ship, and to go before him unto the other side (εις τὸ πέραν).’ And ‘when they were gone over, they came into the land of Gennesareth.’¹</p>	<p>Jesus and his disciples ‘departed into a desert place by ship privately. And the people saw them departing and ran afoot thither.’ Then, after the miracle, ‘he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida . . . And when they had passed over they came into the land of Gennesareth.’</p>	<p>Jesus and his disciples ‘departed into a desert place belonging to the city called Bethsaida.’²</p> <p>Of the locality to which the disciples went after the miracle Luke says nothing.</p>	<p>‘Jesus went over the Sea of Galilee.’ Then, after the miracle, ‘his disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum.’ And ‘the day following, when the people which stood on the other side of the sea saw that there was none other boat (πλοῖον³) there save that one wherein his disciples were entered, and that Jesus went not with his disciples into the boat . . . (howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread) . . . they also took shipping, and came to Capernaum, seeking for Jesus.’⁴</p>

From a comparison of these parallel local indications, it is evident that—

1. Jesus and his disciples *crossed the sea before the miracle.*
2. The miracle took place *near Bethsaida.*
3. After the miracle the sea was crossed ‘unto Bethsaida’ and ‘toward Capernaum.’

All these points are met by the supposition that there were two Bethsaidas,⁵ the one Bethsaida Julias, and the other at a point between Tell Hum and the plain of Gennesareth. We may then suppose that our Lord and his disciples crossed to the north-eastern shore of the lake, near Bethsaida Julias, and the miracle

¹ ⲛ ‘They came to land unto Gennesareth.’

² ⲛ omits ‘belonging to the city called Bethsaida,’ but these words have been corrected by a later hand to ‘into the city called Bethsaida.’

³ Mr. Macgregor distinguishes between πλοῖαριον (= boat) and πλοῖον (= ship). His theory is that the disciples, after the miracle, came down to the sea, went on board ‘the ship’ by means of a small ‘boat,’ and after vainly waiting for their Master until late in the evening, sailed across the lake, leaving the ‘boat’ behind.—*Rob Roy on the Jordan*, p. 355.

⁴ ⲛ however reads, ‘Tiberias, which was nigh unto the place.’

⁵ On the arguments for two Bethsaidas, see *Rob Roy on the Jordan*, p. 375.

having been there performed, recrossed the lake to Bethsaida on the north-west shore.

33. Jesus walks upon the Sea.—After the performance of this miracle, our Lord dismissed his disciples, directing them to recross the sea, while He remained behind, intending to engage in private prayer. The wind, however, was contrary, and the boat made little progress, only reaching twenty or thirty stadia (between three or four miles) from the land by three o'clock in the morning. At this hour they saw Jesus coming to them, walking on the sea. At first sight they supposed the appearance to be that of a spirit, and cried out in terror, but were reassured by the voice of the Lord answering them and declaring his identity. Peter, half in zeal and half in doubt, replied, 'If it be thou, Lord, bid me come to thee on the water,' and receiving the answer, 'Come,' went out to meet Jesus. For some distance he walked in safety, but at length, becoming terrified, he began to sink. The Lord then put forth his hand, rescued him, and brought him safely to the ship, which the winds now ceased to toss, and which at once reached the land.

34. Jesus discourses on the Bread of Life.—On the following day, the multitude which had been fed by the Lord's bounty followed Him across the sea to Capernaum, and, in a lengthened discourse in the synagogue of that place, Jesus explained to them the need of spiritual as well as material food, declared Himself to be the 'bread which came down from heaven,' and warned them that except they should eat the flesh and drink the blood of the Son of Man, they had no life in them. At this saying, which doubtless looked forward to a similar declaration at the Last Supper, many of his disciples left Him. The Twelve, however, remained steadfast, and Peter, in particular, speaking both for himself and his brother apostles, declared his belief in Jesus as 'the Christ, the son of the living God.'

According to Wieseler, this discourse was delivered on the eve of the Passover, and accordingly acquired additional force.

35. Various Discourses.—At this time also, and probably during the Passover (which our Lord apparently spent this year in Capernaum), various discussions were held with Scribes and Pharisees, who had come down to Galilee from Jerusalem, and questioned Him as to the ceremonial uncleanness which He permitted to his disciples. In answer to their questions, our Lord uttered a discourse upon the futility of Rabbinical tradition. According to this, a man might evade the duty of supporting

Matt. xiv. 22-36.

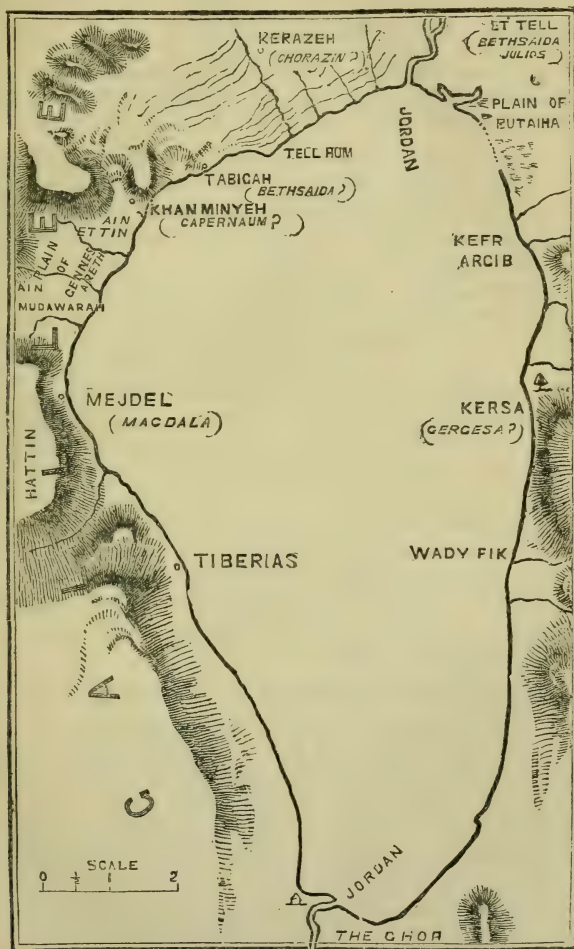
Mark vi. 45-56.

John vi. 15-21.

Matt. xv. 1-20.

Mark vii. 1-23.

his father and mother in poverty, by a pretended dedication of his property to the service of God. (See *Corban* in Section 4.) But the true law of evangelical purity was now defined to be, 'not that which goeth into the mouth defileth (*κοινοῖ*) a man, but that which cometh out of the mouth.'



CHAPTER IV.

THE GALILAEAN MINISTRY, FROM OUR LORD'S DEPARTURE TO SYRO-PHOENICIA, TO HIS DEPARTURE FOR THE FEAST OF TABERNACLES AT JERUSALEM. APRIL-OCTOBER A.D. 29. (SIX MONTHS.)

36. Jesus journeys into the Districts of Tyre and Sidon.

—Our Lord now departed for awhile from the districts of Galilee, Matt. xv. 21-31. and journeyed northward towards Tyre and Sidon, Mark vii. 24-37. or even into the latter city,¹ and thence through Decapolis back to the Sea of Galilee. Two miracles are recorded as having taken place during this journey. A woman of Canaan, or Syro-Phoenicia,² a Greek by birth, obtained a cure for her daughter by an exhibition of strong faith. Jesus had at first refused her petition, declaring that He was not sent but to the house of Israel, and that it was 'not meet to take the children's bread and cast it to the dogs.' To this she replied, 'Yea, Lord, but the dogs eat of the crumbs which fall from their masters' table,' and by her strong faith gained her request. The second miracle was the cure of a deaf man with an impediment in his speech, remarkable as one of the few miracles in which our Lord used means of healing, and in which his actual words³ are recorded. We read of this miracle that 'he took him aside from the multitude, and put his fingers into his ears, and *he spit* and touched his tongue, and looking up to heaven, he sighed and said *Ephphatha*, i.e. be opened.'

¹ In Mark vii. 31, **Σ** reads 'Departing from the coasts of Tyre he came *through Sidon*, unto the sea.'

² The LXX translate 'land of Canaan,' in Ex. xvi. 35 and Josh. v. 12, by *χώρα τῶν Φοινίκων*. Gesenius gives *Phœnicia* as one of the meanings of 'Canaan,' and refers to Augustine to show that this appellation was extended to the Punic colonies in North Africa. The object of the term *Syro-Phœnicia* was, in fact, the distinguishing the Phœnicia of Palestine from the Phœnicia of Africa, or *Liby-Phœnicia*.

³ The most reasonable supposition as to our Lord's language seems to be that advocated by Dr. Roberts in the *Sunday at Home* for 1869, viz. that our Lord was *bilingual*, speaking Aramaic, or the ordinary country dialect, when amongst unlearned persons, but ordinarily, and especially when amongst educated persons or foreigners, using Greek. Hence, in times of excitement, or much solemnity, He would use his native tongue, as on the cross (Eli, Eli, lama Sabachthani), and at the raising of Jairus' daughter (Talitha cumi), and the rarity of such a manner would cause his exact words to be remembered and preserved.

37. Miraculous Feeding of 4,000 Men.—On our Lord's return to the shores of the Sea of Galilee, the feeding of a multitude by miraculously increased food was repeated.

In this case the number fed was 4,000, the original quantity of food consisting of seven loaves and a few small fishes, and the baskets of fragments taken up amounted to seven.¹ Upon this miracle, and the demand of the Pharisees and Sadducees for a sign, our Lord founded an exhortation to beware of the teaching of the Pharisees and Sadducees, which He likened to leaven, whose secretly fermenting influence, commencing from a very minute beginning, ultimately affects the whole mass into which it is infused.

Matt. xv. 32-
xvi. 12.

Mark viii. 1-21.

38. Cure of a Blind Man at Bethsaida.—At this time also, at Bethsaida, on the north-western shore of the Sea of Galilee, we find our Lord performing a cure upon a blind man, 'remarkable for the seeming effort with which he wrought it.'² Jesus having at first laid his hands upon him and anointed his eyes with spittle, the blind man only saw indistinctly; but when the hands of our Lord had been a second time laid upon his eyes, he looked up and saw clearly.

Mark viii. 22-26.

39. Jesus Foretells His Death and Resurrection. The Transfiguration. Cure of a Lunatic. Jesus pays Tribute with a Miraculously-provided Coin. The Disciples dispute who should be the Greatest.—

Matt. xvi. 13-
xviii. 35.

The ministry in Galilee was now nearly terminated, but notwithstanding the teaching and miracles both of our Lord Himself and of his apostles, the number of believers was yet small. Near Cæsarea Philippi, or *Banias*, a city at the foot of Hermon, and close to the springs of the Jordan, about twenty miles north of Capernaum, Jesus formally enquired of his disciples as to the popular opinion respecting Himself. They affirmed in reply that some regarded Him as John Baptist, others as Elias, others as Jeremiah or one of the prophets. But this want of belief was somewhat outweighed by the zealous declaration of Peter, who declared his own conviction that Jesus was 'the Christ, the Son of the living God,' and whose outspoken

Mark viii. 27-
ix. 50.
Luke ix. 18-50.
John vii. 1.

¹ No ground exists for confounding the miracles of the 4,000 and the 5,000. Mark describes both, and as in the case of the 5,000 the word 'basket' is uniformly expressed by *κόφινος*, so in the case of the 4,000 both Matthew and Mark denote the utensils employed as *σπυρίς* (=the Latin *sportula*), generally understood to indicate a larger sort of basket. It was in this sort of basket that St. Paul was let down from the wall of Damascus (Acts ix. 25).

² Archbishop Thomson, article 'Jesus Christ,' in Smith's *Dictionary of the Bible*.

confidence was received by our Lord with the memorable declaration, 'Blessed art thou, Simon Bar-jona. I say unto thee, that thou art Peter (*σὺ εἰ Πέτρος*), and upon this rock (*ἐπὶ ταύτῃ τῇ πέτρῃ*) I will build my church.'

Not improbably also, in consequence of this declaration, which appears to have been acquiesced in by the other disciples (see Matt. xvi. 20; Mark viii. 30), as well as with a view of preparing them for what would otherwise be too bitter a disappointment, Jesus from this time commenced to speak of his coming sufferings, death and resurrection, at Jerusalem.¹ Peter, indignant at this prediction of evil, rebuked Him, but only received for answer the strong reproof 'Get thee behind me, Satan; thou art a stumbling block to me,' and the other disciples being called together, were further instructed that he who would follow Jesus must take up his cross and deny himself. This lot, however, was to be only temporary; for when the Son of Man should come in his glory, with the holy angels, then he should 'reward every man according to his works.'

Six days² after this discourse, our Lord, taking Peter, James and John, ascended a mountain,³ and while there engaged in prayer was transfigured (*μετεμορφώθη*) before them, his face and garments becoming white and shining. Moses and Elias also appeared, talking with him of his decease at Jerusalem. A voice also came out of an overshadowing cloud, saying, 'This is my beloved Son [in whom I am well pleased (Matt.)], hear him.' When the cloud departed, the scene again changed, and Jesus was found alone and wearing his ordinary appearance.

Descending from the mountain on the following day, our Lord charged the three disciples to keep his transfiguration a secret until after the resurrection, and pointed out to them, in answer to their enquiries, that the coming of Elias, which was expected to precede the advent of the Messiah, had already taken place in the person of John the Baptist. This discourse was immediately fol-

¹ Intimations of this had been before given (see Matt. x. 38, xii. 40; John ii. 19, iii. 14, vi. 51), but they had not been strongly insisted upon, or clearly understood.

² Luke says 'about an eight days (*ὥσεί ἡμέραι ὀκτώ*).' Obviously Matthew and Mark number *exclusively*, and Luke *inclusively*.

³ Mount Tabor is the traditional site, but has no other claims, and its summit in the time of our Lord was occupied by a fortified city. Dean Stanley, followed by other good authorities, suggests Hermon as the site. It overlooks Cæsarea Philippi, or Banias; its snows may have suggested the comparison of the garments of our Lord, when transfigured, to snow; and its configuration easily adapts it to the circumstances of the cure of the demoniac's child. Mr. Tristram describes this mountain as very easy to ascend, although 9,400 feet above the Mediterranean, and says that only one path leads from Banias to the summit.—*Land of Israel*, p. 581.

lowed by the cure of a lunatic, whom the disciples, owing to their want of faith, had, in the absence of their Master, vainly endeavoured to cure.

After this our Lord returned to Galilee, and there spoke openly to his disciples of his betrayal, death, and resurrection. At this time also, having been visited by the collectors of the annual tax of a double drachma or half-shekel, payable towards the maintenance of the Temple, our Lord declared Himself to be not liable to such a tax, in right of his Divine Sonship. Notwithstanding, lest He should cause offence, He consented to pay the tax, and directed Peter to go and fish in the sea. A fish was soon caught, and in its mouth was found the necessary coin. To this period also may be referred¹ the contest between the disciples as to which of them should be greatest, and the consequent teaching of Jesus that, amongst his disciples, the least of all should be the greatest. This lesson was enforced by the example of a child set in the midst of them, and the moral drawn from such a spectacle, 'except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven.' The necessity of a lowly and forgiving spirit was still further illustrated by the parables of *The Lost Sheep* and *The Ungrateful Servant*.

¹ Unless the theory recently propounded by Mr. Norris (*Key to the Gospels*) and Mr. Stock (*Lessons from the Life of our Lord*) be admitted—viz. that these circumstances took place after our Lord's return from the Feast of Tabernacles at Jerusalem.

Table referred to in p. 86.

MATTHEW	MARK	LUKE	JOHN
xix. 1. 'When Jesus had finished these sayings, he departed from Galilee...'	x. 1. 'He arose from thence...'	ix. 51. 'When the time was come that he should be received up, he stedfastly set his face to go to Jerusalem.'	vii. 10. 'Then went he also up to the feast' (of Tabernacles at Jerusalem).
		ix. 52-xviii. 14. Incidents and discourses for the most part peculiar to Luke, and containing the following notes of place: Jesus comes to a Samaritan village, ix. 52.	vii. 11-x. 21. Incidents at Jerusalem, none of which are mentioned by the other evangelists.
		Jesus goes to 'another (<i>ἑτέραν</i>) village,' ix. 56. Jesus enters into the village of Martha and Mary, x. 38.	x. 22. 'It was at Jerusalem the feast of the Dedication, and it was winter.'
			x. 23-39. Incidents at Jerusalem.
			x. 40-42. Jesus 'went away again beyond Jordan in the place where John at first baptised, and there he abode (<i>ἐμείνεν</i>), and many resorted unto him,' &c.
		Jesus goes through the cities and villages teaching, and journeying toward Jerusalem, xiii. 22. Jesus is in Herod's territory, xiii. 31.	xi. 1-6. Jesus hears that Lazarus is sick.
			xi. 7-54. Jesus goes to Bethany, there raises Lazarus from the dead, but being in danger of his life retires to Ephraim, and there 'continued (<i>διέτριβεν</i>).'

<p>'... and came into the coasts of Judea beyond Jordan.'</p> <p>xix. 2-12. Discourse of sexual relationships.</p> <p>xx. 13-15. Discourse on little children.</p> <p>xix. 16-30. Incident of the rich young man.</p> <p>xx. 1-16. Parable of the householder and labourers.</p> <p>xx. 17-19. 'Jesus going up to Jerusalem, took the twelve disciples apart in the way,' and announced his death and resurrection.</p> <p>xx. 20-28. Request of Salome for her children.</p> <p>xx. 29-34. Cure of two blind men, 'as they departed from Jericho.'</p> <p>xxi. 1. Final arrival at Jerusalem.</p>	<p>'... and cometh into the coasts of Judea by¹ the farther side of Jordan.'</p> <p>x. 2-12. Discourse of sexual relationships.</p> <p>x. 13-16. Discourse on little children.</p> <p>x. 17-31. Incident of the rich young man.</p> <p>x. 32-34. 'And they were in the way going up to Jerusalem; and Jesus' announced to the twelve his coming death and resurrection.</p> <p>x. 35-45. Request of Salome's children.</p> <p>x. 46-52. Cure of Bartimæus, 'as he went out of Jericho.'</p> <p>xi. 1. Final arrival at Jerusalem.</p>	<p>'As he went to Jerusalem, he passed through the midst of Samaria and Galilee,' xvii. 11.</p> <p>xviii. 15-17. Discourse on little children.</p> <p>xviii. 18-30. Incident of 'a certain ruler.'</p> <p>xviii. 31-34. Announcement of our Saviour's coming death and resurrection.</p> <p>xviii. 35-43. Cure of Bartimæus 'nigh unto Jericho.'</p> <p>xix. 1-28. In Jericho.</p> <p>xix. 29. Final arrival at Jerusalem.</p>	<p>xii. 1. Final arrival at Bethany, and immediately afterwards at Jerusalem.</p>
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¹ 'By' is probably spurious.

CHAPTER V.

FROM THE DEPARTURE OF JESUS FOR THE FEAST OF TABERNACLES
AT JERUSALEM, TO THE END OF THE FEAST OF DEDICATION,
OCTOBER-DECEMBER, A.D. 29 (TWO MONTHS).

40. Commencement of the Final Six Months of our Lord's Ministry.—The Feast of Tabernacles (celebrated October 12 to

October 19) was now near at hand, and in view of John vii. 2-10.

this festival our Lord's unbelieving brethren, coming to Him, taunted Him with a disinclination to work miracles openly, and exhorted Him to go up to Jerusalem and there exhibit his mighty works. In reply our Lord declared his intention to delay his going up, nor did He set forth until his brethren themselves had gone up. Even then He went 'not openly, but as it were in secret,' i.e. in all probability, not with the usual caravan company, and not by the usual way.

41. The Seventy Disciples are sent out. Other Incidents of the Journey.—Although the fact that our Lord left

Galilee finally at this juncture, and never returned Luke ix. 51-
x. 24.

there (except perhaps for a brief period), is now generally conceded, yet the exact direction of the journeys between the departure from Galilee and the final arrival at Jerusalem, shortly before his passion, still continue to be subjects of keen controversy. The points of difficulty may be gathered from a comparison of the accounts given by the evangelists of this journey, which are tabulated on pp. 84 and 85.

A careful inspection of the foregoing table will show that the chief difficulty arises from the relation by St. John (in full accordance with the usual manner of his Gospel) of various incidents entirely unnoticed by the three former evangelists. But it is also evident that an interval of two months is unaccounted for by St. John, between x. 21 and x. 22, i.e. between the appearances of Jesus at the Feast of Tabernacles and the Feast of Dedication. Where was our Saviour during this interval? Did He go back to Galilee, and thence commence the progress to Jerusalem related in Luke ix. 51-xviii. 14, or is the progress whose commencement is

related in Luke ix. 51 the original journey to the Feast of Tabernacles? Without positive assertions on the subject, the latter supposition will here be made. It solves many difficulties, if not all, and the chief objections to it (*viz.* that the going up to the Feast of Tabernacles must have been more rapid and more secret than such a journey as is described by St. Luke) do not appear insurmountable.¹

According to this scheme, our Lord now travelled towards Jerusalem through Samaria, at first with the usual concourse of his disciples, but afterwards with only his apostles, having sent messengers and chosen out seventy other disciples also to go before Him to 'every city and place whither he himself would come,' and there preach the approach of the kingdom of God. At the outset of this journey, a Samaritan village refused to receive Him, because his face was towards Jerusalem; but Jesus, although reminded by James and John of the doings of Elijah, refused to visit this with punishment, and merely departed to another village.

42. Jesus Preaches at the Feast of Tabernacles, Forgives a Woman taken in Adultery, Heals a Blind Man, and Utters several Parables.—The Feast of Taber-

nacles lasted eight days. In the midst of it our Lord appeared at Jerusalem, and entering into the Temple, openly taught there daily until the close of the feast. On the eighth day a more striking declaration of his mission was made. Each day it was the custom for a priest to bring forth in a golden vessel water from the streams of Siloah and pour it solemnly on the altar. This act was accompanied with the blast of trumpets, and the singing of the Hallel (Ps. cxiii.—cxviii.), and the hymn from Isaiah xii. 3: 'With joy shall ye draw water out of the wells of salvation.' This ceremony however was omitted on the eighth day, and taking advantage of its absence, and possibly at the hour when it usually took place, the Lord stood and cried, 'If any man thirst, let him come unto me and drink.' This bold declaration, coupled with his previous words and works, naturally excited great atten-

John vii. 11-
x. 21.

¹ This journey is described by St. John as 'οὐ φανερώς, ἀλλ' ὡς ἐν κρυπτῷ, not openly, but as it were in secret.' This is evidently very different from a secret journey, for 'as it were in secret' may refer either to the ignorance in which his brethren were as to his movements, or to the fact that the large company of disciples which usually accompanied Him was dispersed and sent two and two in advance, leaving Him with only his twelve apostles. Again, Jesus did not appear at Jerusalem until 'the midst of the feast, ἑορτῆς μεσοῦσης;' and since He apparently left for Jerusalem immediately after his brethren (John vii. 10), He had at least seven or eight days to perform a journey which only ordinarily occupied three days, so that his progress was in all likelihood the reverse of rapid.

tion; the populace were disposed to accept Jesus as the Messiah, the priestly party and the Pharisees, on the other hand, alleging our Lord's supposed birth in Nazareth as a fatal bar to his claims, disbelieved and endeavoured vainly to effect his apprehension. But the officers sent by them soon returned to their employers, saying, 'Never man spake like this man,' and Nicodemus, whose interview with our Lord has been already mentioned, counselled them not to pass judgment without a personal inquiry.

An incident, the account of which is not found in the Sinaitic and Alex. versions, also belongs to this period. As Jesus preached in the Temple, the Scribes and Pharisees brought before Him a woman taken in adultery. The law provided that such persons should be stoned (Lev. xx. 10; Deut. xxii. 22), but the enemies of Jesus probably thought that our Lord would either mercifully forgive the offender, in which case He could be charged with blasphemy, or declare for the law, and so excite public hatred by what was reckoned at this time extraordinary harshness. But the answer of Jesus evaded both these difficulties. 'Let him that is without sin (ὁ ἀναμάρτητος) among you first cast a stone at her.' This response had the effect of causing the withdrawal one by one of all the accusers, and Jesus and the woman were left in the midst. Then, noticing the absence of all accusers, Jesus said, 'Neither do I condemn thee; go and sin no more.'

This visit of our Lord to Jerusalem was further signalled by the cure of a man blind from his birth, whose infirmity was a matter of such public notoriety that his restoration to sight attracted the utmost attention. The man himself was brought before the council, and efforts were vainly made to shake his account of his cure. Being at last dismissed, he was sought out by our Lord, and finally confessed his belief in Jesus as the Son of God.

At this time also our Lord delivered the parable ¹ of *The Good Shepherd*.

43. Jesus Utters various Parables and Discourses, Visits Martha and Mary, and Heals a Woman who had been Possessed with a Spirit of Infirmary Eighteen Years.

Luke x. 25-
xiii. 21.

—Our Lord now left Jerusalem, and if we may judge from the fact that He is almost immediately found in Bethany,² and

¹ But the Greek word is *παροιμία*, only used by St. John (x. 6; xvi. 25, 29), and in 2 Peter ii. 22. St. John never uses *παραβολή*.

² It is here assumed that the house of Martha (Luke x. 38) was at Bethany, and not, as Greswell and others suppose, 'north of Capernaum.' If Simon the Leper was, as has been supposed, a near relative of the family of Lazarus, but in seclusion on account of his disease, the double reference of the ownership of the house (to Simon at one time, Matt. xxvi. 6, &c., and to Martha at another) is easily understood.

relating a parable respecting a traveller from Jerusalem to Jericho, the road between which places ran through Bethany, we may suppose that He retired at first to the districts eastward from Jerusalem. But, as has been already stated, the only account of this period being given by St. Luke, and no certain notes of time being appended, no certainty can be attached to any chronological arrangement of the circumstances related. Amongst these circumstances are—

1. A visit to the house of Martha in 'a certain village.'¹ Here Martha devoted herself to 'much serving,' while her sister Mary, who sat at Jesus' feet and heard his word, received the commendation 'Mary hath chosen that good part (Gr. *μερίς* = portion of food) which shall not be taken away from her' (x. 38-42).
2. The casting out of a dumb demon (xi. 14-26).
3. A fruitless endeavour on the part of a covetous person to obtain our Lord's decision in the matter of a disputed inheritance (xii. 13-15).
4. The healing, in a synagoge on the Sabbath day, of a woman bowed together for eighteen years (xiii. 10-13).

During this period also our Lord uttered the parables of *The Good Samaritan*, *The Friend at Midnight*, *The Rich Fool*, *The Barren Fig Tree*, *The Mustard Seed*,² and *The Hidden Leaven*,² and again³ set forth The Lord's Prayer as a pattern for the prayers of his disciples (xi. 2-4).

44. Jesus Returns to Jerusalem at the Feast of the Dedication.—The feast of the Dedication of the Temple (*τὰ ἐγκαίνια*) had now arrived. This feast had been instituted by Judas Maccabæus in B.C. 164, to celebrate the res-^{John x. 22-42.} toration of the temple worship on the 25th of Kisleu (about December 20) in that year.⁴ It lasted for eight days, and was sometimes called Lights, to signify its joyous character. Of this concourse at Jerusalem our Lord took advantage, and entering into

¹ The Greek word is *κώμη*, a term perhaps applied to Bethany in Mark xi. 2, Luke xix. 30, and certainly in John xi. 1 and 30 (where A. V. translates 'town').

² Repeated from Matt. xiii. 31-33.

³ 'There is no reason for supposing this to be the *only occasion* on which the Lord delivered this prayer to his disciples. . . . When asked by his disciples to teach them to pray, He was not likely to depart from the form once given them.' Alford *in loco*. 'They (i.e. the disciples) wished for a directory and form for daily use:—as John also taught his disciples. The Lord did not refuse it, but most emphatically referred them in their need to that which He had given a *long time before*.' Stier on Matt. vi. 9-13.

⁴ See Josephus, *Antiq.* 12, 7, 6 and 7. Also 1 Macc. iv. 52-59, 2 Macc. x. 1-8.

the arcade or corridor of the temple known as Solomon's Porch (see Acts iii. 11; v. 12), conversed there with the people upon the subject of his own Messiahship. They pressed him to declare plainly whether he were the Christ or not. He replied with an indirect answer, which however ended with the expression 'I and my Father are one.' Hereupon they took up stones to stone him, and though for awhile deterred, yet soon after they renewed the attempt on his life. 'But He escaped out of their hand, and retired again to Bethabara beyond Jordan.'

45. Various Discourses are uttered by Jesus.—If Luke xiii. 22–xvii. 10—from which we learn that Jesus was (1) travelling through cities and villages towards Jerusalem (xiii. 22) (2) in the territories of Herod Antipas, i.e. in Galilee or Peraea (xiii. 31)—be considered the relation of our Lord's doings during this retirement from Jerusalem, we shall attribute to this period of retirement in Peraea the parables of *The Great Supper*, *The Lost Sheep* (repeated from Matt. xviii. with fuller detail), *The Lost Piece of Money*, *The Prodigal Son*, *The Unfaithful Steward*, and *The Rich Man and Lazarus*, and the healing of a man with the dropsy in a Pharisee's house on the sabbath-day. The name of the poor man in the last parable may well have been suggested by that of Lazarus of Bethany. Concerning this friend of our Saviour, news was at this juncture brought that he was sick. Notwithstanding this, our Lord remained where he was for two days, and then, having informed his disciples that Lazarus was dead, announced his intention of journeying to Bethany, to 'awake him out of sleep.'

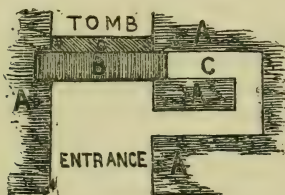
46. Lazarus is raised from the Dead.—Lazarus had been buried four days when our Lord arrived in Bethany.¹ Outside the village He was met by Martha, who, after an interesting conversation as to her own belief in Jesus as the Resurrection, called her sister Mary. On her arrival, accompanied by weeping friends, both the sisters went with Jesus to the grave. Standing there, our Saviour wept. Then, having had the stone²

¹ From the lower ford of Jordan to Bethany through Jericho is twenty miles of steep and rough road, or at least one day's journey. Allowing the messenger only one day to reach Peraea from Bethany, and adding the two days of our Lord's stay in Peraea, and one day for his journey, the 'four days' of the grave are easily accounted for. But in all probability the journeys were not made in such haste, and certainly our Lord arrived before the evening, and therefore had probably left Peraea on the morning of the preceding day.

² In Mr. Tristram's *Land of Israel* (p. 407) the accompanying ingenious method of closing a tomb is described as not uncommon. A, rock out of which the tomb and entrance are hewn. B, a large block of stone, shaped like a mill-stone, and

removed which barred the entrance, He cried, 'Lazarus, come forth.' And Lazarus came forth. The effect of this miracle, as might have been expected, was very great, and so many were induced by it to become believers, that the priestly party, headed by Caiaphas, the high-priest, determined to put our Lord to death. But, knowing this, and being aware that his time was not yet come, Jesus withdrew to Ephraim, a city supposed by some to have been situated about eight miles north of Jerusalem, and by others about sixteen miles in the same direction.

capable of being rolled back into C. D, a stone door, discovered when B is rolled back, and opening into the tomb.



CHAPTER VI.

FROM THE COMMENCEMENT OF THE FINAL JOURNEY TO JERUSALEM
TO THURSDAY, 14TH NISAN, A.D. 30.

47. Jesus Commences His Final Journey towards Jerusalem.—How long our Lord remained at Ephraim it is impossible to decide, but it is stated that He ‘there continued with his disciples’ until ‘the Jews’ passover was nigh at hand.’ Setting out when this conjuncture had arrived, He probably proceeded northward, or in a northeasterly direction through Sychar, until the frontier of Samaria and Galilee was reached. Here ten lepers met Him and besought Him to heal them. All were healed; but one only returned to give him thanks, and he was a Samaritan. Turning from them, the path led eastward along the frontier to the Jordan valley, and thence southward along the valley through Peræa to the lower fords, nearly opposite Jericho. As might have been expected, our Lord now declared much more plainly than before his coming death. Being enquired of by Pharisees as to when the kingdom of God should come, he took occasion to speak of his own coming sufferings and rejection. At this time also were uttered the Parables of *The Unjust Judge*, and *The Publican and Pharisee*, and a rich young ruler (ἄρχων), who enquired as to the conditions of eternal life, had his sincerity tested by the commandment to sell all that he had and give to the poor and follow Jesus. At some point of this journey, also, our Lord discussed the institution of marriage, and putting his hand upon little children who were brought to Him, blessed them.

48. Jesus again Prophesies his coming Death and Resurrection.—As the company of pilgrims drew nearer to the end of their journey, and were probably in the vicinity of Jericho, Jesus began to speak even more clearly of his coming passion. After uttering the parable of *The Labourers in the Vineyard*, he took the twelve, and to them declared in plain words that he should be delivered to the Gentiles by the chief priests and scribes, be mocked, scourged,

Matt. xix. 1-30.

Mark x. 1-31.

Luke xvii. 11-
xviii. 30.

Matt. xx. 17-34.

Mark x. 32-45.

Luke xviii. 31-
xix. 27.

and crucified, and on the third day rise again.¹ Notwithstanding this, the disciples were unable to believe that this would be the case, and Salome, the wife or widow (?) of Zebedee, with her two sons, James and John, actually came to him with the request that the two might occupy the chief positions of honour in the kingdom which they anticipated for their master. Again our Lord declared that He was come to give his life a ransom for many (λύτρον ἀντιπολλῶν), and exhorted them to humility.

49. Jesus passes through Jericho, heals two Blind Men, and is entertained by the Publican Zacchaeus.—Jericho was now in sight, a city of considerable importance and much architectural beauty. Near the gate of the city sat a blind beggar named Bartimaeus, possibly accompanied by a companion.² In answer to their importunate cries of 'Jesus, Son of David, have mercy upon me,' both these men were restored to sight. Meanwhile, attracted by so remarkable a visitor, a multitude of persons assembled and thronged Jesus as he passed along. Amongst the multitude was Zacchaeus, a chief officer of the tax-department, extremely anxious to behold our Lord, but short of stature, therefore unable to see by reason of the crowd. Under these circumstances he climbed into a sycamore (or mulberry-fig), and thence was attentively considering the procession, when our Lord looking up saw him, and invited him to come down with the words, 'To-day I must abide at thy house.' Zacchaeus at once descended, accompanied Jesus to his house, and there entertained him. At the feast which took place, Zacchaeus declared his intention to refund fourfold all which he had obtained by dishonest exaction, and to give half of his property to the poor, and at the same entertainment our Lord appears to have uttered the parable of *The Pounds*, and then leaving Jericho, proceeded onwards to Jerusalem.

¹ These words are recorded precisely by all the synoptics.

² The cure of Bartimaeus involves one of the perplexities of the gospels, not, however, incapable of various simple solutions. Matthew says: 'As they departed from Jericho, behold, *two* blind men,' &c., and then relates the miracle, giving no names to either of the blind men. Mark says: 'As He went out of Jericho . . . blind Bartimaeus, the son of Timaeus, sat by the highway side, begging.' Luke says: 'As He was come nigh unto Jericho (ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰ.) a certain blind man,' &c., and gives no name. It seems clear, therefore, that there were *two* blind men healed, of whom one was named Bartimaeus. It is also probable that when Jesus entered the city the two men only observed the multitude and the noise, and reserved their importunate appeal until his exit on the following day, when they waylaid Him at the gate. Or Bartimaeus might have been alone when Jesus entered, and during our Lord's absence in the city might have been joined by the second blind man. On this point see the next note.

50. Arrival of Jesus at Bethany. Mary anoints his Feet.—In all probability our Lord remained at Jericho all night, Matt. xxvi. 6-13, started for Bethany early in the morning, and reached Mark xiv. 3-9. that village towards the end of the afternoon¹ of John xi. 55-
xii. 11. Friday, March 31, A.D. 30. Here he appears to have entered into the house of Simon the Leper,² and to have remained in seclusion through the following sabbath. On the evening of the sabbath, a feast was given. In accordance with custom, only the men (among whom was Lazarus) sat at table, while the women were engaged in various portions of the service. As on a previous occasion, Martha ‘served (*διηκόνει*),’ but Mary, taking an alabaster vessel containing spikenard ointment,³ anointed with it the head and feet of Jesus, and wiped the latter with her hair. At this some of his disciples, among whom Judas Iscariot was conspicuous, had indignation, regarding the act as wasteful, but Jesus himself took an entirely different view. ‘In that she hath poured this ointment on my body,’ said He, ‘she hath done it for my burial.’

51. Triumphal Entry of Jesus into Jerusalem.—On the next day (Sunday) our Lord made a public entry into Jerusalem, Matt. xxi. 1-11. accompanied with every sign of popular triumph and Mark xi. 1-11. joy. Mary pilgrims had now arrived from Galilee, Luke xix. 28-44. John xii. 12-19. and other provincial districts, and these, providing themselves with the large leaves of the palm, waved them aloft, and went towards Bethany to meet our Lord. From Bethany, two roads lead to Jerusalem, one shorter and steeper, over the crest of Olivet, the other longer but easier, winding between the crests of Olivet, and the Mountain of Corruption. The latter road brings

¹ The arrival of our Lord at Bethany (as it took place on a Friday) must have taken place before the commencement of the sabbath, i.e., before 6 P.M., since the time of the year was close upon the vernal equinox. From Jericho to Bethany would take a good pedestrian at least four hours. Upon the closest calculations, therefore, our Saviour could not have left Jericho before 1.30. This, however, would be a most unlikely time for a traveller in Palestine to start, and the arrival at and entrance into Jericho, the entertainment with Zacchaeus and its preparations, as well as the healing of Bartimaeus, had to precede. On the whole, therefore, it seems safer to conclude that the entertainment of Zacchaeus occupied Thursday evening, and that our Lord set out for Bethany on the Friday morning. In this case Bartimaeus might well be supposed to have determined upon his course after some consideration, and to have intentionally waylaid the merciful Son of David, whose entrance into the city he had observed the evening before.

² See note on § 43.

³ Matthew says: ‘ἀλάβαστρον μύρου βαρυτίμου’ (xxvi. 7); Mark says: ‘ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς’ (xiv. 3); John says: ‘λίτραν (A. V. a pound. Cf. John xix. 39) μύρου νάρδου πιστικῆς πολυτίμου’ (xii. 3). The real meaning of *πιστικῆς* (which A. V. seems entirely to neglect, except it is represented by ‘very’ before ‘precious’) is doubtful. But see Alford, note on Mark xiv. 3.

the traveller from Bethany suddenly in view of Jerusalem, seen across the valley of the Kidron, and both from this circumstance and from its greater suitability for a processional progress it was probably the one used on this occasion. The processions of pilgrims from Jerusalem, and of the smaller company of disciples from Bethany, having united near Bethany, our Lord directed an ass's colt to be fetched from a spot indicated by Him at Bethphage,¹ and having sat thereon, he rode forward amidst the triumphant Hosannas² of the accompanying crowd. At the point already mentioned, where Jerusalem comes into view, and where, according to Dean Stanley, the path 'reaches a ledge of smooth rock,'³ there was a temporary pause. Then, beholding the city which He had loved and which was about to reject Him finally, our Lord wept for the second time recorded in the sacred history, and pathetically foretold its future destruction.

This public entry naturally excited great attention. The whole city was moved, the temple (into which our Lord entered) was thronged with blind and lame persons, beseeching and obtaining relief, and with children crying out Hosanna, whom the priestly party endeavoured vainly to induce our Lord to silence. Even certain Greek proselytes then in Jerusalem at the feast endeavoured to obtain an interview, through the introduction of Philip of Bethsaida. Nor were there wanting more decisive signs of our Lord's Messiahship. In answer to our Lord, crying 'Father, glorify Thy name,' there came a voice from heaven, saying 'I have both glorified it, and will glorify it again.'

This circumstance seems to have occurred towards evening, and shortly afterwards our Lord withdrew to Bethany for the night.⁴

52. Our Lord cleanses the Temple, and curses a barren Fig-tree.—In the morning (Monday) Jesus once more sought the city, and on the way wrought the only miracle of destruction recorded of him, the cursing of a fig-tree. This tree, having leaves upon it, seemed to promise fruit, but being found to have nothing but leaves received the sentence of condemnation, 'No man eat fruit of thee hereafter for ever.'⁵ Leaving the tree, which immediately began to wither,

¹ The site of Bethphage is unascertained. See Section 5.

² Hosanna = 'Save now,' from Ps. cxviii. 25.

³ *Sinai and Palestine*, p. 193.

⁴ 'It only takes half an hour to walk from Jerusalem to Bethany.'—*Land and the Book*, p. 697.

⁵ 'The fruit of the fig-tree comes with, or even before, the leaves, and especially on the early kind. If, therefore, there was no fruit on this leafy tree, it might justly

Matt. xxi. 12-22.
Mark xi. 12-19.
Luke xix. 45-48.

Jesus passed onward to Jerusalem, and there entering into the temple, overthrew the tables of the money-changers,¹ and the seats of those who sold doves for sacrificial purposes, put a stop to the carrying of vessels through the temple, and declared that whereas the temple was called by God a 'house of prayer,' it had been made a 'den of thieves.'

53. Discourses in the Temple.—The night of Monday was again spent at Bethany, and early on Tuesday morning our Lord again returned to the temple. Passing the fig-tree which had been cursed on the preceding day, the disciples observed that it was withered away—a fact which they had probably not noticed on the previous evening, owing to the darkness. His attention having been called to this, our Lord made the circumstance an occasion for discoursing, as they wended their way to the temple, on the power of faith in God.

Arrived at the temple, our Lord was at once encountered by the Scribes and Pharisees, who demanded of him his authority for his actions. To this our Lord would return no reply, except upon the understanding that they would inform him as to their opinion of John the Baptist. This, however, they were afraid to state, fearing on the one hand lest by denying John's authority they should encounter the ill-feeling of the people, and on the other hand, lest if they acknowledged his authority, they should be justly blamed for not believing Him. Their enquiries having been thus silenced, our Lord entered upon the discussion of various subjects, including the payment of tribute to the Roman emperor, the doctrine of the resurrection, the great commandment of the law, denounced the character of the Scribes and Pharisees, and predicted the destruction of Jerusalem, and the signs which should accompany the end of the world. Amongst these discourses were included the parables of *The Father and two Sons*, *The Vineyard let out to Husbandmen*, *The Wedding Feast*, *The Ten Virgins*, and *The Talents*.

be condemned as barren.'—*Land and Book*, p. 349. There is some difficulty about the words, 'He found nothing but leaves, for the time of figs was not yet' (Mark xi. 13). Dr. Tristram's explanation is very good: 'The event happened at the end of March or beginning of April, a time of year when it would be most unusual for a fig on Mount Olivet to be in leaf. But if the tree exhibited its precociousness by having leaves so early, it might be expected to have fruit, although the time of figs was not yet, for the fruit appears before the leaves.'—*Natural History of the Bible*, p. 352.

¹ *κολλυβίσται* (Matt. and Luke) were persons who made it their business to change the foreign moneys brought by foreign Jews into Jewish money, the offering of foreign money being regarded as contrary to Exod. xxx. 13, where the offering of 'half a shekel after the shekel of the sanctuary' is directed.

54. **Judas Iscariot agrees to betray Jesus.**—It is quite possible that some of the foregoing discourses were spoken on Wednesday and Thursday, and not on Tuesday only, but no data exist for arriving at a definite conclusion on this point. Meanwhile, rage and determination to destroy our Lord more than ever took possession of the priestly party, and a council was held in the house of the high priest (Caiaphas) to determine as to the method of his destruction. The conclusion come to was that it was inexpedient to arrest Jesus in open day, or in the midst of his friends, and that some opportunity must be taken of seizing him at a time and place when little or no opposition would be encountered. Such an opportunity was offered them by Judas Iscariot, one of the apostles. For thirty pieces of silver (*ἀργύρια*¹), Judas agreed to deliver up his master, and from that time ‘sought opportunity’ to betray him.

¹ Between three and four pounds sterling. This was the value of a slave; see Exod. xxi. 32. Zechariah xi. 12, alludes to this sum also as the price prophetically given for himself.

CHAPTER VII.

FROM THE LAST SUPPER TO THE BURIAL OF JESUS.

55. Jesus eats the Last Supper with his Disciples.—The 'first day of unleavened bread' having now arrived, Jesus sent Matt. xxvi. two of his disciples into the city, with instructions to 17-20. arrange for the celebration of the passover; and when Mark xiv. 12-17. evening was come, betook himself with the twelve Luke xxii. 7-18. apostles to the appointed place. This was a large upper-room, possibly extending over the whole of the upper-storey of the house, and belonging to some unnamed disciple.

The question now arises as to the exact nature of the meal of which our Lord and his apostles partook. With regard to this, considerable difference of opinion exists, principally arising from the statements of St. John. For the purpose of clearly exhibiting the difficulty, a statement is here appended, from which the exact nature of the accounts given by each evangelist may be at once ascertained, and for the sake of future reference the accounts are carried on as far as the resurrection.

(Notes of Time are *Italicised*.)

1. ST. MATTHEW'S ACCOUNT.

1. Jesus sends his disciples to prepare the *passover* on the *first day of unleavened bread*, xxvi. 17-18.
2. The disciples make ready the *passover*, xxvi. 19.
3. *When the even is come*, Jesus sits down with his disciples, and in the course of the meal, and afterwards, institutes the Lord's Supper, xxvi. 20-29.
4. A hymn having been sung, Jesus and his disciples go out into the Mount of Olives, and there Jesus is apprehended, xxvi. 30-56.
5. Incidents at the high priest's house, xxvi. 57-75.
6. *When the morning is come*, Jesus is taken to Pontius Pilate, xxvii. 1-27.
7. Details of the crucifixion, xxvii. 27-44.

8. *From the sixth to the ninth hour* darkness overspreads the land.
At the ninth hour Jesus yields up the ghost, xxvii. 45-56.
9. *When the even is come* the body is removed from the cross, and laid in the tomb of Joseph, xxvii. 57-61.
10. *On the next day, that followed the day of the preparation* (ἡμεῖς ἐστὶ μετὰ τὴν παρασκευὴν), the priests set a watch, xxvii. 62-66.
11. *In the end of the sabbath*, as it begins to dawn *on the first day of the week*, two Marias come to the sepulchre and find it empty, xxviii. 1-6.

2. ST. MARK'S ACCOUNT.

1. *The first day of unleavened bread, when they killed* (ἐθνον) *the passover*, Jesus sends his disciples to make ready *the passover*, xiv. 12-15.
2. The disciples make ready *the passover*, xiv. 16.
3. *In the evening*, Jesus comes with the twelve, and during the meal, and afterwards, institutes the Lord's Supper, xiv. 17-25.
4. A hymn having been sung, Jesus and his disciples go into the Mount of Olives, where the apprehension takes place, xiv. 26-52.
5. Incidents at the house of the high priest, xiv. 53-72.
6. *Straightway in the morning* a council of Jews is held, Jesus is delivered to Pilate, who delivers him to be crucified. The crucifixion takes place *at the third hour*, xv. 1-25.
7. Details of the crucifixion. Darkness over the land *from the sixth to the ninth hour*. *At the ninth hour* Jesus dies, xv. 26-41.
8. *When the even is come*, because it is (the) *preparation*, i.e. *the day before the sabbath* (ὁ ἐστὶ προσάββατον), Joseph begs the body and lays it in his own tomb, xv. 42-47.
9. *When the sabbath is past*, Mary Magdalene and other women bring sweet spices, xvi. 1.
10. *Very early in the morning, the first day of the week* (λίαν πρωὶ τῆς μιᾶς σαββάτων), the women come to the sepulchre at the rising of the sun (ἀνατείλαντος τοῦ ἡλίου), and find Jesus risen, xvi. 2-8.

3. ST. LUKE'S ACCOUNT.

1. 'Then came *the day of unleavened bread, when the passover must be killed*.' Jesus sends Peter and John to *prepare the passover*, xxii. 7-12.

2. The disciples make ready *the passover*, xxii. 13.
3. *When the hour is come*, Jesus and the twelve apostles sit down. Jesus says, With desire have I desired *to eat this passover* with you. He then institutes the Lord's Supper, and utters various discourses, xxii. 14-38.
4. Incidents in the garden. Jesus is apprehended, xxii. 39-53.
5. Incidents in the house of the high priest, xxii. 54-65.
6. *As soon as it is day*, Jesus is taken before the council, and thence to Pilate. Pilate sends him to Herod, Herod back again to Pilate. Pilate finally delivers him to be crucified, xxii. 66-xxiii. 32.
7. Jesus is crucified. *From the sixth hour to the ninth hour* there is darkness over all the earth (γῆν). *At the ninth hour* Jesus expires, xxiii. 33-49.
8. Joseph of Arimathaea begs the body of Jesus, and lays it in his own tomb. '*That day was* (the) *preparation, and the sabbath drew on* (ἐπέφωσκε),' xxiii. 50-54.
9. The women, who came from Galilee, return from the entombment, prepare spices and ointments, and rest *the sabbath day* according to the commandment (τὸ μὲν σάββατον ἡσύχασαν), xxiii. 55, 56.
10. *On the first day of the week, very early in the morning*, the women come to the sepulchre, and find Jesus arisen, xxiv. 1-9.

From a comparison of these three accounts it would appear that the course of events, according to the synoptics, was as follows:—

Thursday evening	.	.	Our Lord keeps the <i>passover</i> .
Thursday night	.	.	Apprehension and trial.
Friday morning	.	.	Conviction.
Friday afternoon	.	.	Death.
Friday evening	.	.	Burial.
Saturday	.	.	Sabbath rest.
Sunday morning	.	.	Resurrection.

We now turn to

4. ST. JOHN'S ACCOUNT.

1. *Before the feast of the passover*, Jesus . . . loved his disciples unto the end. And *supper being ended* (so A. V.; but Greek (δείπνου γενομένου) rather = *supper being come*), Jesus washes his disciples' feet, xiii. 1-11.
2. Incidents and Discourses at the Last Supper, xiii. 12-xvii. 26.

At xiii. 29, 'Buy those things we have need of *against the feast.*'

3. After supper, Jesus goes with his disciples to a garden, over the brook Cedron, and is there apprehended, xviii. 1-11.
4. Incidents in the house of the high priest, xviii. 12-27.
5. 'Then led they Jesus from Caiaphas unto the hall of judgment (*τὸ πραιτώριον*); and it was early; and they themselves went not into the judgment hall, lest they should be defiled,¹ but that they might eat the passover, xviii. 28.
6. Incidents at the Judgment-hall. Jesus is brought out by Pilate when 'it was (the) preparation of the passover; and about the sixth hour.' Jesus is then delivered to be crucified, xviii. 29-xix. 16.
7. Jesus is crucified, xix. 17-30.
8. 'Because it was (the) preparation, that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was an high day'—*μεγάλη*) the Jews beseech Pilate to have the legs of Jesus and the two thieves broken, so that they might die. The soldiers, finding Jesus dead, do not break his legs, but his body is removed and placed in the tomb of Joseph of Arimathaea, 'because of the Jews' preparation (day),' xix. 31-42.
9. 'The first day of the week' Mary Magdalene comes early, and finds the stone rolled away from the sepulchre, xx. 1.

It seems at first sight equally clear that John does not regard the Last Supper as the Passover Supper, and, therefore, is at variance with the synoptics as to the time of the passover. But if the expressions used by John be carefully attended to, it will be seen that such is not necessarily his meaning, although it is readily allowed that such may be. Referring to the previous table, and taking the difficulties in the order there indicated:—

1. Does 'before the feast of the passover' necessarily mean that the supper was before the feast? May it not mean that 'before the feast Jesus showed his love for his disciples' by washing their feet—which he did not *after*, but really *before*, the feast? See correction of A. V. above.
2. 'Buy those things we have need of against the feast' (*εἰς τὴν ἑορτήν*), xiii. 29. Here our Lord evidently must have been speaking of something *immediately about* to take place, or

¹ A Jew was defiled until the evening by entering into the house of a Gentile.

even *actually occurring*; else why should the words 'That thou doest, do quickly,' be misunderstood? If the passover were next day, what need of haste?

5. The Jews are said to have feared on the morning of Friday, lest, by being defiled, they should not be able to *eat the passover*, xviii. 28. Now if the passover had been on Friday evening, they could not have had this fear, as defilement did not last beyond sunset. We must, therefore, have recourse to some other supposition, and the supposition is that the persons who thus feared had been *interrupted* in the paschal supper, and wished to go back and finish it. Others think that the expression, 'to eat the passover,' may be used in a general sense, or of eating an additional sacrifice, called the Chagiga.
- 6-8. Wiessler endeavours to show at great length that 'the preparation-day' was a synonym for 'Friday,' the preparation of the weekly sabbath. His arguments, although not quite satisfactory, are well worthy our attention, and if he is right, all difficulty arising from the phrase 'preparation of the passover' (xix. 14), disappears, as it is simply equivalent to 'Friday in passover week.'
8. The sabbath being a 'high day' scarcely requires explanation, the sabbath of passover week naturally occupying such a position.

Hence, although some obscurity still remains, it is clear that the statements of John are not by any means irreconcilable with those of the other evangelists. No doubt, if his Gospel only had remained, the impression produced by it would have been that the passover had not been eaten on Friday morning; but with the clear statements of Matthew, Mark, and Luke on the matter, it seems necessary to enquire whether the first impression derived from John be not a fallacious one. We therefore conclude that the Last Supper was the passover.

56. Incidents of the Last Supper. Jesus washes the Disciples' Feet.—The proper time for supper having now arrived, the company of disciples and their master assembled in the upper-room already described.¹ Some commentators think that Luke xxii. 24 (in which it is

Luke xxii.

14-18.

John xiii. 1-26.

¹ The order of incidents here observed will be as follows—

	Matt. xxvi.	Mark xiv.	Luke xxii.	John xiii.
Preliminary cup of wine	—	—	15-18	—
Washing of the disciples' feet	—	—	—	1-20

said that 'there was a strife amongst the disciples, which of them should be (*δοκεῖ εἶναι* = *lit.* seems to be) the greatest') should be inserted here, and that the strife arose about questions of precedence at table, and who should perform the necessary ¹ menial office of washing the feet of the assembled company. Whether this be the case or no, our Saviour himself now performed that office, having previously partaken with his disciples of the preliminary cup of wine, usually handed round at the commencement of the paschal supper. Peter at first declined to permit his master to wash his feet with the words 'Dost *thou* (emphatic) wash *my* (emphatic) feet?' But when our Lord replied 'If I wash thee not, thou hast no part in me,' he cried 'Lord, not my feet only, but also my hands and my head.' To this our Lord replied, 'He that is washed (*λελουμένος*) needeth not save to wash his feet, but is clean every whit.' Commentators have here seen a reference to baptism, and the necessity of a daily cleansing from daily sins, but the words in *italic* are very doubtful. Stier draws out many lessons from this act of Christ: with him the towel is the sign of service, ('he took the form of a servant') &c.

57. The Traitor pointed out, and dismissed.—The usual method of arrangement at a banquet in New Testament times was by placing three couches on three sides of a square about a central table, the fourth side being left open for convenience of serving; on these couches the guests reclined, their faces being towards the table and their feet away from it. In this position John, placed

Matt. xxvi.
21-25.
Mark xiv. 18-21
Luke xxii.
21-23.
John xiii. 21-32.

	Matt. xxvi.	Mark xiv.	Luke xxii.	John xiii.
The traitor pointed out.	21-25	18-21	21-23	21, 27
Judas goes out	—	—	—	27-32
Strife concerning precedence and discourse	—	—	24-30	—
Institution of the Lord's Supper	26-29	22-25	19, 20	—
First warning to Peter	—	—	31-38	33-38
Discourses	—	—	—	xiv.-xvii.
Departure to Mount of Olives	30	26	39	xviii. 1
Second warning to Peter	31-35	27-31	—	—

In this arrangement, the only transposition of verses is in removing Luke xxii. 19, 20. From the expression used, 'likewise after supper,' it is clear that this is not in its right place. This arrangement brings all the accounts into harmony, and excludes Judas from participation in the supper. In Luke xxii. 17, A. V. says 'He took the cup and gave thanks,' &c., but the literal rendering is 'Having received a cup, he gave thanks,' &c. This cup, then, has no necessary connection with the cup of the Lord's Supper, but it may have been one of the four paschal cups of wine.

¹ Washing the feet after a journey is a necessity in a hot country, and especially when, as in Palestine, only the sole of the foot is protected. The custom is often referred to. See especially Luke vii. 44.

next to his master, lay as it were upon his breast, and could carry on conversation with him almost unnoticed. The anxieties of the disciples having been already excited by our Lord's intimation that one of them should betray him, Peter beckoned to John to ask which of them this should be. Our Lord privately intimated to John in reply that it should be he to whom after He had dipped a sop He should give it. Dipping a sop, therefore, in the bitter sauce which formed part of the paschal supper, Jesus gave it to Judas. It is previously stated by John that the devil had entered into Judas at the beginning of the feast. He had probably been meditating on the best means of accomplishing his purpose; and now, taking advantage of the incident, he went out as if on some business errand, but really in order to apprise the priests of the locality in which his master might be found. Our Lord favoured the pretence of the traitor in the words 'That thou doest, do quickly,' and the rest of the disciples, ignorant of what was passing, supposed that he had gone to purchase something necessary for the repast.

58. Dispute for Precedence. Institution of the Lord's Supper.—The disciples now began to discuss the question of

Matt. xxvi.

26-29.

Mark xiv. 22-25.

Luke xxii.

24-30. 19, 20.

supremacy, and after rebuking them and calling to mind his own recent example of the duty of serving, our Lord proceeded to the institution of that solemn ordinance which is now known as the *Lord's Supper*.

The passages referring to this are enumerated and discussed in Section 5. Here it is only necessary to say that the rites observed were founded upon the usual paschal rites. The cup was probably the third of the four cups of wine traditionally prescribed at the paschal supper; and if it be enquired why bread, and not a portion of the lamb, should be selected, it can be replied that since the Lord's own blood was now about to be shed for his people, no more shedding of blood was deemed necessary. And the object of the rite was very clearly expressed when our Lord said, 'Do this in remembrance of me (*εἰς τὴν ἐμὴν ἀνάμνησιν*),' i.e. not because you remember me, but in order that you may remember me.

59. Peter is warned that he will deny his Master. Discourses and Prayer of Jesus for his People.—Judging from

Matt. xxvi.

30-35.

Mark xiv.

26-31.

Luke xxii.

31-39.

John xiii. 33-

xviii. 1.

the question of Peter, 'Lord, whither goest thou?' it would seem that our Lord now arose from his recumbent position, as if to depart. The departure, however, did not immediately take place. Taking occasion by this question, Jesus warned his disciple that he could not as yet follow his master, and, not-

withstanding his vehement protestations, foretold to him that before cockcrow he should even deny him thrice. Then followed, probably while standing in the paschal room, previous to departure, the discourses of John xiv., and the prayer of John xvii.,¹ including the promise of the Holy Spirit. After this, a concluding hymn (probably Psalm cxvi., which formed part of the Hallel, sung at the passover)² was sung, and the company of disciples, with their master, left the chamber, and descending the hill into the ravine of Kidron, crossed the brook, and took the road to Bethany.³

60. **Jesus is arrested in the Garden of Gethsemane.**—The disciples possibly believed that our Lord intended to return to Bethany. But at Gethsemane, on the other side of the Kidron, i.e. on the slope of the hill towards Bethany, was a garden, called Gethsemane, to which it was the habit of our Lord to resort. Here, taking with him Peter and James and John into the more private parts of the garden, our Lord withdrew apart and prayed. The consciousness of the fearful future now appears to have overwhelmed him. Great drops of blood⁴ exuded from his person, and ‘being in an agony,’ he entreated, yet with the submission of a son, that if it were his Father’s will, the cup might pass from him. An angel also appeared from heaven strengthening him. Meanwhile his disciples slept, and were twice so found by their master, as at intervals in his prayer he returned to them. At length the time for prayer on the Lord’s part and for sleep on the disciples’ was at an end. Judas, who had doubtless first visited the paschal supper-room, and there learned the direction which our Lord had taken, now entered the garden with a company of soldiers, torches, and weapons, and advancing, ‘betrayed him with a kiss.’⁵ Some slight resistance might perhaps have been made, for Peter, drawing a sword, attacked one of the high-priest’s servants (named Malchus) and struck off his ear, but this was at once put an end to by our Lord, who touched the servant’s ear and healed him,

Matt. xxvi.

36–56.

Mark xiv.

19–24.

Luke xxii.

40–54.

John xviii. 2–14.

¹ For the subjects see Chronological Summary of Gospels in Section 3.

² See *Passover*, under *Feast*, in Section 4.

³ “Our Lord would set out for the Mount of Olives in the last hour of the second watch of the night, or between our eleven and twelve o’clock. The period of the year was the vernal equinox, and the day of the month about two days before the full of the moon; in which case the moon would be now not very far past her meridian, and the night would be enlightened until a late hour towards the morning.”—*Greswell*.

⁴ Mentioned only by Luke the *physician*, xxii. 44.

⁵ Both Matthew and Mark use the strong form *κατεφίλησεν* for *kissed him*.

and then delivered himself up. At this, all the disciples, fearing capture for themselves, forsook him and fled. Some few, however, followed him afar off, amongst whom were Peter and John, and a young man unnamed. The last, approaching too near, was almost captured, and only escaped by leaving his garment in the hands of the soldiers.

61. Examination of Jesus by Annas and the Sanhedrim. Peter Denies his Master. The high-priest at this time was

Matt. xxvi. 57-
xxvii. 2.

Mark xiv. 54-
xv. 1.

Luke xxii. 54-
xxiii. 1.

John xviii.
15-28.

Caiaphas, but Annas, his father-in-law, still practically held the reins of authority. Probably both Annas and Caiaphas resided in different apartments of the same official palace, and looking into one court-yard. Being taken, therefore, before Annas first, he was by him sent to Caiaphas,¹ who informally asked him 'of his disciples and of his doctrine,' and summoned a hasty meeting of the Sanhedrim. This council having been speedily got together, witnesses appeared and accused him of declaring his intention to destroy the temple and build another. Meanwhile, our Saviour said nothing. Finally, the high-priest, as president of the council, asked him 'if he were the Christ, the Son of the Blessed.' To this our Saviour replied, 'I am, and hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.' At this outspoken declaration of his Messiahship, the wrath of the council appears to have exceeded all bounds; the high priest formally rent his clothes, saying, 'He hath spoken blasphemy,' and the council unanimously condemned him to death.

Meanwhile, in the court of the palace, Peter, who had followed with John afar off, and who, by the influence of John, who knew the high priest, had been admitted within the doors, had thrice denied his Master.² But when, at the third denial, our Lord

¹ It is difficult to decide as to whether Annas or Caiaphas was the high-priest mentioned as conducting the informal examination held on the arrival of Jesus, and described in John xviii. 19-24. From ver. 24, as it stands in A. V., it would seem that it must have been Caiaphas, but the Greek is uncertain, and may mean (omitting the *now*, which is not in the Greek), 'Annas sent him to Caiaphas.'

² 'The difficult question of the harmony of the various accounts of Peter's denials cannot here be fully entered into. If we allow ourselves to conceive that in the narrative of St. John the first and second denials are transposed, and that the first took place at going *out*, rather than coming *in*, there would seem to result this very natural account—That the *first* denial took place at the fire (Matt. xxvi. 69, Mark xiv. 66 sq., Luke xxii. 56, John xviii. 25), and was caused by the fixed recognition (Luke xxii. 56) of the maid who admitted St. Peter; that the second took place at or near the door leading out of the court, to which fear might have driven the Apostle (Matt. xxvi. 71, Mark xiv. 68 sq., Luke xxii. 58, John xviii. 17), and that

turned and looked on him (probably from the council-chamber into the outer court), the apostle repented and went out and wept bitterly.

62. Jesus is taken before Pilate. Judas hangs himself.—It has been much disputed whether the Sanhedrim had the power of life and death, and this question is fully discussed under the word ‘Council,’ in Section 4. Either the council was not able to punish our Lord as it desired, or did not wish to defile itself at a passover season by a capital punishment, and yet dared not defer execution for fear of the people. Whichever reason operated, it was determined to carry Jesus before the Roman Governor (usually resident at Caesarea, but then come to Jerusalem for the passover), and accuse Him before him of setting himself up as a King of the Jews, in opposi-

Matt. xxvii.
2-10.
Acts i. 16-20.

the third took place in the court about an hour afterwards (Luke xxii. 59) before several witnesses, who urged the peculiar nature of the Apostle’s harsh Galilæan pronunciation (see Friedlieb, *Archæol.* § 25; Sepp, *Leben Chr.* vol. iii. p. 478 sq.), and near enough to our Lord for Him to turn and gaze upon his now heart-touched and repentant follower. Minor discordances as to the number and identity of the recognizers still remain; but these, when properly considered, will only be found such as serve the more clearly to show, not only the independence of the inspired witnesses, but the living truth of the occurrence.—Ellicott, *Lect.* vii., Note, p. 333. See also the life of Peter in Section 1. The following passage in Mr. Stock’s *Lessons on the Life of our Lord* may also be consulted with advantage. Lesson xcii. Note 6 :—

‘The apparent discrepancies in the four accounts of Peter’s denials are easily explained if we bear in mind that the three denials were not each a single sentence addressed to one accuser. On each occasion there might well be reiterated charges and reiterated denials.

‘a. All four evangelists agree that the first denial was elicited by a maid, Mark and Luke adding that it occurred by the fire, and John stating that she was the portress, who recognised Peter as having come in with him (John).

‘b. From Matthew and Mark we learn that the second denial took place in the “porch.” Matthew says “another” maid accused Peter; Mark that it was “the maid” (not “a maid,” as in our version), i.e. the same who spoke before; Luke that it was “another,” the word being masculine, and Peter replying, “Man, I am not”; while John combines the three statements by relating that “they said unto him.”

‘c. Matthew, Mark, and Luke agree that the third denial was provoked by the allusions to Peter’s provincial dialect, Luke adding that it occurred after about an hour. John here relates a different and no doubt simultaneous incident, the recognition of Peter by a kinsman of Malchus.

‘St. Mark, who alone relates (xiv. 30) that Jesus had predicted that the denials should take place before the cock crowed twice, alone mentions the first crowing. Probably Peter did not then notice the sound, but the fact that it had fallen on his ear came back to him after the second crowing; and no doubt it is his personal reminiscence which Mark records. In Luke xxii. 55, 56, the word “fire” is a rendering for two different Greek words (πύρ, φῶς). The latter is properly “light,” and is always so translated elsewhere; and it evidently implies that Peter was recognized by the firelight falling on his face; “a certain maid beheld him as he sat by the light, and earnestly looked upon him.”

‘The Galilæan provincialism of speech consisted of an inability to pronounce the gutturals properly, and in a habit of using “t” for “s.”’

tion to the Roman authority. Judas, seeing what was determined, now repented,¹ and went out and offered the money back. This money being refused, he cast down the pieces of silver in the temple, and departing went and hanged himself. The true story of his suicide appears not to have become known until afterwards, the popular opinion being that he had been destroyed by a horrible accident, and this may have given rise to Peter's remarks upon his death in Acts i. 18. The priests, however, still declined to receive the money for the temple treasury, and bought with it a potter's field, to be used for the burial of strangers. Hence this field afterwards obtained the appellation of Aceldama, or the *field of blood*. These circumstances of course took place somewhat later, but are here mentioned as concluding the history of the betrayal.

63. Jesus before Pilate and Herod.—An acquaintance with the probable position of the buildings at Jerusalem is of great assistance in understanding this portion of our Lord's history, and in removing the difficulty which the apparent crowding of so many incidents into a short period is apt to produce. The temple enclosure (see *Temple* in Section 4) may be roughly conceived of as a large square. In the left-hand upper corner of this square was a military building, called the Tower of Antonia. Towards the lower part of the square was the temple itself, probably including the official palace of the high priest. Close by, and accessible by a bridge from the temple, was Herod's palace. Either here, or in the Tower of Antonia, Pilate was at the time. Hence, all the localities of the various trials were *close together*, and there is no difficulty in understanding the transference of the prisoner from one examination to another. Our Lord, then, was now taken before Pilate. The priests, for fear of legal defilement, remained outside (see p. 102, l. 4, &c.), while Jesus was taken into the presence of the Roman Governor, and for the first time formally examined. Mr. Greswell makes the following excellent arrangement as to the incidents of the examination:—

Pilate comes out and asks what accusation

is made John xviii. 28-32.

¹ The repentance of Judas is a difficult subject. It was evidently not true repentance, for he committed suicide and went to his own place. Some have thought that he had not fully considered that death would be the punishment inflicted on his Master. It is possible that he thought that *death by stoning* would have been inflicted by the Council, and had not expected that the horrors and shame of *death by crucifixion* would be inflicted by Gentile hands. To a Jew this was inexpressibly fearful, and involved a legal curse.

Pilate retires with Jesus, and asks him privately of his doctrine. Jesus assures him that his kingdom is not of this world, and that every one that is of the truth hears his voice John xviii. 33-38.

Pilate, leaving Jesus within, goes out and offers to release Barabbas to the priests. They refuse John xviii. 38-40.

Pilate then causes Jesus to be scourged, and, having done this, brings him out, saying, 'Behold the man,' and suggesting that they should put him to death themselves. The priests declare that as He has made himself the Son of God, He ought to die. Pilate, being afraid, again takes Jesus within, and examines him privately John xix. 1-11.

Pilate comes out again and intercedes for our Lord's release John xix. 12.

Failing to persuade the priests, he comes out, and solemnly takes his place on the judgment-seat in the Pavement.¹ Here he commences his *public trial*

Matt. xxvii. 11-14; Mark xv. 2-5, Luke xxiii. 2-5.

Galilee having been mentioned in the course of the trial, Pilate sends Jesus across the bridge to Herod's² palace. Herod sends Jesus back again Luke xxiii. 6-12.

Jesus is again presented to the people John xix. 14, 15.

A fifth and sixth time Pilate vainly intercedes for the release of Jesus

Matt. xxvii. 15-18; Mark xv. 6-10; Luke xxiii. 13-17.

Pilate's wife³ sends him a message not to condemn Jesus Matt. xxvii. 19, 20.

¹ Probably a movable piece of tessellated work, on which the Bema, or official chair of judgment, was placed. See *Judgment Seat*, Sect. 4.

² This Herod was Herod Antipas, tetrarch of Galilee, the murderer of John the Baptist.

³ Traditionally said to have been named *Procla*.

A clamour for Barabbas begins. Pilate
makes a final intercession on behalf of
Jesus

Matt. xxvii. 21, 23; Mark xv. 11-14; Luke xxiii. 18-23.

Pilate finally delivers Jesus to be crucified

Matt. xxvii. 24-26; Mark xv. 15; Luke xxiii. 23-25;
John xix. 16.

64. **Jesus is Mocked and led away to be Crucified.**—

The punishment of crucifixion was not inflicted upon Roman citizens. It was preceded by severe scourging, and the offender had to carry his own cross to the place of punishment. Full details of the punishment are given under *Cross* in Section 4. None of the usual torturing additions to the punishment were spared in our Saviour's case. He was further insulted by having a scarlet (or purple?) robe and a crown of thorns placed upon him, in mockery. Finally, leading him out to execution, they found him unable, probably from exhaustion, to bear his own cross, and compelled one 'Simon, a Cyrenian, the father of Alexander and Rufus,' whom they found accidentally on his road into the city from the country, to bear it for him. As might be expected, a vast number of persons attended the terrible procession, and amongst them many women, weeping. To them our Lord turned himself, and uttered these solemn words, 'Daughters of Jerusalem, weep not for me, but weep for yourselves and your children; for behold, the days are coming in which they shall say, Blessed are the barren, and the wombs which never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us. For if they do these things in the green tree, what shall be done in the dry?'

65. **Crucifixion and Death of our Saviour.**—The appointed place of crucifixion was Calvary, or Golgotha, a spot entirely unidentified. Neither can the time at which the crucifixion commenced be exactly settled. Mark Matt. xxvii. 33-56. Mark xv. 22-41. Luke xxiii. 32-49. John xix. 17-37. says (xv. 25) it took place at the third hour, i.e. 9 a.m.; John, that Pilate gave sentence about the sixth hour (xix. 14), which would be 12 noon. Ellicot suggests (and Hengstenberg supports this suggestion by the argument that the Jewish day was roughly divided, like the night, into four parts) that the period between 9 a.m. and noon might be indifferently called either the third or the sixth hour, as the writer

considered the nearer or farther limit. Probably the crucifixion actually commenced about 11 a.m. With our Saviour, two robbers, possibly followers of Barabbas, were also crucified. The garments of our Lord were parted, as usual, amongst his executioners, but in fulfilment of Ps. xxii. 18, his outer robe, which was woven in one piece, was cast lots for. Above his head was an inscription in Greek, Latin, and Hebrew, written by Pilate. Each evangelist gives it in different words; thus:—

Matthew	.	This is Jesus, the King of the Jews.
Mark	.	The King of the Jews.
Luke	.	This is the King of the Jews.
John	.	Jesus of Nazareth, the King of the Jews.

Here it is observable that the titles given by Matthew, Mark, and Luke are identical as regards the last words, and that John's only differs by the insertion of the words 'the Nazarene' after 'Jesus.' It is further stated by John that the priests complained to Pilate of this superscription, and desired him to alter it, to which request he answered, 'What I have written, I have written.' It is possible, however, that an alteration was made by the erasure of the word 'Nazarene,' and that the final title stood thus—

οὗτός ἐστιν Ἰησοῦς
ὁ Βασιλεὺς τῶν Ἰουδαίων,

of which Mark and Luke only preserved the last line. A difficulty has been further raised as to the two thieves. Matthew and Mark seem to make them both to revile Jesus, Luke speaks of one reviling and one penitent. But we may easily suppose that either one repented, or else Matthew and Mark are mentioning a general fact, and use, as is often the case, the plural for the singular. That one of the thieves did repent, and ask to be received into our Lord's kingdom, is, at such a time, a most remarkable incident, and the gracious answer of our Lord, 'To-day shalt thou be with me in Paradise,' has at all times been a consolation to despairing souls.

Our Lord uttered seven Last Words,¹ and during the pro-

¹ (1) 'Father, forgive them, for they know not what they do,' Luke xxiii. 34. (2) 'Verily, I say unto thee, to-day shalt thou be with me in Paradise,' Luke xxiii. 43. (3) 'Woman, behold thy Son; Son, behold thy mother,' John xix. 26, 27. (4) 'Eli, Eli, lama sabachthani?' Matt. xxvii. 46, Mark xv. 34, from Ps. xxii. 1. (5) 'I thirst,' John xix. 28. (6) 'It is finished,' John xix. 28. (7) 'Father, into thy hands I commend my spirit,' Luke xxiii. 46. Ellicott says, on this point, 'We must certainly maintain that the words of Ps. xxii. were not, as asserted by Milman (*Hist. of Christianity*, vol. i. p. 364), our Lord's "last words," it being perfectly clear from St. Matthew that after "Eli, Eli," our Lord uttered at least another cry (xxvii. 50). The received opinion seems undoubtedly the right one, according to which the sixth

gress of the execution was twice offered an intoxicating draught.¹

At the foot of the cross stood our Lord's mother, his mother's sister, Mary the wife of Cleopas, and Mary Magdalene. The apostle John was also there, for our Lord, seeing him, delivered his mother into his charge, and we read that 'from that hour that disciple took her to his own home.'

At the sixth hour (i.e. noon) darkness began to overspread the land, and at the ninth hour, having cried with a loud voice, our Saviour yielded up his spirit.² That he died so quickly, not from the effects of the crucifixion, but from anguish of soul and exhaustion,³ is evident from several reasons. Crucifixion does not destroy life at once, but produces a lingering death, as is, indeed, clear from the case of the thieves, who remained still alive after our Lord's death. Further, the Jews were anxious that the bodies should not be left on the cross on the next day, which was a specially solemn sabbath, and they therefore requested that the criminals might be killed (as was not uncommon) by having their legs broken as they hung on the cross. Accordingly, soldiers were sent to perform this fearful duty, and coming, found our Saviour dead. One of the soldiers, however, apparently fearful lest the death was feigned, pierced his sacred side, 'and forthwith came there out blood and water,'—the necessary result *if the heart had been ruptured*.⁴

The scene of our Saviour's death, and its attendant circumstances, affected even the Roman centurion in charge of the execution. Astonished at what he saw, he exclaimed, 'Truly this was a righteous man!' and again, 'Truly this was (a) Son of God!' Preternatural circumstances also occurred. Bodies arose from the graves, and, entering into Jerusalem, appeared to many, and the veil which divided the Holy Place in the Temple from the Most Holy was rent in twain from the top to the bottom.

66. Burial of Jesus.—Nicodemus, who had come to Jesus by

word from the cross was "It is finished," John xix. 30, the *last* words, 'Father, into thy hands I commend my spirit' (compare, He gave up the ghost, John xix. 30) as recorded by St. Luke (xxiii. 46).⁷

¹ See under *Wine*, in Section 4.

² It is noticeable that our Saviour is not stated by any evangelist to have 'died.' Matthew says, 'yielded up the ghost'; Mark, Luke, and John say, 'gave up the ghost.' (In the Greek—Matthew, ἀφῆκε τὸ πνεῦμα; Mark and Luke, ἐξέπνευσεν; John, παρέδωκε τὸ πνεῦμα.)

³ Yet our Lord, at the moment of death, 'cried with a loud voice.'

⁴ See Dr. Stroud, on *The Physical Causes of our Lord's Death*:—"It should be further noticed that two prophecies—"They shall look on Him whom they pierced" (Ps. xxii. 16), and "A bone of Him shall not be broken" (Ps. xxxiv. 20)—were at the same time fulfilled in this way.'

night, and Joseph of Arimathaea (not hitherto mentioned) now went to Pilate, and begged the body of Jesus. Ordinarily the bodies of criminals were left to rot or be devoured by animals and birds, but Pilate granted the request; and having taken down the body from the cross, they wrapped it in spices and laid it in a new tomb, belonging to Joseph, and situated in a garden near to Calvary. That it should be a new tomb is not unimportant, as it is clear that the body which came forth was the body that went in. This mode of burial was rendered necessary because of the nearness of the Sabbath, and was only intended to be temporary. Nor were the friends of Jesus the only persons interested. A deputation from the priests remembered our Lord's saying respecting rising again, and, going to Pilate, obtained a guard of soldiers, whom they set at the sepulchre, sealing the stone also as a further precaution. Some commentators think that this was not done until Saturday morning, but this seems improbable, as the unguarded condition of the tomb on Friday night would have been a far better argument than to plead the sleeping of the guard, which was advanced afterwards as an explanation of the disappearance of our Lord's body.

Matt. xxvii.
57-66.
Mark xv. 42-47.
Luke xxiii.
50-56.
John xix. 38-42.

67. Resurrection of our Lord.—The next day being the Sabbath, all persons rested 'according to the commandment,' but on the first day of the next week the women who followed Jesus went early to the sepulchre and found it empty. Very considerable difficulties arise in making out a connected account of the exact order of proceedings. But subjoined is a scheme derived from Dr. Benson's 'Life of Christ,' which seems to answer all difficulties.

Matt. xxviii.
1-15.
Mark xvi. 1-11.
Luke xxiv. 1-11.
John xx. 1-18.

1. Early in the morning, just at sunrise, and while it is yet dark, on the first day of the week, and on the third day from his death, Jesus is raised. His resurrection is attended by an earthquake, and an angel descends, who rolls away the large stone¹ which covers the mouth of the sepulchre.
2. The guards, at first too terrified to move, after a short time get up and flee into the city.
3. Early in the dawn, while it is yet dark, Mary Magdalen,

¹ Such stones were often shaped like millstones, and rolled in a groove sideways, so as to cover the entrance to tombs. (See *Funeral Rites*, in Section 4, and Paragraph 46 in this Section.) It must be remembered that our Saviour did not rise from a tomb dug in the earth, but probably issued from one excavated out of the side of a rock.

Mary the mother of James, Salome, Joanna and others, come to the sepulchre, bringing sweet spices to complete the anointing more systematically, and find the stone rolled away and the sepulchre empty.

4. Mary Magdalene leaves the sepulchre immediately and *by herself*, and departs to tell Peter and John.
5. The other women continue at the sepulchre, and see two angels. One of them says, 'Be not afraid,' &c.
6. The women hearing this, go back to Jerusalem and tell the disciples, who are assembled elsewhere. When the disciples hear they do not believe.
7. Peter and John, accompanied by Mary Magdalen, at once set off for the sepulchre. Being fresher and stronger, they come before her to the sepulchre, John being the foremost. The angels are vanished.¹ Peter enters first; John follows him, and sees the tomb empty and the linen clothes lying. They believe that their Lord is risen, and depart to tell the others.
8. Mary Magdalen now comes up, just as Peter and John are leaving. She stays by the sepulchre; after they are gone she looks in and sees two angels. One of them says to her, 'Woman,' &c. She says, 'Because they have taken away,' &c. Then she turns round and sees Jesus, but at first supposes him to be the gardener.
9. Mary Magdalen, being undeceived, goes to the disciples, but they believe her not.
10. After Mary Magdalen has left the sepulchre, the other women come, and also see Jesus.
11. The soldiers, recovering their presence of mind, go and tell the Pharisees.

Observe here, that Mark expressly says (xvi. 9) that Jesus appeared *first* to Mary Magdalen. Now St. John bears this out, for when he describes the interview, it is evident that only Jesus and Mary Magdalen were present at it. And Luke also bears it out, for the disciples going to Emmaus expressly stated that the women 'had seen a vision of angels which said that he was alive.' The women had therefore made a statement to the disciples which was not possible if they had seen Jesus at the first visit.

¹ We know so little of the nature of angelic appearances, that speculation as to reasons why angels should at one time be visible and another invisible, seems almost useless.

This arrangement is tabulated in the subjoined form, and it there appears that, with the exception of transposing appearances three and one by Matthew, each evangelist relates the events *actually in chronological order*.

MATTHEW xxviii.		MARK xvi.		LUKE xxiv.		JOHN xx.	
Verse	No. of Appearance in the Scheme	Verse	No. of Appearance in the Scheme	Verse	No. of Appearance in the Scheme	Verse	No. of Appearance in the Scheme
1	3	—	—	—	—	—	—
2-3	1	1-4	3	1-3	3	1	3
3-7	5	5-7	5	4-7	5	2	4
8	6	8	6	8-11	6	3-10	7
9	10	9	8	12	7	11-17	8
11-15	11	10-11	9	—	—	18	9

68. Jesus appears to two disciples going to Emmaus and others.—The next recorded appearance of our Lord occurred to two disciples, towards evening of the same first day of the week. They were on the road to Emmaus, an unidentified village about seven and a-half miles from Jerusalem. One of these was named Cleophas, the other is not known. As they were conversing together, a wayfarer joined them and after much instructive conversation as to the nature of scriptural teaching with respect to the Messiah, they requested him to remain with them for the night. He consented to do so; then, as they were about to commence their evening meal, he became suddenly known as the Lord, and vanished out of their sight.¹ Surprised and delighted, they immediately returned to Jerusalem, and there found the eleven,² gathered together (probably at supper) in an upper-room, which may have been the same as the late paschal-supper chamber, and the doors of which were shut for fear of the Jews. To them they related their story, but 'they believed not;' even though they themselves had to relate that the Lord had appeared to Simon (Luke xxiv. 34; 1 Cor. xv. 5). Suddenly, as they talked, the Lord himself stood amongst them. In one gospel we read that he 'upbraided them with their unbelief and hardness of heart' (Mark xvi. 14), but the visit was not

Matt. xxviii. 16.
Mark xvi. 12-14.
Luke xxiv.
13-43.
John xx. 19-31.

¹ It has been beautifully suggested that our Lord became known to these disciples by the wounds on his hands becoming visible as he stretched them forth to take the bread. The words of Luke are, 'As He sat at meat, He took bread, and blessed (i.e. gave thanks), and brake and gave it to them. And their eyes were opened.'

² Really only ten. In 1 Cor. xv. 5, they are called by the official name, The Twelve.

intended to be only a visit of reproof. As He entered, He said, 'Peace be unto you'; then graciously showed them his hands and his side, and breathing on them, He communicated to them the Holy Spirit.¹

One of the eleven, Thomas, called Didymus (or the twin), was not present at this meeting, and either from a sceptical habit of mind, or from desponding feelings, declared not only that he did not credit the story, but that he would not credit it, unless he should himself touch the wounds of his master. For his special instruction our Lord again appeared. Again the eleven were assembled, 'after eight days' (John xx. 26).² Again the Lord, although the doors were shut, appeared in the midst of them, and invited Thomas to put his hand on the nail and spear marks on his sacred body. But this now appeared to be unnecessary, and Thomas' only reply was to say 'My Lord and my God.'

69. Jesus appears twice in Galilee, and also to James.

—After this, the disciples appear to have left Jerusalem³ and returned to their usual occupation in Galilee. Here a solemn re-appearance of the risen Jesus took place. The eleven apostles and five hundred disciples, being gathered together on some unnamed mountain, were privileged to see their master again, and St. Paul declares that many of these brethren lived long afterwards and testified of the fact. A more private appearance occurred shortly after to Peter, John, and five other disciples at the Sea of Galilee. Early in the morning, as they returned from an unsuccessful voyage on the lake, they drew near to land, and saw a stranger on the beach. He inquired as to whether they had any food, and received a negative reply. Then he said, 'Cast the net on the right side of the ship.'⁴ This accordingly they did, and at once enclosed a vast multitude of

¹ This may only have been symbolical and prophetic of the future Pentecostal outpouring, as the baptism with water was then typical of baptism with the Spirit.

² Most commentators agree that this day was again the first day of the week, and that our Lord appeared again on that day to do honour to the day of his resurrection. (See *Sabbath*, in Section 4.)

³ The changes of locality in the several appearances of our Lord are very natural. The disciples were gathered first at Jerusalem in order to keep the *passover*, and shortly afterwards they naturally departed to Galilee, their own home. Again, they would go up to Jerusalem for the *Feast of Weeks*, or *Pentecost*, and there accordingly we find them at the Ascension, ten days before that feast.

⁴ A person standing on the beach, and seeing the water at a less direct angle, can often detect a shoal of fish, which is not seen by the fishermen directly over it. Hence, the disciples did not necessarily attribute any supernatural character to the stranger's advice, and probably saw him very indistinctly in the dusk. In his other words there was nothing to excite attention, no enquiry being more natural than to ask persons who are fishing whether they have caught anything.

fishes. Some suspicion as to the identity of this stranger may have before occurred to them, but now John recognised him, and said, 'It is the Lord.' Peter on this cast himself into the sea and waded to land, while the others followed in the little boat belonging to the ship, and bringing the net with them. In the interview which now followed, our Lord first demonstrated the reality of his appearance by partaking of the fish which had been caught,¹ and then entered into a deeply interesting conversation with Simon Peter, to whom, on his reiterated assertions of love,² he committed the shepherding of his flock, and whose death by crucifixion he prophesied. Of John's future he refused to speak, even though interrogated by Peter, only saying 'If I will that he tarry till I come,³ what is that to thee?'

After this our Lord also appeared to James (1 Cor. xv. 7), but no particulars are given of this appearance.

70. Jesus ascends into Heaven.—One other interview was permitted to the disciples. Again they were at Jerusalem, probably for the Feast of Pentecost, and again our Lord ^{Mark xvi. 15-20.} appeared to them. On this occasion He seems to ^{Luke xxiv. 44-53.} have given them much instruction as to the meaning ^{Acts i. 4-12.}

of the prophetic Scriptures, the functions and duties of the future church, the speedy coming of the Holy Spirit, and their own duties as evangelists of his gospel. Finally, He led them out from the city to the neighbouring Mount of Olives, and with them, probably conversing as they went, ascended the road to Bethany. Then, as they came to the summit of the hill, He was parted from them, and went up into heaven, and a cloud received Him out of their sight.

'And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."'

'EVEN SO: COME, LORD JESUS.'

¹ The number being 153. Many commentators have endeavoured, but without much success, to show that this number has some mystical meaning. Probably our Lord only intended to show that the number of his people is *definite and known to him*.

² Attention should be called to the phraseology employed. In the thrice-repeated question, 'Lovest thou me?' our Lord uses—1. ἀγαπᾷν; 2. ἀγαπᾷν; 3. φιλεῖν. In Simon Peter's answer, Peter uses—1. φιλεῖν; 2. φιλεῖν; 3. φιλεῖν. Φιλεῖν is a stronger and more personal term than ἀγαπᾷν. Hence Peter at once uses the stronger term, and our Lord at last assents to it. Again, in 'Feed my lambs,' or 'sheep,' our Lord uses—1. Βόσκει = provide food for; 2. Ποιμαίνει = shepherd; 3. Βόσκει. Much instruction may be derived from comparing the commissions given to Peter, originally as a Fisher, and now as a Shepherd.

³ See page 19, in Life of St. John.

SECTION III.

1. *Chronological Summary of Gospel History.*

* * The Section references in this table correspond to the numbers of the paragraphs in the sketch of Gospel History immediately preceding, where the events referred to are examined in detail.

Time		Place	Section	Event	Matthew	Mark	Luke	John
A.U.C. 748	B.C. 6 5	Jerusalem Nazareth Ain Karim or Hebron? Nazareth	2	Annunciation of the birth of John Baptist Annunciation to Mary of the birth of Jesus Mary visits Elizabeth and returns home Annunciation to Joseph of the birth of Jesus	. . . .	. . . .	i. 1-25 i. 26-38 i. 39-56	
		Ain Karim or Hebron?	3	Birth of John Baptist.	i. 18-25	.	i. 57-80	
749	.	Bethlehem	4	Birth of Jesus Christ.	.	.	ii. 1-20	
750	4	Ditto	5	Circumcision of Jesus Christ	.	.	ii. 21	
750	.	Jerusalem	6	Presentation of Jesus Christ in the Temple Wise men from the East worship Jesus	.	.	ii. 22-39	
		Bethlehem		The Holy Family flee into Egypt, and remain until Herod's death	ii. 1-13	.		
			7	Herod massacres the children of Bethlehem	ii. 13-18	.		
				Herod dies	ii. 19	.		
			8	The Holy Family return and dwell at Nazareth	ii. 20-23	.		
762	A.D. 9	Jerusalem	.	The child Jesus visits Jerusalem, and there converses with the doctors	.	.	ii. 40-52	
				[18 years' interval.]				
780	27? or 28?	.	9	John Baptist preaches and baptises in the wilderness, and announces himself as the Forerunner of the Lord	iii. 1-12	i. 1-8	iii. 1-18	i. 6-18
		Near Jericho?	.	Jesus is baptised by John Baptist	iii. 13-17	i. 9-11	iii. 21-23	

[illegible]

Time		Place	Section	Event	Matthew	Mark	Luke	John
A.U.C. 782	A.D. 29	Galilee .	19	A miraculous draught of fishes is granted to Simon Peter, and his partners .	.	.	v. 1-1	
		Capernaum .	20	Jesus returns to Capernaum, heals a paralytic, and calls Matthew, who makes him a feast, at which he discourses of the new and the old .	ix. 2-17	ii. 1-	v. 17-39	
	April 9 or Nisan 6	Ditto	21	The Pharisees rebuke Jesus for permitting his disciples to gather corn on the sabbath day .	xii. 1-8	ii. 23-28	vi. 1-5	
	April 10 or Nisan 7	Ditto	22	Jesus having healed a man with a withered hand on 'another sabbath,' provokes great hostility from the Pharisees and Scribes .	xii. 9-21	iii. 1-12 iii. 13-19	vi. 6-12 vi. 13-16	
	One day, Wednesday	Mt. Hattin .	23	Twelve apostles are chosen .	.	.	.
		Plain of Gen-nesareth	24	More miracles are performed, but attributed by Scribes from Jerusalem to Satanic agency. Jesus refutes their views .	xii. 22-45	iii. 20-30	vi. 17-19	
	Next day	Mt. Hattin .	.	Jesus goes up with his disciples into a mountain, and there delivers the Sermon on the Mount .	v. 1-viii. 1 viii. 5-13	.	vi. 20-49 vii. 1-10 vii. 11-17	
		Capernaum .	25	A centurion's servant is healed .	.	.	.
		Nain .	26	A widow's son is restored to life by Jesus .	xi. 2-30	.	.	
		Ditto ?	.	John Baptist from prison sends a message to Jesus .	.	.	.
		Ditto ?	27	A Pharisee, named Simon, entertains Jesus. During the feast, a woman anoints Jesus' feet .	xii. 46-50	iii. 31-35	vii. 36-50 viii. 19-21	
		Capernaum .	28	The mother and brethren of Jesus visit him .	.	.	.
		Gennesareth .	.	Circuit through Galilee. Jesus utters the Parables of—	xiii. 1-23	iv. 1-20 iv. 21-25	viii. 1-3 viii. 4-15 viii. 16-18	
		Capernaum .	.	1. <i>The Sower.</i> 2. <i>The Candle on the Candlestick</i> 3. <i>The Tares.</i> 4. <i>The Seed growing secretl'.</i>	{ xiii. 24-30; 36-43 }	iv. 26-29	.	

Time	Place	Section	Event	Matthew	Mark	Luke	John	
A.D. 29	Mt. Hermon? Galilee	39	A demoniac is cured Jesus repeats his prophecy of his passion and death The disciples reason as to precedence, and also complain of an unauthorised exor- ciser; Jesus rebukes and instructs them, and also utters the Parables of— 11. <i>The Lost Sheep</i> 12. <i>The Ungrateful Servant</i>	xvii. 14-21 . xvii. 22-23 .	ix. 14-29 . ix. 30-32 .	ix. 37-42 ix. 43-45		
	Capernaum							
	Ditto	40	Jesus miraculously pays the temple tribute The brethren of Jesus exhort him to go up to the Feast of Tabernacles at Jerusalem Incidents on the journey to Jerusalem Jesus preaches at the Feast of Tabernacles	xviii. 1-35 . xvii. 24-27	ix. 33-50	ix. 46-50 . . . ix. 51-x. 24 . .	vii. 1 . . vii. 2-9 vii. 10-53, viii. 12-59	
October 12	Ditto		A woman taken in adultery is brought before Jesus . . . . .	. . . . . . . .	. . . . . . . .	. . . . . . . .	viii. 1-11 ix.
October 19	Ditto		Jesus heals a blind man on the sabbath day Jesus utters the discourse on the Good Shepherd . . . . .	. . . . . . .	. . . . . . .	. . . . . . .
	Ditto	43	In answer to a lawyer, Jesus utters the Parable of— 13. <i>The Good Samaritan</i> Martha and Mary receive Jesus at a feast Jesus teaches how to pray, and again pre- scribes <i>the Lord's Prayer</i> Jesus casts out evil spirits, and utters various discourses, including the Para- bles of— 14. <i>The Friend at Midnight</i> 15. <i>The Rich Fool</i> 16. <i>The Unfruitful Fig-tree</i>	x. 25-37 x. 38-42 . xi. 1-4	x. 1-21	
	Bethany Judæa							
	Ditto							
	Ditto		Jesus heals, on the sabbath day, a woman with a spirit of infirmity for eighteen years Jesus repeats the parables of <i>The Mustard Seed</i> and <i>Leaven</i> . . . . .	. . . . . . . .	. . . . . . . .	xi. 5-xiii. 9 . xiii. 10-17 xiii. 18-21	

Time	Place	Sec- tion	Event	Matthew	Mark	Luke	John
A.U.C. 783							
A.D. 30							
	Near Jericho	48	James and John, sons of Zebedee, demand positions of power . . .	xx. 20-28 .	x. 35-45 .		
	Jericho .	49	Jesus heals a blind man or two blind men . . .	xx. 29-34 .	x. 46-52 .	xviii. 35-43	
	Ditto	. .	Jesus is entertained by Zacchaeus, a publican, and utters the parable of— 26. <i>The Pounds</i> . . .	. . .	. . .	xix. 1-27	
	Bethany	50	Jesus arrives at Bethany on Friday evening, and is entertained there on Saturday evening. During the feast, Mary, the sister of Lazarus, anoints him. Many believe on him, and the chief priests again determine to put him to death . . .	. . .	. . .	. . .	xi. 55-xii. 11
	Jerusalem and neighborhood	51	Jesus makes a public entry into Jerusalem. At the brow of Olivet he weeps over the city, and prophesies its destruction . . .	xxvi. 6-13 .	xiv. 3-9 .	. . .
	Ditto	. .	Jesus converses with certain Greeks, and, in the evening, returns to Bethany . . .	xxi. 1-11 .	xi. 1-11 .	xix. 28-44	xii. 12-19
	Ditto	52	Jesus enters again into Jerusalem; on the road he curses a barren fig-tree . . .	. . .	. . .	. . .	xii. 20-50
	Ditto	. .	Jesus casts out the money-changers in the temple, and returns to Bethany . . .	xxi. 18-22 .	xi. 12-14		
	Ditto	53	Jesus returns to Jerusalem, and passes by the fig-tree, withered to the roots . . .	xxi. 12-17 .	xi. 15-19 .	xix. 45-48	
	Temple	. .	Jesus holds discourse in the temple with the chief priests and scribes and elders, as to his authority, and utters the parables of— 27. <i>The Father and the Two Sons</i> 28. <i>The Vineyard let out to Husbandmen</i> 29. <i>The Marriage Feast</i> . . .	. . .	xi. 20-26 .		
	Ditto	. .	The Herodians question Jesus respecting tribute to Cæsar, and the Sadducees respecting the resurrection . . .	xxi. 23-27 .	xi. 27-33 .	xx. 1 8	
	Ditto	. .	Jesus describes the two great commandments . . .	xxi. 28-32	xxi. 1-12 .	xx. 9-19	
	Ditto	. .	Jesus questions the scribes on the descent of Christ from David, and warns the people against them . . .	xxii. 1-14 .	xxii. 13-27 .	xx. 20-38	
	Ditto	. .		xxii. 34-40 .	xxii. 28-34		
	Ditto	. .		{ xxii. 41- xxiii. 39 }	xxii. 35-40 .	xx. 39 47	

Time		Place	Section	Event	Matthew	Mark	Luke	John
A.U.C. 783	Friday, day-dawn April 7, Nizam 14	Jerusalem	61 { 62 { 63 {	Annas sends Jesus to Caiaphas, who, with the Council, examines him	xxvi. 59-68	xiv. 55-65.	xxii. 63-71	xviii. 28- xxiii. 29- xix. 16 xix. 17-30 xix. 31-37 xix. 38-42
				Caiaphas and the Council bring Jesus before Pontius Pilate	xxvii. 1-2. xxvii. 3-10	xv. 1.	xxiii. 1	
				Judas repents and hangs himself	.	.	.	
				Pilate examines Jesus, and sends him to Herod	.	.	.	
A.D. 30	6 A.M. 9 A.M. 3 P.M.	.	.	Herod mocks Jesus and sends him back	.	.	xxiii. 2-7 xxiii. 8-12	{ xxiii. 13-25 xxiii. 26-31 xxiii. 32-49 .
				Pilate continues the examination, and delivers Jesus to be crucified	xxvii. 11-26	xv. 2-15	.	
				Jesus is mocked by the soldiers, and led forth to be crucified	xxvii. 27-32 xxvii. 33-56	xv. 16-21. xv. 22-41.	xxiii. 13-25 xxiii. 26-31 xxiii. 32-49	
				Jesus is crucified, and dies on the cross	.	.	.	
A.D. 30	Saturday, April 8 Sunday, day-dawn, April 9	.	.	A soldier pierces the side of Jesus	xxvii. 33-56	.	.	{ xxiii. 26-31 xxiii. 32-49 .
				The body of Jesus is taken from the cross and laid in a tomb	xxvii. 57-61 xxvii. 62-66	.	xxiii. 50-56	
				A guard placed at the sepulchre	.	.	.	
				Women visit the sepulchre and find it empty	xxviii. 1-7	xvi. 1-7	xxiv. 1-7	
A.D. 30	Towards evening Evening, Sunday, April 16	.	.	The women bring the disciples word while the guard return to the city	xxviii. 8-15	xvi. 8	xxiv. 8-11	{ xx. 2 xx. 3-10 xx. 11-18
				Peter and John, accompanied by Mary Magdalene, visit the sepulchre	.	.	.	
				Jesus appears to—	.	.	.	
				1. Mary Magdalene	.	xvi. 9-11	.	
A.D. 30	Towards evening Evening, Sunday, April 16	.	.	2. Women	xxviii. 9	.	.	{ xx. 19-25 xx. 26-31 xxi. 1-25
				3. Two disciples going to Emmaus	.	xvi. 12	xxiv. 13-32	
				4. Simon Peter, 1 Cor. xv. 5	.	.	xxiv. 34	
				5. The disciples assembled in a shut chamber, 1 Cor. xv. 5	.	.	.	
A.D. 30	Galilee Ditto	.	.	6. The eleven with Thomas, 1 Cor. xv. 5	.	xvi. 13	xxiv. 33-43	{ xx. 19-25 xx. 26-31 xxi. 1-25
				7. 500 brethren at once, 1 Cor. xv. 6	.	xvi. 14	.	
				8. Some of his disciples at the Sea of Galilee	xxviii. 16-20	.	.	
				9. James, 1 Cor. xv. 7	.	.	.	
A.D. 30	Thursday, May 18	Bethany	.	10. Apostles at his Ascension into heaven, Acts i. 4-12	.	.	.	{ xxi. 1-25 xxiv. 44-53
				
				
				

2. *Chronology of the Acts.*

A.D.	Emperors of Rome	Events in Palestine	Sacred History
30	Tiberius . . .	Pontius Pilate Procurator	Ascension of our Lord, and outpouring of the Holy Spirit
36	. . . . .	Marcellus Procurator	Martyrdom of Stephen. Conversion of Saul
37	Caligula . . .	Maryllus appointed Hipparch	
39	. . . . .	. . . . .	Saul escapes from Damascus, and visits Jerusalem
40	. . . . .	Herod Agrippa I. King of Judæa and Samaria	
41	Claudius . . .	. . . . .	Peter visits Cornelius.
44	. . . . .	Herod Agrippa I. dies	James beheaded and Peter imprisoned. Barnabas and Saul visit Jerusalem, with alms from the Church at Antioch
45	. . . . .	Cuspius Fadus Procurator	
46	. . . . .	Tiberius Alexander Procurator	
47	. . . . .	Ventidius Cumanus Procurator	
48	. . . . .	. . . . .	Paul and Barnabas set apart as apostles. They commence their first missionary journey
49	. . . . .	Herod Agrippa II. King of Chalcis	
50	. . . . .	. . . . .	Paul's second visit to Jerusalem. Council at Jerusalem
51	. . . . .	Antonius Felix Procurator	Paul commences his second missionary journey
52	Decree of Claudius banishes all Jews from Rome		
54	Nero	Revolt headed by an Egyptian	Paul's third missionary journey begins
58	. . . . .	. . . . .	Paul arrested at Jerusalem and imprisoned at Cæsarea
60	. . . . .	Porcius Festus Procurator	Paul before Festus appeals to Cæsar
61	. . . . .	Embassy from Jerusalem to Rome	Paul arrives in Rome.
63	. . . . .	Albinus Procurator	Epistle of James (?)

A.D.	Emperors of Rome	Events in Palestine	Sacred History
64	First Roman persecution, in consequence of a great fire at Rome	Gessius Florus Procurator. Beginning of the Jewish war	Epistles of Jude and Peter (?)
67	. . . . .	Vespasian General in Palestine	Martyrdom of Paul (?)
68	Galba		
69	Otho, Vitellius and Vespasian		
70	. . . . .	Destruction of Jerusalem by Titus	
79	Titus		
91	Domitian. Second persecution		
95	. . . . .	. . . . .	John writes his Gospel, Epistle, and Revelation (?)

3. Tables of Weight and Measure.

a. Length.

				Miles.	Paces.	Feet.
A cubit				0	0	1·824
400	Stadium or furlong			0	145	4·6
2,000	5	Sabbath-day's journey		0	729	3·0
4,000	10	2	Mile	1	403	1·0

β. Liquid Measure.

						Galls.	Pints.
Caph						0	0·625
1½	log					0	0·833
5½	4	cab				0	3·333
16	12	3	hin			1	2
32	24	6	2	seah		2	4
96	72	18	6	3	bath (βάτος)	7	4
960	720	180	60	30	10	{ corus, homer, or chomer }	75 5

γ. Dry Measure.

						Pecks.	Galls.	Pints.
Gachal	.	.	.	.	.	0	0	0·1416
29	cab	.	.	.	.	0	0	2·8333
36	1·8	omer or gomer	.	.	.	0	0	5·1
120	6	3½	seah	.	.	1	0	1
360	18	10	3	ephah	.	3	0	3
1,800	90	50	15	5	letech	16	0	0
3,600	180	100	30	10	2	{ chomer, ho- mer, or corus }	30	0 1

δ. Weight.

						Troy.	lb.	oz.	dwt.	gr.
Gerah	.	.	.	.	.	0	0	0	10·38	
10	beka	.	.	.	.	0	0	0	13·5	
20	2	shekel	.	.	.	0	0	9	3	
1,200	120	60	maneh	.	.	2	3	7	12	
60,000	6,000	3,000	50	talent	.	114	0	15	0	

ε. Money.

						£	s.	d.
Gerah	.	.	.	.	.	0	0	1·2687
10	beka	.	.	.	.	0	1	1·6875
20	2	shekel	.	.	.	0	2	3·375
1,000	100	50	maneh	.	.	5	14	0·75
60,000	6,000	3,000	60	talent	.	342	3	9
A talent of gold						5,475	0	0

ζ. Greek and Roman Money.

								£	s.	d.	
Mite (λεπτόν), Mark xii. 42								0	0	0 $\frac{3}{32}$	
2	farthing (κοδράντης)							0	0	0 $\frac{3}{16}$	
8	4	as (ἀσσάριον), Matt. x. 29						0	0	0 $\frac{3}{40}$	
80	40	10	penny (δηνάριον)					0	0	7 $\frac{3}{4}$	
160	80	20	2	didrachm, Matt. xvii. 24				0	1	3 $\frac{1}{2}$	
320	160	40	4	2	stater, Matt. xvii. 27				0	2	7
8,000	4,000	1,000	100	50	25	Attic mina		3	4	7	
480,000	240,000	60,000	6,000	3,000	1,500	60	Attic talent	193	15	0	
Roman libra or pound								3	2	6	

Other Measures.

Sextarius (ξέστης), Matt. vii. 4, 'pot'	1 $\frac{1}{2}$ pint
Choenix (χοίνιξ), Rev. vi. 6, 'measures'	1 $\frac{1}{2}$ „
Metretes (μετρητής), John ii. 6, 'firkin' = bath	7 $\frac{1}{2}$ galls.

*η. Time.**Jewish Months arranged in order of the Sacred Year.*

Order in the Civil Year	Hebrew Names	Syro-Macedonian Names, as used by Josephus	Roman Names
7	Nisan or Abib	Xanthicus	March and April
8	Zif or Iyar	Artemisius	April and May
9	Sivan	Dæsius	May and June
10	Tammuz	Panemus	June and July
11	Ab	Lous	July and August
12	Elul	Gorpæus	August and September
1	Tisri or Ethanîm	Hyperberetæus	September and October
2	Marchesvan or Bul	Dius	October and November
3	Chisleu	Apellæus	November and December
4	Tebeth	Audynæus	December and January
5	Sebat	Peritius	January and February
6	Adar	Dystrus	February and March

The Hebrew months were lunar, and consisted alternately of twenty-nine and thirty days, and the year of twelve lunar months. The year, therefore, consisted of 354 days, which is eleven days

too short. Hence, as often as was necessary, a thirteenth month, called *Veadar*, was added, at the end of the ecclesiastical year. The modern Jews still use a cycle of nineteen years, called the Metonic cycle, and established by Rabbi Hillel, about A.D. 360. In this cycle there are twelve common years of twelve months, and seven intercalary years of thirteen months, being the 3rd, 6th, 8th, 11th, 14th, 17th and 19th of the cycle.

SECTION IV.

DICTIONARY OF DIFFICULTIES.

. The Latin word or words, affixed to the several titles of the articles, is the Vulgate rendering of the Greek word or words.

PART I.

WORDS AND PHRASES REQUIRING EXPLANATION, BUT NOT BEING THE NAMES OF PERSONS OR PLACES.

Abba, the Greek form of אבא = father, an expression first used by our Lord in his agony in the Garden (Mark xiv. 36), and afterwards appropriated to all believers through the Spirit of adoption (Rom. viii. 15; Gal. iv. 6).

Abraham's Bosom. See *Paradise*.

Adoption. In several passages of St. Paul's epistles (Rom. viii. 15, 23; ix. 4; Gal. iv. 5; Eph. i. 5), believers are said to become children of God by adoption. Adoption being recognised by the Roman law as a solemn legal process, the notion conveyed by the word in New Testament times was necessarily stronger than at present. The effect of adoption by the Roman law was in fact to create the relationship of father and son between the parties concerned. The adopted child took the name of the adopting parent, and, in case of intestacy, became his heir.

Alleluia. Ἀλληλούια, the Greek equivalent of the Hebrew הַלְלוּ יְהוָה = praise ye Jehovah (see Psalm civ. 35, &c.) It is only found in Rev. xix. 1, 3, 4, 6, where it is the burden of the song of the Church triumphant in heaven. Elliott supposes that the use of a Jewish form of praise on this occasion indicates that the Jews will be the first to join in the song.

Aloe, ἀλόη, aloë, one of the ingredients of the hundred-weight of spices which Nicodemus bought for the burial of our Lord (John xix. 39). Various aromatic woods go by this name, and it is uncertain which is referred to in the foregoing passage.

Alpha, τὸ Α, the name of the first letter of the Greek alphabet,

and hence used for the beginning of anything. Hence our Lord in the Apocalypse four times calls himself the 'Alpha and the Omega, the beginning and the end' (Rev. i. 8, 11; xxi. 6; xxii. 13).

Altar, *θυσιαστήριον*, *altare*, properly a place of sacrifice, being derived from *θύω*, *I sacrifice*. It is applied in New Testament to (1) the altar (*βωμός*, here only) to the unknown God which St. Paul saw at Athens (Acts xvii. 23); (2) the altars both of burnt offering and of incense in the temple at Jerusalem (Matt. v. 23, 24; xxiii. 18, 19, 20, 35; Luke i. 11 (altar of incense); xi. 51; 1 Cor. ix. 13; x. 18; Heb. vii. 13); (3) the altar on which Abraham offered Isaac (James ii. 21), and the altars on which in the time of Elijah sacrifices had been offered to Jehovah in Israel (Rom. xi. 3); (4) the altar of the Temple seen in Apocalyptic vision (Rev. vi. 9; viii. 3-5; ix. 13; xi. 1; xiv. 18; xvi. 7). Finally, in Heb. xiii. 10, occur the words 'We have an altar, whereof they have no right to eat that serve the tabernacle.' Various solutions of this are proposed, of which two are here given: (a) the altar = the cross of Christ; so that the text means 'they who serve the Jewish tabernacle (i.e. Jews) have no right to eat our spiritual meat, i.e. the flesh of Christ, which by faith we Christians spiritually eat. (b) We = we Jews; we have = there is amongst us Jews; so that the text means 'There is a sacrifice, of which the priests have no right to eat (as they have of other sacrifices);' the sacrifice in question being the sin-offering referred to in the verse following, and the inference being that (as stated in the verse preceding) it is not necessary to eat of a sacrifice, in order that it may profit.

Amen, *Ἀμήν*, *amen*, the Greek equivalent of the Hebrew אָמֵן = truly, verily, which was commanded to be said by the worshippers at the end of certain prayers (Num. v. 22; Deut. xxvii. 15). It is used in several ways. (1) As an initiatory ejaculation, to call special attention to what follows, and in this sense is used singly by Matthew, Mark, and Luke in many passages, always repeated by St. John. Here A. V. translates 'verily.' (2) As a conclusion to a prayer or ascription of praise, expressing the concurrence of other worshippers. In this sense it is found first in Matt. vi. 13, at the end of the doxology there appended to the Lord's prayer, but *ℵ* and other important manuscripts do not admit this doxology. In a similar sense the word is found in 1 Cor. xiv. 16; Rev. v. 14; xix. 4; xxii. 20. (3) As a formula, adding strength to an expression. Thus in 2 Cor. i. 20, it is said of Jesus Christ, that 'all the promises of God in him are yea and in him Amen, (but *ℵ* 'wherefore also by him *they are Amen*,')

and in Rev. i. 18, 'I am alive for evermore, Amen.' (4) As a title of the Lord Jesus, equivalent to the assertion that he not only says, but is the Truth. 'These things saith the Amen' (Rev. iii. 14). On all these points, Brown and Fausset's remarks are good. 'The saints used Amen at the end of prayer, or in assenting to the word of God; but none, save the Son of God, ever said, 'Amen, I say unto you;' for it is the language peculiar to God, who avers *by himself*. The New Testament formula, 'Amen, I say unto you,' is equivalent to the Old Testament formula, '*as I live*, saith Jehovah.'

Amethyst. See *Jewel*.

Anathema, ἀνάθεμα, *anathema*, a thing accursed, i.e. devoted to perdition. A. V. gives the word this meaning, or cognate meanings, in Acts xxiii. 14; Rom. ix. 3; 1 Cor. xii. 3; Gal. i. 8. But in 1 Cor. xvi. 22, occurs the passage 'If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.' This latter word is now generally understood to be the Syriac (written in Greek letters) for 'The Lord cometh,' and should be separated from the preceding word by a colon or full stop, the intention being to add emphasis by the prospect of the Lord's speedy return to the curse pronounced upon such as love him not.

Anathema-maranatha, ἀνάθεμα, μαρὰν ἀθά, *Anathema Maran Atha*: see *Anathema*.

Angel. It is beyond the scope of this work to discuss the 'nature of angels,' referred to in Heb. ii. 16, a full and most interesting discussion of which is to be found in Faber's *Many Mansions*. In the New Testament the term is applied to

1. Good spirits, dwelling and serving God in heaven, but also executing the divine will elsewhere. Such angels are distinguished from evil angels by being called 'angels of light' (2 Cor. xi. 14). Their existence is spiritual (Heb. i. 7), and their appearance, at any rate when visible on earth, is not uniform; sometimes being similar to that of a man, as in the case of the angels which appeared at the ascension (Acts i. 10), but at other times, as at the resurrection, terrible 'with a countenance like lightning' (Matt. xxviii. 3). They have a language of their own (1 Cor. xiii. 1). Their number is very great, our Lord speaking of more than twelve legions (36,000) of angels being at his disposal (Matt. xxvi. 53), and St. Paul referring to them as 'an innumerable company' (Heb. xii. 22); comp. also Heb. i. 6. An archangel, named Michael, is regarded as their leader (Jude 9). They are immortal (Luke xx. 36), and unisexual (Matt. xxii. 30; Mark xii. 25). God does not confide to them a knowledge of his intentions (Matt. xxiv. 36;

Mark xiii. 32), but they earnestly desire to look into the plan of salvation (1 Peter i. 12), and there is joy in their presence over even one repentant sinner (Luke xv. 10). Their inferiority to the Eternal Son, as created and not eternally-begotten, is pointed out in Heb. i. 5, 6, 13; ii. 5, and referred to in 1 Peter iii. 22. Some countenance is given in the New Testament to the idea that guardian angels are appointed to God's people. Thus we read that 'in heaven their (i.e. children's) angels always behold the face' of God, and this is adduced as a reason for not causing them to stumble (Matt. xviii. 10), and from Heb. i. 14, we learn that they are 'ministering spirits sent forth to minister for them who shall be heirs of salvation.' That the early Christians held such an opinion is evident from the fact that when Peter, delivered miraculously from prison, first appeared to the disciples, they said 'it is his angel' (Acts xii. 15). Throughout the book of Revelation, angels are seen employed as the agents by which God's will is accomplished, and at the last day, when the Son of Man comes back in glory, the voice of the archangel will awake the dead (1 Thess. iv. 16), and the 'holy angels' will surround our Lord, and assist him, severing the wicked from the just (Matt. xiii. 39-41; xvi. 27; xxiv. 31; xxv. 31; Mark viii. 38; xiii. 27; Luke ix. 26; xii. 8-9; 2 Thess. i. 7). Of the particular appearances of angels mentioned in the Old Testament only two are directly referred to in the New Testament, viz. the coming of the angels to Abram and to Lot, and their being entertained 'un-awares' (Heb. xiii. 2), but the appearance to Moses in the bush is referred to by St. Stephen as 'the angel in the bush' (Acts vii. 35), and the same person at the same time speaks of the angel 'who spoke to Moses in Mount Sinai' (Acts vii. 38). This last statement (with which compare Heb. ii. 2) is in precise accordance with Exodus xiv. 19, xxiii. 20-23, and Is. lxiii. 9 (compare also Josephus, Ant. 15. 15. 3), and the former opens up an interesting question, but too lengthy to be discussed here, as to the identity of the second person of the Trinity with the visible glory of the bush, and with the angel of the wilderness. Many particular appearances of angels are related in the New Testament, of which the following is a list. 1. To Zacharias, predicting the birth of John the Baptist (Luke i. 11, 13, 19). 2. To Mary, predicting the birth of Jesus (Luke i. 26, 30, 35; ii. 21). 3. To Joseph, directing him to marry Mary, and after the birth of Jesus, for his guidance on several critical occasions (Matt. i. 20, 24; ii. 13, 19). 4. To the shepherds near Bethlehem, announcing the

birth of Christ (Luke ii. 9, 10, 13, 15). 5. To our Lord, after the temptation, ministering to him (Matt. iv. 11; Mark i. 13). 6. At the pool of Bethesda, where 'an angel went down at a certain season into the pool and troubled the water: whosoever then first after the troubling of the water stepped in was made perfectly whole' (John v. 4, but ~~8~~ and other good manuscripts omit this verse). 7. To Jesus, or at any rate supposed by the bystanders to speak to him (John xii. 29). 8. To Jesus in the garden, strengthening him (Luke xxii. 43). 9. At the resurrection (Matt. xxviii. 2-5; John xx. 12; 1 Tim. iii. 16). 10. At the ascension (Acts i. 10). 11. Delivering the apostles from prison (Acts v. 19). 12. Directing Philip the deacon in his interview with the eunuch (Acts viii. 26). 13. Directing Cornelius to send for St. Peter (Acts x. 3-7, 22; xi. 13). 14. Delivering Peter from prison (Acts xii. 8, 9, 10, 11). 15. Smiting Herod Agrippa with a fatal disease (Acts xii. 23). 16. Standing by St. Paul on board ship, and predicting his safe arrival at Rome. 17. In the parable of the rich man and Lazarus, angels carry Lazarus when dead into Abraham's bosom (Luke xvi. 22).

2. Chief ministers of the Seven Churches of Asia (Rev. ii. 1, 8, 12, 18; iii. 1, 7, 14). This designation arises from the original meaning of the word *ἄγγελος*, viz. *messenger*.

3. Wicked Spirits. Of these the Devil is the chief, and with them he will be finally cast into the lake of fire (Matt. xxv. 41; Rev. xii. 7, 9). These angels were once good angels, but 'kept not their first estate,' and being 'not spared,' as the human race is, 'are reserved in chains under darkness unto the judgment of the great day' (2 Pet. ii. 4; Jude, 6). These angels are probably referred to in Rom. viii. 38, 'Who shall separate us from the love of Christ? Shall . . . angels?'

4. Messengers. This is the original meaning of the word, and it is translated with respect to—1. Messengers sent by John the Baptist to Jesus (Luke vii. 24); 2. The Angel, or Messenger, of the Covenant, as a title of John the Baptist, in accordance with the prophecy in Mal. iii. 1 (Matt. xi. 10; Mark i. 2; Luke vii. 27). 3. The disciples sent by our Lord, on his last journey, into the villages and towns where He Himself would come (Luke ix. 52). 4. The bodily infirmity which hindered Paul, called 'a messenger of Satan' (2 Cor. xii. 7). 5. The messengers of Joshua, received by Rahab at Jericho, alluded to in Jas. ii. 25.

Some difficult texts, not coming satisfactorily under either of the above heads, are subjoined:—i. 'Who have received the law by the disposition of angels (*εἰς διαταγὰς ἁ.* = *at the injunction of*

angels), and have not kept it?' (Acts viii. 53). So Matt. xii. 41, 'They repented (εἰς τὸ κήρυγμα Ἰ.) at the preaching of Jonas.' This regards the law as having been given by God, but announced by means of angels. As already seen, this is in accordance with a careful examination of the Old Testament on the subject.

ii. 'Know ye not that we shall judge angels?' (1 Cor. vi. 3). This refers to the position of believers at the last day as judges, along with Christ (see Matt. xix. 28; Luke xxii. 30; John iii. 18, where the Greek is κρίνεται = is judged, and not 'is condemned,' as A. V. translates). At that great day bad angels will be judged (see above) by our Lord, and therefore also by his people.

iii. 'For this cause ought the woman to have power (ἐξουσίαν) on her head, because of the angels' (διὰ τοὺς ἀγγέλους), 1 Cor. xi. 10. Here are three difficulties—(a) one as to the meaning of 'power;' (b) the other as to the meaning of 'angels;' (c) the third as to the connection. (a) It is pretty generally conceded now that in some way or other—whether as *the sign of power*, or *a symbol of her husband's power*, or as an actual verbal equivalent of כִּפְתָּן, *a veil*—the word power here means a veil. But Mr. Cox, in an elaborate article in the 'Sunday Magazine,' vol. vii. p. 365, argues that the power is the woman's *unshorn hair*. (b) The angels are by some supposed to be the ministers, by others bad angels, whose lustful passions might be excited by unveiled women; and lastly, good angels, who delight in order and decency, and themselves veil their faces in the presence of God. That the ministers can be intended seems improbable, as nowhere but in Revelation do they go by this name, nor would their presence require veiling if no other reason existed. That lustful angels should need the protection of a veil to restrain their passion seems untenable, if only for the reason that this argument would require the *perpetual* veiling of women, a thing manifestly impossible. (c) The connection, therefore, seems to lie in the *example* of decency and humility set by good angels.

iv. 'Let no man beguile you of your reward in a voluntary humility and worshipping of angels' (θεῶν ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων), Col. ii. 18. Under pretence of humility, or as if they did not dare to go directly to God through Christ, many early heretics actually worshipped angels. Thus, Chrysostom (quoted by Olshausen) says, 'There are some who say that it is not right to draw nigh through Christ, but through the angels.'

v. 'It (i.e. the law) was ordained by angels (δι' ἀγγέλων) in the

hand of a mediator' (Gal. iii. 19). This is explicable on the principles already just referred to in i.

vi. 'The elect angels' (1 Tim. v. 21). Elect in contradistinction to the angels who lost their first estate. But others regard the term 'elect' as simply an epithet applicable to *all* angels. So Calvin, 'Electos vocat angelos, non tantum ut a reprobis discernat, sed excellentiæ causâ.'

vii. 'Angels, which are greater in power and might, bring not railing accusation (βλάσφημον κρίσιν) against them (i.e. dignities)' (2 Pet. ii. 11). Here the reference is to Michael, the archangel, who brought no railing accusation against even Satan, remembering that the Lord is the judge, and that evil words befit not the servants of God (see Jude 9). The warning is not only against blasphemy directed against God, but also against a careless and light and blasphemous mode of speech regarding the powers of darkness.

Anise, ἀνηθον, *anethum*. A herb referred to by our Saviour, in Matt. xxiii. 23, 'Ye (i.e. ye Scribes and Pharisees) pay tithe of mint and anise and cummin.' Either the *Anethum graveolens* or the *Pimpinella anisum* may be meant. The former is still cultivated in the East, for the sake of its seeds, which possess carminative properties, and the seeds of the other are commonly sold in England as possessing similar qualities. Both are members of the same family, and of the natural order of the *Umbelliferae*. The Talmud mentions that 'the seeds, the leaves, and the stem of dill are subject to tithe.'

Anointing. See *Olive*.

Antichrist, ὁ ἀντίχριστος, *Antichristus*, a term only used by St. John in his epistles (I. ii. 18, 22; iv. 3; II. 7). Hence we learn (1) that there was an expectation that the Antichrist would come in the last days; (2) that many Antichrists had already come in St. John's days; (3) that not confessing the Incarnation is of Antichrist. This would afford only slight indication of the apostle's meaning, and a difficulty exists even in the word itself, which is equivalent either to 'a substitute for Christ,' or 'an adversary to Christ.' But it is usually considered that the 'Man of Sin, the son of perdition,' of 2 Thess. ii. 3, is identical with Antichrist. Of him it is said that 'he opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, shewing himself that he is God,' and that his coming and a great falling away from all religion shall precede the last days. To this agree the description in

Dan. vii. 25, of the final kingdom which shall arise out of the ten horns of the fourth beast, and the description of the beast in Rev. xiii. The ancient fathers unanimously looked for a personal Antichrist to fulfil all these predictions. Roman Catholic writers have considered Pagan Rome or Protestantism to be indicated, and others have regarded Mohammed as the Antichrist. But it is not a little remarkable that Gregory the Great, who was Pope from A.D. 590 to A.D. 604, declared that 'whoever shall call himself, or desire to be called, Universal Bishop, is the forerunner of Antichrist.' In defiance of this, Gregory's immediate successor, Sabinianus, received, in A.D. 606, from the Greek emperor Phocas, this very title. It should also be noticed that the title assumed by the Pope, of 'Vicar of Christ,' is really equivalent to Antichrist, taking the word in the sense of 'a substitute for Christ.'

Apostle, ἀπόστολος, *apostolus*. This word really means 'one who is sent,' and in this sense it is applied to our Lord Jesus Christ himself (Heb. iii. 1), to Epaphroditus (Phil. ii. 25, where A. V. translates 'messenger'), to certain brethren (2 Cor. viii. 23), to Barnabas (Acts xiv. 4, 14), and generally (John xiii. 16, where A. V. translates it 'he that is sent'). Certain false teachers are also charged (Rev. ii. 2) with saying that they were 'apostles.' But the title is usually restricted to those twelve persons whom our Lord selected as his companions upon earth, and to St. Paul, who was directly called to be an apostle by special miracle (Acts xxii. 21). The names of the twelve apostles are examined in detail in Section 2, p. 70. On the death of Judas a selection was made of one to fill his place. The qualifications for the office were to be that he should be 'of those men who have companied with us all the time that the Lord Jesus went in and out among us,' and also in a position to be 'a witness of his resurrection' (Acts i. 21, 22). Matthias was chosen, and was numbered with (συγκατεψηφισθη) the twelve apostles, but no mention of him as an apostle is afterwards made. Since, therefore, we find, in Rev. xxi. 14, that the heavenly Jerusalem has twelve foundations, 'and in them the names of the twelve apostles of the Lamb,' and it is further obvious that Judas could not be reckoned in the twelve, it seems reasonable to suppose that St. Paul succeeded Judas, and made up the twelfth of the apostolical company. During the lifetime of the apostles they were regarded with the greatest veneration, and as a distinct order of ministers, whom God had 'first' set in the church (1 Cor. xii. 28), men endowed with the power of working miracles (Acts ii. 43, v. 12; 2 Cor. xii. 12), as well as a divinely-given

knowledge of doctrine (Eph. iii. 5) and Christian practice (2 Pet. iii. 2). For the lives and labours of individual apostles, see their names in Section 5.

Archangel. The chief of the angels. Only one person is so named in the Bible, viz. Michael. He will accompany our Lord at his second coming (1 Thess. iv. 16). For his history, see under *Michael*, in Section 5; and for angelic characteristics generally, see *Angel*.

Asp. See *Serpent*.

Ass, ὄνος, *asinus*. The ass in Syria is not the degenerate animal which he too frequently is in this country. A hot climate is suitable to its development, and great care is exercised in the east both in its breeding and maintenance. Our Lord rode upon a young ass in his triumphal entry into Jerusalem, its mother being apparently led with it. This had been prophesied of by Zechariah (ix. 9), ‘Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy king cometh unto thee; he is just and having salvation (*marg.* saving himself); lowly, and riding upon an ass, and upon a colt the foal of an ass.’ The ass of Balaam, miraculously enabled to speak, is also referred to in 2 Peter ii. 16. Further, our Lord refers to the legality of pulling out from a pit on a Sabbath day an ass fallen into it, as a justification of doing well on the Sabbath day (Luke xiv. 5), and similarly justifies the healing of a sick woman on the Sabbath day by the universally allowed legality of loosing the ass on that day from his stall and leading him away to watering (Luke xiii. 15). The wild ass is not referred to in the New Testament.

Band, σπεῖρα, *cohors*. The technical designation of a tenth part of the Roman legion. If, therefore, the legion contained 4,000 men, the cohort contained 400. But this division was merely nominal, and cohorts often contained 1,000 men. Two ‘bands’ are referred to by name in the New Testament, the ‘Italian band (σπεῖρα ἡ καλουμένη Ἰταλική),’ Acts x. 1, to which Cornelius belonged, and the ‘Augustan band (σπεῖρα Σεβαστί),’ Acts xxvii. 1, which escorted St. Paul to Rome. Conybeare and Howson suggest that the ‘Italian band’ was a corps of Italian volunteers, and refer to Akerman’s *Numismatic Illustrations* of the New Testament, p. 34, to show that such a band did serve in Syria. The same writers (chap. xxii.) regard the ‘Augustan band’ as part of the Imperial guard, and possibly the same as the ‘Italian.’ A third ‘band’ is referred to as in charge of the temple

at Jerusalem, and under the command of a chiliarch, or captain over a thousand men, named Claudius Lysias (Acts xxi. 31).

Bank, τράπεζα, *mensa*, properly the money-lender's table. Institutions resembling modern banks were unknown in New Testament times, but borrowing and lending was common enough. The legal rate at the time of our Lord was twelve per cent. per annum. The *money-changers* (τραπεζίται) of Matt. xxv. 27, were money-lenders as well as money-changers.

Baptism, βάπτισμα, *baptismus*. The ceremony of baptising. Beyond the fact that baptism involves the use of water (Matt. iii. 11, &c.), no data exist in the New Testament for determining whether total or partial immersion was practised by the early Christians. In one passage (Heb. vi. 2) baptism is unquestionably referred to, not by the usual term βάπτισμα, but by the term βαπτισμός, and this is used of the 'washing' of dishes, platters, pots and cups, in Mark vii. 4, 8. Neither does the verb βάπτω (= *I dip*) necessarily imply total immersion, as is evident from its use in John xiii. 26 (for the 'sop' could not have been totally immersed without soiling the fingers); and even the word βαπτίζω itself is used in Mark vii. 4 ('except they *wash* (lit. *baptise*) they eat not'), and therefore has not always this strict meaning. The difficulty of baptising by immersion the 3,000 converts of Pentecost, and the jailor at Philippi in the dead of night, is likewise conspicuous. On the other hand, the New Testament offers no objection to total immersion. The entire covering of the body by water in this fashion is doubtless a strong symbol of the being 'buried with Christ by baptism into death' (Rom. vi. 4; Col. ii. 12; comp. also Rom. vi. 3). As to the prepositions in the phrases '*in Jordan*' (Matt. iii. 6), '*into the water*' and '*out of the water*' (Acts viii. 38, 39), they are really capable of the meanings '*near,*' '*towards,*' and '*from,*' respectively, and serve neither side of the argument.

Baptism first appears in the New Testament as characteristic of the mission of John the Baptist or Baptizer. But washing, as a typical ceremony, had long been familiar to the Jews, and the Pharisees derived an argument for it from the conduct of Jacob, on his return to Bethel ('Jacob said to his household, put away the strange gods that are among you, and *be clean,*' &c., Gen. xxxv. 2), and the commandment to Moses at the delivery of the law ('the Lord said unto Moses, Go unto the people and sanctify them to-day and to-morrow, and *let them wash their clothes,*' Ex. xix. 10).

Washings were also familiar to the Mosaic law as cleansing from ceremonial pollutions (Lev. xi. 25, xvii. 15, and many other places), as fitting the priests to enter upon their duties (Exod. xxx. 20), and especially as the initial ceremony in the consecration of the high-priest (Exod. xxix. 4; Lev. viii. 6). Proselytes of righteousness (see *Proselyte*) were also said to be admitted into the Jewish church by circumcision, baptism, and a sacrifice, or (in the case of females) by the two last; and although the description of the admission of proselytes, in which this is stated, undoubtedly belongs to a later date, yet in the Mishna, which is the oldest portion of the Talmud (see *Pharisee*), an account is given of a dispute between two doctors as to whether a proselyte might eat the passover on the night of his baptism, and this, of course, presupposes the occurrence of baptism as a familiar ceremony. The baptism of proselytes was by total immersion, and their children were baptised with them.

It may therefore be taken for granted that the use of baptism as a rite initiatory to discipleship was not regarded by the disciples of John the Baptist as anything extraordinary. His baptism, according to his own statement, was simply *external* ('I indeed baptise you with water,' Matt. iii. 11), and *symbolical* of the cleansing of sin by repentance.

Vast numbers of persons flocked to John the Baptist for baptism, and among them our Lord. He explained his wish for baptism by the words, 'Thus it becometh us to fulfil all righteousness' (πρέπον ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην), Matt. iii. 15. By this he may have meant either that, as a man and 'born under the law,' he desired to fulfil every possible demand, but more probably, he underwent baptism as the initiatory rite of the High Priest's office, continued by the anointing with the Holy Ghost, and completed by the sacrifice of himself. Thus having been himself baptised, our Lord also adopted baptism (performed indirectly by the agency of his disciples, John iv. 2) as a rite of admission to discipleship to himself; but no record of any particular baptism exists.

Baptism comes next into view as having been directed by our Lord previous to his ascension ('Go ye therefore, and teach (μαθητεύσατε = *disciple*) all nations, baptising them in (εἰς = *into*) the name of the Father, and the Son, and the Holy Ghost,' Matt. xxviii. 19; and 'Go ye into all the world and preach the gospel to every creature. He that believeth and is baptised (ὁ πιστεύσας καὶ βαπτισθῆς) shall be saved' (Mark xvi. 16). In accordance with this commandment, baptism was regularly practised in the

case of converts. Thus the 3,000 Pentecostal converts (Acts ii. 38-41), Simon Magus and others at Samaria (Acts viii. 12, 13), the eunuch of Candace (Acts viii. 36-38), Saul (Acts ix. 18, xxii. 16), Cornelius and his friends (Acts x. 47, 48), Lydia and her household (Acts xvi. 15), the jailor and 'all his' (Acts xvi. 33), many of the Corinthians (Acts xviii. 8), among whom were Crispus, Gaius, and Stephanas' household (1 Cor. i. 15, 16), the Ephesian believers (Acts xix. 5), were baptised. In some of these cases the Holy Spirit did not at once come upon those who were baptised, as at Samaria (Acts viii.), in others the Holy Spirit descended before the baptism, and, as it were, invited the performance of the ceremony. But in nearly all the cases mentioned, an effusion of the Holy Spirit is also mentioned, in accordance with the prophecy of John the Baptist, 'He shall baptize you with the Holy Spirit and with fire.' This clearly separates Christian baptism from John's baptism, and is especially seen in the case of the Ephesian believers, who had been baptised unto John's baptism, but had not heard of or received the Holy Spirit. Being re-baptised 'in the name (*εἰς τὸ ὄν.* = *into the name*) of Jesus, the Holy Ghost came upon them (Acts xix. 3-6). Into other differences, it is not the business of this work to enter.

Infant baptism is not expressly mentioned in the New Testament. The arguments for it rest upon—1. The high probability of the three households baptised including infants; 2. The likeness of baptism, as a Christian initiatory rite, to circumcision, the Jewish initiatory rite, which was regularly administered to children (a likeness expressly declared by Col. ii. 11, 12); 3. The promise of the Holy Spirit being 'to you and to your children'; 4. The practical difficulty of deciding at what age baptism, if to be based upon personal belief, should be administered; 5. The right of Christian parents to have their children numbered amongst the visible church; 6. The invitation of Christ to bring children (infants) to Him; for if He said 'Of such are the kingdom of heaven,' is it to be supposed that He really meant to exclude infants? 7. The practice of early Christians.

Various allusions to baptism now remain to be considered.

1. In Matt. xx. 22, Mark x. 38, 39, our Lord speaks of his future sufferings as 'a baptism.'

2. In 1 Cor. x. 1, 2, the passage of the Israelites through the Red Sea and under the cloud is called a baptism 'unto Moses.' For by these means they entered into a visible covenant with God, and became his church under the law (i.e. Moses).

3. 'Why are they then baptised for the dead' (ὕπὲρ τῶν νεκρῶν)? 1 Cor. xv. 29. Alford translates, 'What will become of those who are in the habit of being baptised for the dead?' and refers to a practice of being baptised vicariously on behalf of friends who had died without baptism. He also gives a multitude of other explanations, for which see his note on the passage.

4. In Eph. v. 25, 26, we read, 'Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of (the) water with the word' (ἐν ῥήματι). If ῥήμα here refers to the Holy Spirit (see under *Scripture*) then the reference to baptism is clear. A similar union of outward baptism and inward grace appears in Titus iii. 5, 'He saved us by the washing of regeneration and renewing of the Holy Ghost.'

5. In 1 Peter iii. 21, we read, 'ὧ (or ὅ) καὶ ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα,' A. V. 'the like figure whereunto baptism doth also now save us.' If ὅ be taken instead of ὧ, the meaning is 'Which (i.e. which water, ver. 20) also as a type doth now save us, viz. baptism.' Either way, the passage is difficult, but it probably means that as water was formerly destructive to the world and yet floated the ark, so the water of baptism now saves believers.

Barley, κριθή, *hordeum*. This well-known cereal forms the larger proportion of the bread used by the poor of Palestine, and is the universal food of horses and asses. It is only mentioned in the miracle of the feeding of the 5,000, where the five loaves which our Lord multiplied are stated to have been 'barley loaves' (John vi. 9-13); and in Rev. vi. 6, where the voice from amongst the four beasts says, 'A measure of wheat for a penny, and three measures of barley for a penny.' The comparative values of wheat and barley are well suggested in this verse.

Bear, ἄρκτος, *ursus*. Only mentioned in Rev. xiii. 2. The Syrian bear is very nearly akin to the European brown bear, but lighter in colour. It is omnivorous, although commonly feeding on vegetables, and still abounds in Lebanon and Hermon, though rare in other parts of Palestine. See *Leopard* and *Lion*.

Beast. This title is variously given in the New Testament to (1) *beasts of burden* (κτῆνος). So the good Samaritan set the rescued traveller on his own 'beast' (Luke x. 34), Paul was carried on 'beasts' to Cæsarea (Acts xxiii. 24), the flesh of 'beasts' is spoken of as a distinct thing (1 Cor. xv. 39), and 'beasts' are enumerated amongst the wealth of the mystic Babylon (Rev. xviii. 13). (2) *Wild animals* (θηρίον). Thus our Lord before the temptation was with the 'wild beasts' (Mark i. 13), the sheet which Peter

saw in a trance was filled with 'wild beasts,' and the term 'beast' is applied in the Apocalypse to certain mystic opponents of the Most High, especially in chaps. xiii.—xx. In this sense, the viper which Paul shook off into the fire is called a 'beast' (Acts xxviii. 5); and any 'beast' touching Sinai was to be destroyed (Heb. xii. 20). (3) *Any living creatures* (ζῶον). Thus the word is applied to animals slaughtered for sacrifice (Heb. xiii. 11), to animals as distinguished from human beings and therefore called '*brute b.*, ἄλογα ζῶα' (2 Peter ii. 12; Jude 10), and to the four living creatures described in Rev. iv., v., vi., as being in the midst of the throne and round about the throne. The term ζῶον being applied to these creatures as contrasted with θηρίον, in chaps. xiii.—xx. (see above) is supposed to symbolise the contrast between *heavenly* and *earthly* power. These four 'beasts' have been supposed to represent Matthew (the lion), Mark (the ox), Luke (the man), and John (the eagle), answering to the royal, patient, sympathetic, and towering character of Christ, as presented by these several evangelists. Others regard the four as symbolising the redeemed church of God, in the capacity of king-priests over all the earth (v. 8-10), *man* being the head of the human family, the *lion* of wild beasts, the *ox* of tame beasts, and the *eagle* of birds and fishes.

Bed. The Eastern bed is merely a padded quilt, and no better method of conveying a sick person can be found than to carry him upon it. This explains how the sick were brought to Jesus and his apostles in beds, and how they were able to execute the command to 'take up' their beds after being cured.

Bee. The bee itself is not mentioned in the New Testament, but the honey which it produces is occasionally alluded to. Thus the food of John the Baptist in the wilderness is said to have consisted of 'locusts and wild honey;' and when our Lord, after his resurrection, stood by the Sea of Galilee, and asked his disciples for food, it is recorded that they gave him 'a piece of broiled fish, and of an honeycomb' (Luke xxiv. 42). The sweetness of honey is also referred to in Rev. x. 9, 10, where the little book received by the Apostle from the hand of an angel, with a command to eat it, is said to have been in his mouth 'sweet as honey.' (Comp. Ps. xix. 10, and Ezek. iii. 3.)

The Hive Bee is very common in Palestine, where its Hebrew designation (Debōrah) formerly afforded a woman's name, and whence the land derived the character of 'flowing with milk and honey.' In a wild state it abounds in the crevices of the limestone rocks, especially in the wilderness of Judæa, and many Arabs

obtain a living by seeking and selling the honey. In Galilee bees are extensively kept, the usual hives being rough earthenware cylinders, like chimney-pots, closed with clay at each end. These cylinders are laid horizontally one above another, and are easily emptied by removing the clay. Dr. Tristram says that he has counted seventy-eight such cylinders laid together in one heap, the whole plastered with mud to keep the bees cool.

Beelzebub. See *Devil*.

Benefactors, ἐνεργέται, *benefici*, a word only used in Luke xxii. 25, 'They that exercise authority upon them are called benefactors.' The sense seems clearer if the subject and predicate are inverted, so that the sentence may read, 'Those are called benefactors who exercise authority over them.' Alford illustrates (from Wetstein) by quoting the surname Euergetes affixed to one of the Ptolemies.

Beryl. See *Jewel*.

Betrothal. See *Marriage Rites*.

Bier. See *Funeral Rites*.

Bishop, ἐπίσκοπος, *episcopus*. A word rendered 'bishop' in A. V., except in Acts xx. 28, where A. V. renders 'overseers,' but Vulgate 'episcopi.' This rendering of A. V. may probably arise from the fact that the persons so designated are called in Acts xx. 17, the 'elders' (πρεσβυτέρους = presbyters). In 1 Pet. ii. 25, the term is referred to our Lord himself, as the 'shepherd and bishop' (i.e. overseer) of our souls. The three other places where the word is used are Phil. i. 1; 1 Tim. iii. 2; Tit. i. 7. In Phil. i. 1, we have salutation sent by Paul and Timotheus to 'the saints which are at Philippi, with the bishops and deacons.' In 1 Tim. iii. 1, 2, we read, 'If a man desire the office of a bishop, he desireth a good work. A bishop then must be, &c.'; and in v. 8, we also read, 'Likewise must the deacons be grave,' no mention being made of presbyters. In Tit. i. 5-7, we read, 'For this cause left I thee in Crete, that thou shouldest . . . ordain elders (πρεσβυτέρους) in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly. For a bishop must be blameless, as the steward of God,' &c. It will next be desirable to examine the cognate words ἐπισκοπή and ἐπισκοπέω. Ἐπισκοπή is translated thus in A. V.: Luke xix. 44, 'Thou knewest not the time of thy *visitation*;' Acts i. 20, 'His *bishopric* (referring to the apostleship of Judas) let another take;' 1 Tim. iii. 1, 'If any man desire *the office of a bishop*;' 1 Pet. ii. 12, 'That they may by your good works which they

shall behold, glorify God in the *day of visitation*.' 'Επισκοπέω occurs only in Heb. xii. 15, '*Looking diligently* lest any man fail of the grace of God,' and in 1 Pet. v. 1, 2, 'The elders (πρεσβυτέρους) which are among you I exhort, who am also an elder (συμπρεσβύτερος), and a witness of the sufferings of Christ, and also a partaker of the glory which shall be revealed: feed the flock of God, *taking the oversight* thereof, not by constraint, but willingly.'

From these passages (and there are no others in the New Testament in which ἐπίσκοπος or its cognates are used) it is manifest that in the New Testament the words πρεσβύτερος and ἐπίσκοπος are used interchangeably. The argument for episcopal government must be therefore based upon other considerations, as is, indeed, suggested by the words in the preface to the English Ordinal, 'It is evident unto all men diligently reading the Holy Scripture, *and ancient authors*, that from the apostles' time there have been these orders of ministers in Christ's church—Bishops, Priests, and Deacons.' And without entering into a discussion of the point from post-Scriptural authors (which it is not the province of this work to undertake) it may be stated that it is abundantly evident that the offices of Bishop and Presbyter were at an early time separated. Thus Theodoret says, 'The same persons were anciently called promiscuously both bishops and presbyters, whilst those *who are now called bishops* were called apostles.'

The duty of the bishop may be seen from the passages above referred to, and their contexts. It involved 'feeding (i.e. shepherding) the church of God,' 'taking care of the church of God,' and 'hospitality.'

Bishoprick. See *Bishop*.

Boat. See *Ship*.

Bondwoman. See *Slave*.

Bosom of Abraham. See *Paradise*.

Bottles in the East are usually manufactured out of the whole skins of sheep or goats, the legs and tail being cut off and the apertures closed. The hair is not ordinarily removed from such bottles, and an old one may be known by having the hair rubbed. Only one reference to such bottles is found in the New Testament, 'No man putteth new wine into old bottles, else the bottles perish, but put new wine into new bottles and both are preserved' (Matt. ix. 17; Mark ii. 22; Luke v. 37, 38). The usual explanation is that fermenting wine will burst old, and therefore *weak*, bottles; but it has been ably argued that to enclose fermenting wine in either new or old bottles would burst the bottles, and that the true

meaning is that new (i.e. unfermented) wine must be put into new (i.e. *clean*) bottles, and so be preserved from fermenting.

Bramble. See *Thorn* 3.

Bride, Bridegroom, Bridechamber. See *Marriage Rites*.

Briers. See *Thorn* 2.

Burial. See *Funeral Rites*.

Bush. See *Thorn* 3.

Camel, καμήλος, *camelus*. The form and habits of the camel are too well known to require description. In the New Testament the use of its hair is referred to in the case of John the Baptist, whose 'garment was of camel's hair' (Matt. iii. 4; Mark i. 6). This hair comes chiefly from the hump and back, is rough in texture and black in colour, and is supposed by many to have formed the usual 'rough garment' of a prophet, and therefore to have been adopted by the Baptist. Among the many proverbs derived from camels, which are common in the East, our Lord used two—'It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God' (Matt. xix. 24; Mark x. 25; Luke xviii. 25), and 'Ye blind guides, which strain at a gnat, and swallow a camel' (Matt. xxiii. 24). Some have supposed that the 'camel' in the former passage was really a large rope, or cable; and others, that the 'eye of a needle' was a low and narrow gateway so called. But these opinions lack confirmation.

Candle, Candlestick. The words thus translated (λύχνος, λυχνία) do not indicate any light-producing apparatus similar to that in modern use, the arrangement referred to under this name being that of the ancient lamp, viz. a small flat-shaped and covered vessel for the oil, with a spout at one side through which the wick passed, and a handle at the other—much like a flat-shaped earthenware tea-pot. But it is worth notice, and full of meaning, that in the verses, 'The *light* of the body is the eye' (Matt. vi. 22; Luke xi. 34); 'We have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a *light* that shineth in a dark place' (2 Pet. i. 19); 'The Lamb is the *light* thereof,' the word elsewhere translated 'candle' is used. The word 'candlestick' is further used: (1) In Heb. ix. 2, where reference is made to the golden candlestick of the tabernacle and temple. This candlestick is described in Exod. xxv. 31–37; xxxvii. 17–24, as being made of pure beaten work of gold, having three branches on each side, so as altogether to uphold seven lamps, and employing a talent of gold, valued from 4,000*l.* to 6,000*l.* This candlestick was placed in the outer of the two apartments into which the tabernacle was

divided (Exod. xxvii. 21), and apparently was kept continually burning (Exod. xxvii. 20, 'to cause the lamp *to burn always*;' but margin, '*to ascend up*'). Kalisch says, 'In order to make it literally a "perpetual light," and because no sky light fell into the structure, it seems to have been customary in the service of the temple that one light at least was always burning (comp., however, 1 Sam. iii. 3).' It stood in the south-western part of the sanctuary, and rested on a base, probably of the shape of a chest, with three feet under it. What became of this candlestick is not known. The corresponding arrangement in Solomon's temple consisted of ten golden candlesticks, which were carried to Babylon, and that in the temple of Herod of one, which was taken to Rome by Titus. A representation of this on the arch of Titus shows that it also had six branches and seven lights. It was afterwards taken to Carthage by Genseric (A.D. 455), recovered by Belisarius, carried to Constantinople, and thence to Jerusalem (A.D. 533), where it was deposited in the Christian church at Jerusalem. Dean Stanley says, 'The declaration "I am the light of the world" has, with great probability, been referred to the colossal candlestick in the same festival; the more remarkable in the profound darkness which then, as now, reigned through the night of an Oriental town' ('Sinai and Palestine,' chap. 13). (2) Metaphorically, to indicate the seven churches of Asia, in Rev. i. 12. Here we read that the apostle John saw 'seven golden candlesticks, and in the midst of the seven golden candlesticks one like unto the Son of Man.' Trench observes on this that the candlestick is not itself light, but the bearer of light, which the church receives from the Lord. The candlestick stood in the Holy Place, because that is the type of the Church on earth, as the Holiest is the type of the church in heaven. (3) Prophetically, in Rev. xi. 4, where the two witnesses are called 'the two olive trees, and the two candlesticks standing before the God of the earth.' Compared with Zech. iv., it would seem that these two candlesticks indicate the two churches of the Old Testament and New Testament dispensations, which bear witness on earth to God, fed by the oil of his Spirit.

Castle, ἡ παρεμβολή, *castra*. 'The tower of Antonia was situated at the corner of two cloisters of the court of the temple: of that on the west, and that on the north; it was erected upon a rock of fifty cubits in height, and was on a great precipice; it was the work of king Herod. . . . The inward parts had the largeness and form of a palace, it being parted into all kinds of rooms and other conveniences, such as courts and places for bathing, and broad

spaces for lamps. . . . It contained also four other distinct towers at its four corners. . . . and it had passages down to the two cloisters, through which the guard (for there always lay in this tower a Roman legion) went several ways amongst the cloisters, with their arms, on the Jewish festivals.' (Josephus B. J. 5. 5. 8.) This was the 'castle' of Acts xxi.-xxiii. Here St. Paul was detained, after being rescued from the mob in the temple, and hence he was sent in the night to Cæsarea. See *Jerusalem*, in Section 5.

Cattle, *θρέμματα*, *pecora*, applied apparently in Luke xvii. 7, and John iv. 12, to any domesticated animal, including sheep and goats. Oxen and sheep were driven out of the temple with a scourge of twisted rushes by our Lord in his first cleansing (John ii. 14, 15), and the use of oxen for treading out the corn is referred to by St. Paul in 1 Cor. ix. 9, and 1 Tim. v. 18, in both of which passages the law against muzzling an ox so engaged (Deut. xxv. 4), is quoted as an argument for the right of Christian ministers to a maintenance. In 1 Cor. ix. 9, St. Paul adds 'Doth God take care for oxen?' a question which indicates that the true reason of the Mosaic law is not a mere consideration for the comfort of the animal employed, but is the application to his particular case of a deeper general law intended for the welfare of all God's creatures.

The present breed of oxen in southern Palestine much resembles the Scotch horned cattle, but with shorter horns. It is shaggy, and short-legged, in colour generally black or brown. In central Palestine horned cattle of any kind are scarce. In Galilee a large breed is found, known as the Armenian breed, and in the Ghôr or Jordan valley, the black Indian buffalo displaces the common ox.

Castor and Pollux, two heathen deities, sometimes called the *Dioscuri*, and fabled as the twin-sons of Jupiter and Leda. They were regarded as the tutelary deities of sailors, and their use as the figure-heads of vessels (placed in ancient ships both at the bow and stern) was therefore not uncommon. The ship of Alexandria, which wintered in the Isle of Melita, and carried St. Paul and his companions thence to Puteoli, had the 'sign of C. and P.' (*παρασήμεν Διοσκούροις* = with the sign of the Dioscuri, Acts xxviii. 11).

Centurion, *ἐκατόνταρχος*, *κεντυρίων*, *Centurio*. The Roman army was divided into 'legions,' answering to modern 'regiments,' and containing from three to six thousand men. These legions were subdivided into ten cohorts (in the New Testament, 'bands'), each cohort into three maniples, and each maniple into two centuries. Hence sixty centuries = thirty maniples = ten cohorts = one legion,

and if the legion contained 6,000, the century would contain 100 men. The leader of the century was called a centurion. He had double the pay of an ordinary private soldier, and was distinguished by wearing a short tunic, having letters on the crest of his helmet, and carrying a staff made of vine wood and called *vitis*, with which he was at liberty to chastise the men under his orders. Several centurions are mentioned in the New Testament. (1) A centurion residing at Capernaum, whose servant was healed by Christ in answer to his faith, and who afterwards became a believer (Matt. viii. 5-13; Luke vii. 1-10). (2) The centurion in charge of the crucifixion, who, when he had seen the wonderful events which followed the death of our Lord, is reported by St. Mark (xv. 39) to have said 'Truly this was *the* Son of God' (οὐτως υἱὸς ἦν Θεοῦ), and by St. Luke (xxiii. 47) to have 'glorified God, saying, Certainly this was a righteous man.' (3) Cornelius of Cæsarea, to whom St. Peter was sent from Joppa: see Acts x. (4) Centurions at the tower of Antonia, who assisted in rescuing St. Paul from the Jews. Of these centurions, one appears to have been entrusted with the superintendence of the scourging of the apostle, another was called by St. Paul and entrusted with a message to the chief captain, and two others had charge of the troop of 400 infantry and 70 horsemen which conducted St. Paul to Cæsarea (Acts xxi. 32; xxii. 25, 26; xxiii. 17-23). (5) A centurion to whom Felix at Cæsarea delivered Paul to be kept in what was called 'liberty' (ἀνεσις), which some consider to be 'free custody' or without fetters, and others merely a slight relaxation from the usual rigours of military custody. (6) A centurion of Augustus' band, named Julius, who conveyed St. Paul into Italy, and there delivered him over to the captain of the guard. See *Band* in this Section, and *Julius* in Section 5.

Chalcedony. See *Jewel*.

Chamberlain. This title is ascribed in A. V. to two very different officials. (1) Blastus is called the 'chamberlain' of Herod Agrippa the elder (Acts xii. 20). But the Greek is ὁ ἐπὶ τοῦ κοιτῶνος = the superintendent of the bedchamber or *cubicularius*. This official was really in charge of the sovereign's person, and, having charge of the sleeping room and ordinary living rooms, lived in close intimacy with his master. Originally the *cubicularii* were slaves, but in later times the office was held by persons of high rank. (2) Erastus, the 'chamberlain' (οἰκονόμος, *arcarius*) of Corinth (Rom. xvi. 23). This official was really the *Public Treasurer*. The same Greek word is translated in many passages

'steward,' as in 'There was a certain rich man, which had a *steward*' (Luke xvi. 1). See also Luke xii. 42; 1 Cor iv. 1, '*stewards* of the mysteries of God'; Titus i. 7, 'as the *steward* of God,' and elsewhere.

Changers. See *Bank*.

Chief of Asia. See *Theatre*.

Chief-Priest. See *Priest*.

Christ, ὁ χριστός, *Christus*. A term used in the New Testament as equivalent to the Hebrew מָשִׁיחַ (Greek *μεσσίας*, see John i. 42, 'We have found the Messiah, which is, being interpreted, the Christ,' and comp. John iv. 25), and English *anointed*. It is derived from the verb *χρίω*, *I anoint*, just as מָשִׁיחַ, comes from *מָשַׁח*, *he anointed*. It properly refers to any one anointed with the holy oil, which was regularly the case with kings (1 Sam. ii. 10, &c.), and with the high priest (Lev. iv. 3, 5, 16), but prophets were also occasionally anointed, as in the case of Elisha (1 Kings xix. 16). The term came to be used in New Testament times of that great prophet (ὁ ἐρχόμενος = *The Coming One*) who was expected by the Jews (see the enquiry of the wise men, Matt. ii. 4), and as to their identity with whom both John the Baptist and our Lord himself were questioned. John expressly denied the title for himself, and claimed it for Jesus of Nazareth (John i. 19-28; iii. 28), but Jesus himself on many occasions declared himself to be 'the Christ,' or accepted the title from others (see Matt. xvi. 16; xxiii. 8; xxiv. 5; Mark viii. 29; ix. 41; Luke ix. 20; xxiii. 2; xxiv. 26; John xi. 27; xvii. 3), although at times he desired not to be known by the name (Matt. xvi. 20). The assumption of the title by our Lord was indeed so notorious that the Pharisaic party determined to excommunicate any man who 'should confess that Jesus was the Christ' (John ix. 22), and the name was cast in his teeth both in the Prætorium and at the crucifixion (Matt. xxvi. 68; Luke xxiii. 35-39). In the Acts and Epistles, the word obtains a broader use, generally being united with the word *Lord* or *Jesus* or *Lord Jesus* as a title of honour, sometimes being used simply as an equivalent for the name *Jesus* (Acts viii. 5; Romans v. 6; 1 Peter ii. 21, &c., &c.), and very often as a short description of the condition of the believer as spiritually united to his Saviour, and one with him (comp. the phrases 'To me to live is *Christ*,' Phil. i. 21; 'I count all things but dung that I may win *Christ*,' Phil. iii. 8; '*Christ* is all,' Col. iii. 11; and the constantly recurring expression 'in *Christ*'). A distinction has sometimes been suggested between *Jesus Christ*, and *Christ Jesus*,

the former order being observed when the design is to call attention to the *personality*, and the latter when the design is to call attention to the *official character*, of our Lord, but this distinction can hardly be held as established.

The expression 'false Christs,' (*ψευδόχριστοι, pseudochristi*) (Matt. xxiv. 5, 24; Mark xiii. 6, 22; Luke xxi. 8), used by our Lord, to indicate the pretenders to the Messiahship which should afterwards arise, will now explain itself. This prophecy is usually referred to Theudas, Simon Magus, Barchochab, the Egyptian prophet at the siege of Jerusalem, and others; but Alford regards it as having a general reference to the last days.

Christian, *χριστιανός, Christianus.* A name first given to the followers of Jesus Christ at Antioch in Syria, about A.D. 44 (Acts xi. 26), and apparently at once adopted as their fitting designation, as we find Felix saying to St. Paul, 'Almost thou persuadest me to be a Christian' (Acts xxvi. 28), and St. Peter using the expression, 'If any man suffer as a Christian' (1 Peter iv. 16, with which comp. James ii. 7). Before this date, the followers of our Lord went by various names, such as 'the brethren,' 'the saints,' 'disciples,' 'Nazarenes,' 'Galilæans,' 'this way,' 'believers.' Nothing is certainly known of the origin of the term, some supposing it to have been originally a nickname, while others regard it as having been given by official authority of the church. The text in Acts, 'the disciples were called (*χρηματίσαι*) Christians first in Antioch,' favours the latter notion, *χρηματίζω* having, in later Greek, the sense of 'to bear a name officially' (see Rom. vii. 3, where alone elsewhere in the New Testament the word is used). And in Isaiah lxxv. 15, we read, 'Ye shall leave your name' (i.e., say interpreters of this opinion, the name of Jews) 'for a curse unto my chosen; for the Lord God shall slay thee, and call his servants *by another name.*'

Chrysolite. See *Jewel*.

Chrysoprasus. See *Jewel*.

Church, *ἐκκλησία, ecclesia.* A word only found in two places in the Gospels, viz. Matt. xvi. 18, 'On this rock I will build my church,' and Matt. xviii. 17, 'Tell it to the church, and if he shall neglect to hear the church.' The word *ecclesia* was originally used to designate the assembly of burghers in a Greek state, and, when thus used, pointed to the nature of such an assembly, as *summoned* by lawful proclamation, and not gathered by fortuitous concourse. Ordinarily, however, it simply = 'congregation,' and is so employed in 1 Chron. xiii. 2, and possibly in Acts vii. 38.

Obviously and indeed expressly, our Lord used the word *proleptically*: no Christian congregation or body existed at the time when the words were uttered, and to apply them to a Jewish synagogue renders them nearly meaningless. Immediately after the Ascension, however, the 'Church,' as might be expected, comes into view. In Acts ii. 47, St. Luke applies the term for the first time to an actually existing institution, viz. the congregation of believers of whom we read in v. 42-45, that 'they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers,' &c. . . . 'were together and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need.' After this, the word occurs very frequently and with several shades of meaning, indicating (1) The whole body of Christ's followers, regarded as a corporation. Thus in Eph. v. 25, 'Christ loved the church, and gave himself for it;' Col. i. 24, 'For his body's sake, the church;' and in the phrases 'church of God,' as in 1 Cor. xv. 9, 'I persecuted the church of God;' and in 1 Tim. iii. 15, 'the church of the living God; the pillar and ground of the truth.' (2) Particular congregations. Thus we read in Rev. ii. of the churches of Ephesus, Smyrna, Perga, Thyatira, Sardis, Philadelphia, Laodiceæ, and in other places of 'the church at Antioch' (Acts xiii. 1), 'the whole church' (at Jerusalem) (Acts xv. 22), 'the church in their (Priscilla and Aquila) house' (Rom. xvi. 5; 1 Cor. xvi. 19), 'the church of God at Corinth' (1 Cor. i. 2), 'no church communicated with me. . . . but ye (Philippians)' (Phil. iv. 15), 'the church in Nymphas' house' (Col. iv. 15), 'the church in thy (Philemon) house' (Philem. 2), 'the church at Babylon' (1 Peter v. 13), the churches of 'Galatia' (1 Cor. xvi. 1), 'Asia' (1 Cor. xvi. 19), &c., &c. (3) The assembly of believers for worship. Thus, 'When ye come together in the church' (1 Cor. xi. 18), 'He that prophesieth edifieth the church' (1 Cor. xiv. 4; see also ver. 5, 19, 23, 35), 'Let the women keep silence in the churches' (1 Cor. xiv. 34).

The constitution of the church in New Testament times was arranged by gradual development. For the first seven years after the Ascension, the apostles appear to have been the only officers. Seven secular officers (probably identical with the deacons, but never so called) were then appointed. Further on, 'elders' or presbyters, and 'overseers' or 'bishops,' are found, and these terms appear to have been indifferently used to designate the same persons (see *Bishop*). The apostles still continued as the recognized rulers, and Timothy and Titus evidently held an authority supe-

rior to that of the ordinary 'elder.' Finally, various offices existed which are now disused. Thus in 1 Cor. xii. 28, we read 'God hath set some (οὗς μὲν) in the church; first, apostles; secondarily, prophets (preachers?); thirdly, teachers; after that, miracles; then gifts of healing, helps (ἀντιλήψεις), governments, (κυβερνήσεις), diversities of tongues (γένη γλωσσῶν).' Similarly, in Eph. iv. 11, 12, 'He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.'

Cinnamon, *κιννάμωμον*, *cinnamomum*, enumerated amongst the merchandise of the mystic Babylon (Rev. xviii. 13). The cinnamon tree is not a native of, nor cultivated in, Palestine, but is grown in various parts of the East Indies. It is a species of laurel, attains the height of thirty feet, and has a white blossom. The cinnamon of commerce is the inner bark dried.

Cleansing. See *Purification*.

Clerk. See *Townclerk*.

Cloak, *φελόνη*, *penula* (2 Tim. iv. 13); *ἱμάτιον*, *tunica* (Matt. v. 40; Luke vi. 29); *πρόφασις*, *excusatio* (John xv. 22; 1 Thess. ii. 5, *occasio*); *ἐπικάλυμμα*, *velamen* (1 Pet. ii. 16). On these passages it may be noticed that (1) the *penula* of 2 Tim. iv. is regarded by Conybeare and Howson as 'a travelling-case (for carrying clothes, books, &c.) or a travelling-cloak; the former is more probable' (chap. xxvii.). On the other hand, Gaussen, in his 'Theopneustia,' calls attention to the life-like touch given to the letter by this request of the apostle, then lying in a chilling dungeon at Rome, and much needing such protection as would be afforded by a thick cloak; (2) the cloak of Matt. v. and Luke vi. was not only distinguished from the 'coat' (*χιτών*), as an outer is distinguished from an inner garment, but as being the more valuable and expensive, so that the command 'Him that taketh away thy coat (*χιτών*), forbid not to take thy cloak (*ἱμάτιον*) also,' has a deeper meaning than at first appears.

Cloke. See *Cloak*.

Coals, a fire of, *ἀνθρακία*, *prunæ* (John xviii. 18, xxi. 9). The fires kindled in the court of the high priest's palace, on the night of our Lord's arrest, and on the shore of Lake Tiberias, when our Lord appeared there to his disciples, are so described. The material was in all probability charcoal, and the expression takes this form to indicate a *lighted* fire, as distinguished from an *unlighted* one. Unlighted coal is *ἀνθραξ*.

Cock, Cock-crowing. Domestic fowls seem to have been introduced into Palestine after the return from Babylon, and in New Testament times, as in our own, they were probably very familiar objects in Jerusalem. The Jewish night appears, at any rate, to have been divided into four watches of three hours each, one of which was distinguished by the term 'cock-crowing.' Thus we read, 'Ye know not when the master of the house cometh, at even, or at midnight, or at *cock-crowing*, or in the morning' (Mark xiii. 35). But although the period from midnight to 3 A.M. was known by this name, cock-crowing to most people represented the hour of dawn, when the cock crows again, although in reality for the second and not the first time. This explains the apparent difference between Mark xiv. 30, where our Lord warns Peter that before the cock shall crow *twice*, he should deny him *thrice*, and the parallel passages in Matt. xxvi. 34; Luke xxii. 34; John xiii. 38, where it is simply said 'Before the cock crow.' For in point of fact, the second cock-crowing (spoken of by Mark) was identical with that usually regarded as the first. See 'Stier's Words of Jesus,' vol. vii. p. 197.

The affection of the hen for her offspring is referred to by Christ. 'How often would I have gathered thy children,' said He, weeping over Jerusalem, 'as a hen gathereth her chickens under her wings' (Matt. xxiii. 37; Luke xiii. 34).

Colony, κολωνία, colonia. The Roman colony was not, as colonies with us, a merely voluntary assemblage of emigrants, but was a formal and legal transfer of Roman citizens to a foreign country or town. Such colonies were often set on foot as a means of providing for veteran soldiers, and the colonists were regarded as Roman citizens, and continued to be enrolled in some one of the tribes of Rome. Their chief magistrates were called *Duumviri* or *Quattuorviri*, and a council or senate shared the governing power. Several towns mentioned in the New Testament were colonies (such as Antioch in Pisidia), but the only colony referred to as 'a colony' in the New Testament is Philippi, in Macedonia. This town, which had been founded by Philip of Macedon, was made a colony by Augustus, and its full name altered to *Colonia Augusta Julia Philippensis*. In accordance with these characteristics of Philippi, we find the magistrates there designated by the term *στρατηγοί* (Greek equivalent of *prætores*, Acts xvi. 20, 22, 35, 36, 38), and their officers as *ῥαβδούχοι* (A.V. 'sergeants,' but the Greek equivalent of *lictores*, Acts xvi. 35-38).

Colt, πῶλος, pullus. The young of the ass, upon which our

Saviour rode in his triumphal entry into Jerusalem (Matt. xxi.; Mark xi.; Luke xix.; John xii.) In Matt. xxi. 5, where A.V. says 'A colt, the foal of an ass,' the Greek = a colt, the *son* of a beast of burden (*νῖον ὑποζυγίου*).

Communion. See *Lord's Supper*.

Concision, *κατατομή*, *concisio* = amputation, a term of contempt for mere ceremonial *περιτομή*, or simple circumcision (Phil. iii. 2).

Corban, *קרבן*, *Korban*, *Corban*. 'Such as dedicate themselves to God as a corban, which denotes what the Greeks call a *gift*, when they are desirous of being freed from that *ministration*, are to lay down money for the priests' (Josephus, Ant. 4. 4. 4.) The word is used in Lev. ii. 1; Num. v. 15; Ezek. xx. 28, and many other places in the same books, and there = sacrifice or offering, either bloody or unbloody. But the word was also applied by Rabbinical writers to anything which had been vowed to the service of God, and in this sense was even applied to the sacred treasure of the temple (Josephus, B. J. 2. 9. 4), or to anything from the use of which a person interdicted himself (e.g. wine) from religious motives. The misuse of this custom by persons who pretended to devote their property to sacred uses, in order to save themselves from the demands made upon it on behalf of their aged parents, is reprimanded by our Lord in Matt. xv. 5, and Mark vii. 11.

Council, *συνέδριον*, *concilium*. The supreme Jewish court of justice, ordinarily called the Sanhedrim (a Hebraised form of the Greek word). It consisted of seventy-one members, and included the high-priest and ex-high-priests, and the heads of the twenty-four priestly courses, together with elders and scribes. The president was styled *Nasi*, and was not necessarily the high priest, although frequently that official was chosen to fill the chair. Its sessions were ordinarily held in a hall situated within the precincts of the Temple, but occasionally, as in the case of the trial of Jesus, at the high priest's palace. The members of the court occupied seats arranged in a semicircle, with the president in the middle seat, and having at his right hand the oldest member, entitled 'the father of the house of judgment.' Whether this body possessed under the Roman government the power of life and death is a disputed point. The common opinion that it did not possess the power is based upon John xviii. 31, 'It is not lawful for us to put any man to death,' and the apparent exception in the case of Stephen is explained by regarding the execution of that holy man as irregular and unlawful, and by referring to Josephus,

who stigmatises the act of the Sanhedrim in putting St. James to death (Ant. 20. 9. 1) as 'a breach of the laws.' The Talmud is also quoted by Selden and others to the effect that 'forty years before the Temple was destroyed, judgment in capital cases was taken away from Israel.' On the other hand, it is argued that Pilate said, 'Take ye Him (Jesus), and judge Him according to your law;' the expression of the Jews above quoted is held to mean that 'it was not lawful to put a man to death *at the festival of the passover*;' the words of Josephus are taken to mean that the death of James was not inflicted by an incompetent court, but after an uprighteous judgment; and the Talmud quotation to signify, not that capital punishment was altogether disused, but that it was less frequently inflicted, by the Sanhedrim. With the latter view of course Stephen's death agrees, and John v. 18; vii. 32, 51; viii. 5, 7; xi. 53; xii. 10, are easily explicable.

Before this council our Saviour was brought, and by its act taken before the Roman governor Pontius Pilate (Matt. xxvi. 59; Mark xiv. 55; xv. 1; Luke xxii. 66; John xi. 47). Before the same council Peter and John were brought after healing the lame man at the Beautiful Gate of the Temple (Acts iv. 5), and again all the apostles (Acts v. 21, 27). By this council Stephen was apprehended and condemned (Acts vi.), and before the same body St. Paul was brought when arrested at Jerusalem by the chief captain. On this occasion the apostle, not knowing that the president was the high priest (see above), resented the injustice committed by striking him, but afterwards, being informed as to the real character of the president, expressed his readiness to keep the law, and his desire, in accordance with it, not to revile 'the ruler of the people.'

Course of Abia. See *Priests*.

Cross, σταυρός, *crux*. Death by exposure on a cross was a Roman punishment, possibly derived from the Carthaginians, and restricted to slaves. The criminal, after being scourged, was compelled to carry his cross to the place of execution. Here he was stripped entirely naked, and fastened to the cross (laid upon the ground to receive him) either by nails through the hands and feet (sometimes only one nail through both feet), or by ropes. The latter was the more cruel method, as the culprit lived longer. No support was placed under the feet, as sometimes represented in pictures, but the whole weight of the body had to be borne upon the hands and feet and on a small projecting piece of wood which passed between the legs at the lower extremity of the body. The

cross having been then lifted upright, and fastened into the ground, the sufferer was left to die. Death, however, did not ordinarily ensue for a long time, notwithstanding the intense agony arising from hunger, thirst, the unnatural position and strain upon the muscles, the wounds (when inflicted) in the hands and feet, and the lacerations produced by the previous scourgings. To the third or fourth day was a common time for persons to survive, but instances are known of persons having survived nine days. It was, therefore, in order to produce a speedy death, that orders were issued to break the legs of our Lord and of the thieves who were crucified with him.

There were several sorts of crosses, one in the form of an X, another in the form of the letter T, and a third formed by two pieces of wood laid over each other at right angles to each other, so as to allow a small portion of the longer piece to project at the top. This was used when a superscription was to be exhibited, and was no doubt the form employed at our Saviour's crucifixion. In height the cross was only eight or nine feet above the ground, just so much as to prevent the criminal's feet from resting there.

The details of our Lord's crucifixion are dwelt upon in Section 2. It remains to notice several references to the cross in the epistles, besides those in which 'the cross of Christ' is equivalent to 'the death of Christ.' Death by crucifixion being regarded by the Jews as cursed (Deut. xxi. 23), and by the Romans as shameful, St. Paul refers to our Lord as having become 'a curse' for his people (Gal. iii. 13), and again, as having become 'obedient unto death, *even the death of the cross*' (Phil. ii. 8). So in another place he speaks of the 'offence of the cross' (Gal. v. 11). Using other images drawn from the same source, the same apostle represents our Lord as 'nailing to his cross' the handwriting of the law against us (Col. ii. 14), and continually describes the endeavours of believers to subdue their natural sinful lusts as 'crucifying' them (Rom. vi. 6; Gal. ii. 20; v. 24, &c.).

In Rev. xi. 8, Jerusalem, 'where our Lord was crucified,' is styled spiritually 'Sodom and Egypt.'

Crucify, Crucifixion. See *Cross*.

Cummin, κύμινον, *cuminum*. A herb something like fennel, cultivated for the sake of its seeds, which are used as a spice. It has carminative properties, and an ancient opinion concerning it attributed to it the power of producing paleness of the countenance. Its botanical name is *Cuminum sativum*. Our Lord refers to it, along with mint and anise, in Matt. xxiii. 23. See *Anise*.

Curious arts, τὰ περίεργα, *curiosa*. The magic used at Ephesus, and so overthrown by the preaching of the Gospel in that city, that 'many who used curious arts brought their books together, and burned them before all *men*, and they counted the price of them, and found it fifty thousand *pieces* of silver' (Acts xix. 19). The especial sort of magic practised at Ephesus was connected with certain mystic symbols, termed the 'Ephesian letters,' which were engraven on the crown, feet and girdle of the image of Diana. These letters were conceived to act as a charm when pronounced, and were written on scrolls and carried about as amulets. The study of them was an elaborate science, and the books necessary for this study were very valuable, and no doubt were among the books referred to in Acts xix. 19. See 'Conybeare and Howson,' chap. xiv.

Deacon, διάκονος, *minister*, *diaconus* (but in Phil. i. 1, the abl. is *diaconibus*). The literal meaning of this term is 'servant,' and in this sense it occurs, together with the cognate words *διακονία*, *service* or *ministry*, and *διακονῆν*, *to serve* or *to minister*, nearly ninety times. Thus 'the angels *ministered* unto him' (Mark i. 13); 'If any man will *serve* me' (John xii. 26); 'As every man hath received the gift, even so *minister* the same one to another' (1 Peter iv. 10); 'the *ministry* of condemnation' (2 Cor. iii. 9); 'I know thy works and charity and *service*' (Rev. ii. 19); 'He that is greatest amongst you shall be your *servant*' (Matt. xxiii. 11). But that the Diaconus soon became a recognised official of the church is obvious from 1 Tim. iii. 8-13: 'Likewise must the deacons be grave, not double-tongued . . . and let these first be proved and then *let them use the office of a deacon* (*διακονεῖωσαν*). . . . Let the deacons be the husbands of one wife. . . For they *that have used the office of a deacon well* (*καλῶς διακονήσαντες*) purchase to themselves a good degree (*βαθμὸν*).' In Phil. i. 1, we also read, 'Paul and Timotheus . . . to the saints which are at Philippi, with the bishops and deacons (*ἐπισκόποις καὶ διακόνουις*),' where it is clear that the Diaconi were recognised officers. In Rom xvi. 1, the title is applied to a woman: 'I commend unto you Phebe our sister, which is a servant (*οὐσαν διάκονον*) of the church which is at Cenchrea,' and indistinct allusions to the same office are found in Rom. xv. 25, and Eph. vi. 21.

It has been assumed that the 'seven men of honest report, full of the Holy Ghost and wisdom,' who were elected by the whole multitude of Christians, and set apart by the apostles with laying on of hands, for the 'serving of tables (*διακονεῖν τραπέζαις*)' in the

dispute about the Hellenist widows of Acts vi. were the first deacons. They are never actually called by this name, but it is clear from the use of ‘*διακονία*—*ministration*’ (ver. 1), and of ‘*διακονεῖν*—*serve*’ (ver. 2), that their work was a *diaconate*, and that they, therefore, were *deacons*. Whether the early official deacon fulfilled similar duties is not certainly known.

Deputy, ἀνθύπατος, *proconsul*. The Roman provinces under the emperors from Augustus to Nero were divided into two classes. One class was supposed to be under the government of the Senate, and the governor of these was termed a *proconsul*. The *proconsul* governed for a year only, and had lictors and fasces, but was destitute of military power. In the other class were the provinces which were subject to the emperor. These were governed by a *proprætor*, whose office continued during the emperor’s pleasure, and who had military authority. In conformity with this we find the governors (‘deputies,’ A.V.) of Asia (Acts xix. 38), and Achaia (Gallio, Acts xviii. 12) termed *proconsules*, these provinces being described by Strabo and Dio Cassius as senatorial provinces. Dio Cassius also states, that Cyprus, although at first among the Imperial provinces, was restored to the Senate by Augustus, and a coin (engraved in Conyb. and Howson, end of chap. v.) still exists, having on its reverse the title of a Cyprian *proconsul*. Hence Acts xiii. 7, 8, which represents Sergius Paulus as the *proconsul* of Cyprus, is minutely correct.

Devil, ἐπίβολος, *diabolus*. One of the titles of the chief of the evil spirits, derived from his function as an ‘accuser’ of God’s people (ἐπαβάλλω = I accuse). The following points are brought forward in the New Testament as to his history and character. He is a personal spirit, having power over subsidiary spirits (Matt. xxv. 41, ‘prepared for the devil and his angels’; compare Matt. xii. 26; Mark iii. 23, 26; Luke xi. 18); was formerly in favour with God, but through *pride* fell from his first estate (Jude 6, ‘The angels which kept not their first estate,’ and 1 Tim. iii. 6, ‘Not a novice, lest, being uplifted with *pride*, he fall into the condemnation of the devil’), contended with Michael the archangel for the body of Moses (possibly in order to make it an object of idolatrous worship, and so lead Israel from the faith, Jude 9), personally tempted our Lord (Matt. iv. 1, Luke iv. 2), endeavoured to ‘have’ St. Peter, but failed (Luke xxii. 31), succeeded in entering into Judas, and inducing him to betray Jesus (Luke xxii. 3; John vi. 70, xiii. 2, 27), was beheld by our Lord ‘as lightning fall from heaven’ (Luke x. 18), is employed in taking away the word sown

by the Son of Man in the heart (Mark iv. 15), in producing human infirmity and watching for opportunities of tempting men to sin (Luke xiii. 16, 'Whom Satan hath bound these eighteen years'; Acts v. 3, 'Why hath Satan filled thy heart to lie to the Holy Ghost?'; Acts x. 38, 'healing all that were oppressed with the devil'; 1 Cor. vii. 5, 'that Satan tempt them not for their incontinency'; 2 Cor. xii. 7, 'a thorn in the flesh, a message of Satan to buffet me'; 1 Thess. ii. 18, 'Satan hindered us'; Eph. iv. 27, 'Neither give place (i.e. afford an opportunity) to the devil'; Eph. vi. 11, 'that ye may be able to stand against the wiles of the devil'; 1 Tim. iii. 7, 'Lest ye fall into the snare of the devil'; 1 Tim. v. 15, 'Some are already turned after Satan'; 2 Tim. ii. 26, 'that they may recover themselves out of the snare of the devil, who are led captive by him at his will'; James iv. 7, 'Resist the devil'; 1 Peter v. 8, 'your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour'; Rev. xx. 10, 'the devil that deceived'), dwells habitually in hell (Rev. ii. 13, 'Satan's seat, where Satan dwelleth'), has power in the world over abandoned men and worldly possessions (Luke iv. 6, 'All this power will I give thee, and the glory of them; for that is delivered unto me'; John xii. 31; xiv. 30; xvi. 11, 'The Prince of this world'; Eph. ii. 2, 'The prince of the power of the air'; John viii. 44, 'Ye are of your father the devil'; Acts xiii. 10, 'Thou child of the devil'; Eph. ii. 2, 'The spirit that now worketh in the children of disobedience'; 1 Cor. v. 5, 'To deliver such a one to Satan'; 1 Tim. i. 20, 'Whom I have delivered unto Satan'; Rev. ii. 9; iii. 9, 'Synagogue of Satan'), will be cast into the bottomless pit (Heb. ii. 14, 'That he might destroy him that had the power of death, that is, the devil'; Matt. xxv. 41, 'Everlasting fire, prepared for the devil and his angels'; Jude 6, 'Reserved . . . unto the judgment of the great day'; Rev. xx. 10, 'The devil . . . was cast into the lake of fire and brimstone').

It is not within the scope of this work to trace the history of the devil as related in the Old Testament. It will be sufficient to say that the facts there stated are in complete accordance with the New Testament, representing the devil as an individual person, and as an accuser, tempter, and origin of evil. For an exhaustive discussion of the subject, see Faber's *Many Mansions*.

In addition to the titles of *Satan* (Σατανᾶς, from Hebrew שָׁטָן = an adversary), *Prince of this world*, *Prince of the power of the air*, and *Devil*, as above mentioned, the evil spirit is also called *Beelzebub* (Βεελζεβοὺλ, of uncertain meaning, Matt. x. 25; xii. 24; Mark iii. 22; Luke xi. 15), *Belial* (from the Hebrew בְּלִיַּעַל =

worthlessness, but taken as a proper name by A. V. in 2 Cor. vi. 15, 'What concord hath Christ with Belial?'), the *Wicked One* (ὁ πονηρός, Matt. v. 37, 'Whatsoever is more than these, (yea and nay) cometh of (the) Evil'; Matt. vi. 13 and Luke xi. 4, 'Deliver us from (the) Evil'; Matt. xiii. 19, 'Then cometh the Wicked One'; Matt. xiii. 38, 'The tares are the children of the Wicked One'; John xvii. 15, 'I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the Evil'; 1 John iii. 12, 'Cain, who was of that Wicked one; 1 John v. 18, 'He that is born of God keepeth himself, and that wicked One toucheth him not.') *The Tempter* (ὁ πειράζων, Matt. iv. 3; 1 Thess. iii. 5).

Devils, δαίμονια, δαίμονες (only five times), *dæmonia*, *dæmones*; adj. δαμονιζόμενος, δαμονισθείς = oppressed with devils, *dæmonium habens*, *dæmonio vexatus*. Except in the cases mentioned under the word *devil*, possession by a 'devil' is not attributed in the New Testament to the chief evil spirit, but to inferior fiends or *dæmons*. The instances of such possessions and of their cure are too many to particularise, and the whole subject is too extensive to be here dealt with satisfactorily. Archbishop Trench, in his *Notes on the Miracles*, No. 5, examines the question at length, and a synopsis of his views is here subjoined. He regards demoniacal possession as not having been identical with any known form of ordinary disease, but as the effect of 'alien spiritual might,' although apparent disease might be a conjoint effect of the possession. Thus, one who was dumb (Matt. ix. 32), and again, one who was blind and dumb (Matt. xii. 22), were brought to Jesus, and on being dispossessed recovered their faculties; but, on another occasion, one who was deaf and dumb was healed without any suggestion that his defect arose from demoniacal possession (Mark vii. 32). The nature of the possession may be regarded as the seizure of the sufferer's *will* by the *will* of the evil spirit, acting through his inferior ministers. It may be said, Why are there not demoniacs now? but to this it may be replied that there probably are many such. Cases of *delirium tremens* are not unlike demoniacal possessions, and various maladies, such as the dancing mania of the middle ages, and many cases of mania and epilepsy, may be regarded as analogous. Moreover, 'the might of hell has been greatly broken by the coming of the Son of God in the flesh.'

Connected with the subject of *possession* is the kindred subject of *exorcism*. The verb 'to exorcise (ἐξορκίζω)' occurs in the New Testament in Matt. xxvi. 63 only ('I adjure thee by the living

God, that thou tell us whether thou be the Christ'), and the subst. 'exorcist (ἐξορκιστής)' is only used of certain Jews, who took upon them to call over the demoniacs at Ephesus the name of the Lord Jesus (Acts xix. 13). But the practice of exorcism was very common amongst the Jews, and our Lord both gave power to his disciples, when Himself on earth, to cast out devils (Matt. x. 8; Luke x. 17-19), and promised that this power should be one of the signs which should follow those that believe (Mark xvi. 17). Accordingly, many instances of the power being exerted are recorded (Acts v. 16; viii. 7; 1 Cor. xii. 10).

Dinner, *ἄριστον, prandium.* The mid-day meal was thus denominated, being distinguished from the *δείπνον*, or 'supper,' which was the main meal, and took place later in the day. Thus, in the parable of the Wedding Feast, the feast is called a 'dinner,' while the feast in the cognate parable is termed a 'supper.' The guests at a meal were accustomed to recline on couches, three of which were arranged on three sides of a square, the table being placed in the middle and the fourth side left open. The sandals were usually removed before reclining, and water was brought by attendants and poured over both hands and feet. Thus our Lord says to Simon the Pharisee, 'Thou gavest me no water for my feet' (Luke vii. 44), and thus the feet of a guest could be easily approached by a bystander, such as the woman who was a sinner, and Mary of Bethany.

Divorce. See *Marriage.*

Dog, *κύων, canis.* The dog is spoken of in the N. Test. only in contempt. 'Give not that which is holy (τὸ ἅγιον = the consecrated food) unto the dogs,' says our Lord in the Sermon on the Mount (Matt. vii. 6). So again to the Syrophenician woman, 'It is not meet to take the children's bread and cast it to dogs (Gr. little dogs)', to which her answer is well known (Matt. xv. 26, 27; Mark vii. 27, 28). So impure persons, addicted to filthiness, unchastity, and evil passions, are called 'dogs' in Phil. iii. 2 and Rev. xxii. 15. Moreover, in the parable of Lazarus and the Rich Man, the dogs are represented as licking the poor man's sores, and it is generally supposed that this is intended as an indication of the depth of that misery and poverty whose only alleviation was so degrading. All this is in conformity with the Mosaic law, which regarded the dog as an abomination (Deut. xxiii. 18), and with present Eastern feeling. Only one breed of dogs is now common in Palestine, being of the shepherd dog type, not unlike the jackal. This breed abounds, and in the towns performs the office of scavengers.

Dove, περιστέρα, *columba*. Many varieties of this bird are met with in the Holy Land. The commonest are the tame pigeon, the rock pigeon, the wood pigeon, and the turtle-dove. These birds were much used for sacrifice, being expressly allowed to persons of small means (Lev. v. 7; xii. 8; xiv. 22), and sellers of them even occupied the Temple court, and were driven out by our Lord on two occasions (John ii. 16; Matt. xxi. 12; Mark xi. 15). Our Lord's parents, at the purification of Mary, could only offer two doves, and from this circumstance alone their humble position in life might have been safely inferred. The gentle and harmless character of the dove fits it as an emblem of Christian gentleness, and hence our Lord instructs his disciples to be 'wise as serpents, but harmless as doves' (Matt. x. 16). One other reference to the dove is made in Matt. iii. 16; Mark i. 10; Luke iii. 22; John i. 32, where the Holy Spirit is said to have descended upon our Lord, as He came from the water at his baptism, 'as a dove,' or 'in bodily shape like a dove.' Some writers, but clearly against the plain words of Scripture, regard this statement as indicating only a comparison of the manner of descent to that of the dove, or as intended to indicate that 'the fulness of the spirit of *purity* and *sincerity* was imparted to Jesus' (Olshausen).

Dragon, δράκων, *draco*. This word really = a serpent. It is only applied in the New Testament to Satan, whose deeds under this form are described in Rev. xii., xiii., xvi. and xx. This application of the word shows that the beast in Rev. xiii. 11, with horns like a lamb, and speech like that of 'a dragon,' may be understood to signify one speaking Satanically. See *Serpent*.

Eagle, ἀετός, *aquila*. It is not certain what species of bird is signified by this word in the New Testament. Many birds of prey are still found in Palestine, and notably the griffin-vulture. No carcase can be left in the open air without these birds coming up with marvellous rapidity from every point of the compass, far beyond human sight. This is the characteristic referred to by our Lord in Matt. xxiv. 28 and Luke xvii. 37, 'Wheresoever the carcase is, thither will the eagles be gathered together.' Although the Roman standards bore eagles on the top, probably no allusion is intended to this. Our Lord had been speaking concerning his final coming, and when the disciples asked, 'Where' his presence should be, He gave the above answer, in all probability meaning that, as birds of prey were found at once where the carcase was, so wherever the dead body of sin may be, there the coming of the Lord will be. The strength of flight of

eagles is also referred to in Rev. xii. 14, and among the four 'beasts' of Rev. iv., one (probably representing the evangelist John) has the appearance of an eagle, indicating the noble character of the life of our Lord as related by the fourth evangelist. See *Beast*.

Easter. See *Feast*, under *Passover*.

Elder, πρεσβύτερος, *senior*. This title, derived originally (like γερουσία and *senatus*) from priority of age, was applied as an official title to the members of the Sanhedrim, or great Jewish council. In this sense it occurs in many passages of the Gospels and Acts, and in Revelation it has a cognate sense in reference to the apparent leaders of the Church Triumphant (Rev. iv. 4, &c.). Of these last there were twenty-four, probably in reference to the leaders of the twenty-four courses of the Israelitish priesthood. The Christian Church soon adopted a similar arrangement. The 'elders' first appear in Acts xi. 30, where we read that the disciples at Antioch sent a donation for the poor brethren of Judaea to 'the elders' at Jerusalem. That these were not merely the apostles appears from the phrase 'apostles and elders' found in Acts xv. 2, 4, 6, 22. The appointment of elders for other churches followed. In Acts xiv. 23, we find Paul and Barnabas engaged in this work throughout the churches of South Asia Minor. Our A. V. translates, 'When they had ordained (χειροτονήσαντες) them elders in every church, and had prayed with fasting, they commended them to the Lord,' but others, 'When they had chosen by show of hands elders for themselves,' &c. In Acts xv. 'the apostles and elders' jointly discuss and with the whole church determine upon the matters submitted by the Church at Antioch. In Tit. i. 5, Titus is enjoined to 'ordain (καταστήσαι) elders in every city.' In 1 Tim. iv. 14 Timothy is exhorted not to 'neglect the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery (πρεσβυτερίου)', i.e. the associated body of elders (comp. Luke xxii. 66, where πρεσβυτέριον = *elders*, and Acts xxii. 5, where it = *estate of the elders*). Again, in 2 Tim. i. 6, we read of 'the gift of God, which is in thee by the putting on of my hands.' No further statement is made in the New Testament as to the method of selecting, or mode of setting apart, elders.

It is clear from the passages quoted under *Bishop* that in the New Testament *bishop* and *elder* were convertible terms, or at any rate that every *bishop* was an *elder*, if not every *elder* was a *bishop*. Thus, even the apostles Peter and John designated themselves 'elders' (1 Pet. v. 1; 2 John 1; 3 John 1).

It should be noticed that the feminine form is found in 1 Tim. v. 2 ('the elder *women* (πρεσβυτέρας) as mothers'); also that in Heb. xi. 2, the word signifies the saints of the Old Testament; and again, in 1 Pet. v. 5, our A. V. translates, 'Likewise, ye younger, submit yourselves unto the elder,' where the Greek is ὑποτάγητε πρεσβυτέροις = be subject to *elders*.

The duty of 'elders' may be gathered from St. Paul's address at Miletus to the elders of Ephesus (Acts xx. 28, 35), and from the qualifications regarded as necessary for the bishop, which are detailed in 1 Tim. iii. and Tit. i.

Emerald. See *Jewel*.

Epicureans. See *Philosophers*.

Espoused. See *Marriage*.

Euröclýdon, or Euroaquilo, a violent wind which encountered the vessel in which St. Paul was sailing off the coast of Crete, and which proved the commencement of the tempest in which it was lost. Conybeare and Howson discuss its direction, and decide that it was an E.N.E. wind.

Evangelist, εὐαγγελιστής, *evangelista*. A title applied to (1) Philip the deacon (Acts xxi. 8); (2) certain church officers (Eph. iv. 11, 'He gave some, apostles; and some, prophets; and some, *evangelists* . . .'); (3) Timothy (2 Tim. iv. 5, 'Do the work of an *evangelist*'). Alford, who quotes Theodoret and Eusebius to support his view, thinks that 'evangelist' nearly = 'missionary.' But no data exist for determining either the occupation or the official status of the persons so designated. Eusebius appears to have first applied the term to the writers of the Gospels, and the propriety of this application has obtained universal consent for it.

Exorcists. See *Devils*.

Feast. The following Jewish feasts are referred to in the New Testament:—1. THE PASSOVER, sometimes simply called 'the feast' (Luke xxiii. 17), instituted to commemorate the delivery of the Israelites from the destruction of the first-born in Egypt. The passages in the Pentateuch which treat of the institution are Ex. xii. 1-51; xiii. 3-10; xxiii. 14, 15; xxxiv. 18; Lev. xxiii. 4-14; Num. ix. 1-14; xxviii. 16-25; Deut. xvi. 1-8. The characteristic observance consisted in the slaying and eating of a lamb (either of a goat or a sheep), and abstinence from every sort of leaven, so that the feast was sometimes called 'the feast of unleavened bread (τῶν ἀζύμων)' (Matt. xxvi. 17; Mark xiv. 1; Luke xxii. 1). It was held annually, commencing at sunset at the end of the 14th of Nisan (March and April), when a lamb was slain by the head of every

Israelitish household, and continuing until the end of the 21st of Nisan. An extra 8th day appears also to have been added in later times. On the 15th and on the 21st there was an 'holy convocation,' and on the 16th the first sheaf of the barley harvest (called the *omer*) was offered before the Lord as a wave-offering. The lambs above-mentioned were slain in the Temple, and their blood was poured by the priests into a receptacle at the base of the altar. The carcases of the lambs were then carried home, and there roasted and eaten solemnly with bitter herbs and a sour sauce. Four cups of wine (not enjoined by the law, but by tradition) were also solemnly handed round during the meal, and both at this time and during the slaughtering of the lambs the *Hallel* was sung. This was the name given to the series of Psalms from Ps. cxiii. to Ps. cxviii., inclusive.

At this feast, as also at the feasts of Tabernacles and Pentecost, every male Israelite was commanded by the law to present himself at Jerusalem. The attendance of women was voluntary. But in New Testament times this strictness had fallen into disuse. Occasional attendance, and in the case of Jews dwelling in a foreign land even one attendance in a lifetime, was held to be sufficient. But the feast was always attended by vast numbers, and Josephus gives a statement by Cestius to Nero of 256,500 lambs having been slain at one passover, so that, allowing the minimum number of ten persons for each lamb, there were then at Jerusalem 2,565,000 persons, besides foreigners and polluted persons (B. J. 6. 9. 3).

The passovers referred to in the New Testament are—(a) The passover attended by Joseph and Mary, the mother of Jesus, at which our Lord remained behind in the Temple (Luke ii. 41). No details of this passover are given, except that it is evident that there was a considerable company of pilgrims from Galilee. But we learn that it was the custom of our Lord's parents to go up *every year* to the passover, and in all probability, therefore, our Lord went with them on many occasions not mentioned. His going up at twelve years of age is mentioned because at the age of twelve a boy became what was called a 'son of the law,' and first incurred the obligation of keeping the law. (b) The passover of A.D. 28, when our Lord cleansed the Temple for the first time, and had an interview with Nicodemus. (c) The passover of A.D. 29, not spent by our Lord at Jerusalem, but to which the company of 5,000 may have been going which was miraculously fed. (d) The passover of A.D. 30, at which our Lord suffered. The question as to whether the meal at which the Lord's Supper was instituted was

the Paschal meal is discussed in Section 2. Assuming that it was the Paschal meal, the cups of wine, the sauce into which 'the sop' was dipped, the *Hallel* or 'hymn' sung, and the number (thirteen) who partook, just exceeding the legal minimum, derive illustration from the usual ceremonies of the supper. (e) The passover of A.D. 44 (?), when St. Peter was kept in prison by Herod Agrippa I. until the feast should be over, and he could be lawfully put to death. In A. V. *πάσχα* is here translated 'Easter' (Acts xii. 4). (f) The passover of A.D. 58 (?), spent by St. Paul at Philippi, on his road to Jerusalem (Acts xx. 6).

In i Cor. v. 7 we read, 'Purge out the old leaven, that ye may be a new lump, as ye are unleavened; for Christ our passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, nor with the leaven of malice (*κακίας*) and wickedness, but with the unleavened *bread* of sincerity and truth.' Here the practice of leavening the new dough by adding to it a portion of the previous fermented dough (kept for that purpose) is alluded to, and the putting away leaven at the passover is taken as the type of the holy and pure conduct befitting Christians. Here also Christ is regarded as the lamb slain at the passover. In Heb. xi. 28 we also read, 'Through faith he (i.e. Moses) kept the passover.' This refers to the faith exhibited by Moses and the Israelites on the occasion of the institution of the passover in Egypt. The promise was that those who obeyed the commandment to slay a lamb, and sprinkle their door-posts with the blood, should be delivered from the destruction which overtook the Egyptians. Faith was therefore both required and displayed.

2. THE FEAST OF TABERNACLES was celebrated from the 15th to the 22nd of Tisri (September and October), when the fruits of the year had been all gathered in. Ordinances for its celebration are laid down in Ex. xxiii. 16; Lev. xxiii. 34-36; 39-43; Num. xxix. 12-38; Deut. xvi. 13-15; xxxi. 10-13; and Neh. viii. Its special characteristic was the dwelling in tents, in commemoration of the wilderness-life of the Israelites. During the feast booths were (and are still) constructed in the courtyards and on the roofs of the houses, and these were used as temporary dwelling-places. In later times, also, two additional ceremonies were introduced. The first consisted of fetching water from the pool of Siloam. This was poured into a basin provided for that purpose on the altar, and the *hallel* was sung during the ceremony. The second additional ceremony consisted in the setting-up and lighting each day at dusk of two great lamp-stands, each holding four great lamps. The light

of these lamps is said to have illumined the whole city. An eighth day was also added to the feast, but on this eighth day the water was not brought, nor the lamps lighted.

The Feast of Tabernacles was amongst the three feasts which every Israelite was bound to attend, and in John vii. 2 we read that 'the Jews' feast of Tabernacles (σκηνοπηγία) was at hand, and Jesus went up to Jerusalem.' This was in all probability the feast of A.D. 29, and of it we read in John vii. 37, 'In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.' These words are supposed to refer to the above pouring of water on the altar; but if this be the case, it is difficult to decide as to the meaning of 'the *last* day of the feast.' If the seventh, then this day was not the *great* day; if the eighth, no water was poured on that day. Similarly, the expression in John viii. 12, 'I am the light of the world,' is referred to the lighting of the two great chandeliers.

3. THE FEAST OF PENTECOST, also called 'the feast of harvest,' 'the feast of weeks,' 'the day of first fruits,' and synchronising with the modern Whitsunday. This feast was ordained by Ex. xxiii. 16; Lev. xxiii. 15-22; Num. xxviii. 26-31; Deut. xvi. 9-12. It was kept on the 6th of Sivan (May and June), and on the fiftieth day, reckoning from the 16th of Nisan, inclusive, whence its name, from πεντηκοστός = the fiftieth. Hence, if the 16th of Nisan was a sabbath, Pentecost fell on a sabbath; and if our Lord was crucified on the 14th of Nisan, the Pentecost of Acts ii. fell on the first day of the week. The characteristic rite of Pentecost was the offering of two wheaten loaves, each loaf containing the tenth of an ephah. These loaves were eaten by the priests in the Temple, and no fragment was suffered to remain until the morning.

Very large numbers of Jews attended the feast of Pentecost, as is evident from the list of foreigners in Acts ii., and the fifty days elapsing between passover and this feast were regarded as peculiarly sacred. To the Christian, Pentecost is especially memorable, because when the fifty days after the Passion-Passover had elapsed, the Holy Spirit came down upon the assembled disciples, and the promise of the Comforter was then first realised by the Church.

Other references to Pentecost occur in the New Testament. In Acts xx. 16 we read of the anxiety of St. Paul to be in Jerusalem for this feast, and in 1 Cor. xvi. 8 this statement is incidentally confirmed by St. Paul himself, who says, 'I will tarry at Ephesus until Pentecost.' It is also generally conceded that the feast of which St. Paul said, 'I must by all means keep this feast that

cometh in Jerusalem' (Acts xviii. 21), was also the feast of Pentecost, probably that of A.D. 54. The Pentecost of Acts xx. 16 was probably the Pentecost of A.D. 58, and it was during this feast that the apostle was arrested and sent to Cæsarea.

4. THE FEAST OF PURIM, or LOTS, was held in commemoration of the deliverance of the Jews from their great enemy Haman (Esther ix.). It commenced on the 14th of Adar (February and March), and lasted for two days. When a second Adar was intercalated, the festival was also held on the 14th and 15th of that month. A religious service, of which the reading of the book of Esther formed part, commenced the feast, but after this the rest of the festival was given up to enjoyment and hilarity.

This feast is not directly mentioned in the New Testament, but it is supposed by many that the 'feast' of John v. 1 was the feast of Purim. For further remarks upon this subject, see Section 2.

Fig, *συκῆ, ficus*. The fig-tree is one of the commonest trees in the Holy Land, being found wild in all parts of the country. It attains a considerable size, and in many parts yields fruit all the year. It was under the dense foliage of a fig-tree, well fitted for seclusion and coolness, that our Lord declared Himself to have observed Nathanael (probably engaged at his devotions), and by this knowledge of his private movements, aroused in this guileless Israelite a deep conviction of His Messiahship (John i. 48). This tree also afforded opportunity for the parable of the Unfruitful Fig-tree (Luke xiii. 6-9), and the saying 'Do men gather figs of thistles?' (Matt. vii. 16; Luke vi. 44) in reference to false teachers and their doctrines, but extended by St. James to all Christians and their works, in the words, 'Can the fig-tree bear olive berries, either a vine figs?' (James iii. 12). It is one of the earliest trees to put forth shoots, coming into leaf in sheltered situations as early as February, and putting out the fruit before the leaves. Hence it is well adapted as a sign of coming summer, and accordingly our Lord says, in connection with the signs of the last times, 'Behold the fig-tree and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand' (Luke xxi. 29-31). As to the incident of the withering of the fig-tree on Mount Olivet, see Section 2. One other allusion occurs in Rev. vi. 13, where it is prophesied that in the Last Day the stars of heaven shall fall, 'even as a fig-tree casteth her untimely (marg. *green*) figs, when she is shaken of a mighty wind.'

Fisherman, Fishing. Fishing in the Sea of Galilee, in New Testament times, appears to have been very largely practised. At the present time it is conducted on an extremely limited scale, although the number of fish which are to be found is very large. Dr. Tristram says (*Nat. Hist. of the Bible*, p. 285):—‘The density of the shoals of fish in the Sea of Galilee can scarcely be conceived by those who have not witnessed them. Frequently these shoals cover an acre or more of the surface, and the fish, as they slowly move along in masses, with their back fins just appearing on the level of the water, are so crowded that the appearance at a little distance is that of a violent shower of rain pattering on the surface.’

The methods of fishing referred to in the New Testament are:—

1. The casting-net (*ἀμφίβληστρον*). This method was being practised by Simon and Andrew when Jesus called them, and by this net was enclosed the miraculous draught of fishes (Matt. iv. 18; Mark i. 16). It is used either by a naked fisherman wading from the shore, or from boats, and probably resembled the ancient Egyptian net, extended by two light rods in the form of a triangle.

2. The Seine, or draw-net (*σαγήνη*). This was a large net, requiring the aid of boats, and hanging perpendicularly in the water. Being paid out in a circle, the two ends were drawn together so as to ‘enclose’ the fishes. This process is referred to in the parable of the Draw-net (Matt. xiii. 47).

3. The *δίκτυον*, which appears to be a general term for any sort of net. This term is used in the account of the Miraculous Draughts in Luke v. 1-7, and in John xxi. 5-8, after the Resurrection.

4. The hook (*ἄγκιστρον*). This method was directed by our Lord to be employed by Peter when the fish was caught in whose mouth the stater was found (Matt. xvii. 27).

The fisher’s coat (*ὁ ἐπενδύτης*) is mentioned in John xxi. 7. Here we read that Peter, being on the ship and being naked, saw Jesus on the shore, and girding his ‘fisher’s coat’ unto him, swam to land. Nothing is certainly known of the fashion of this garment, but as a matter of fact illustrative of the incident, it is worth noticing that the Galilæan fishermen of the present day work stark naked, with the exception of a small woollen cap.

Flax, *λινον*, *linum*. A plant very little cultivated in Palestine, but still occasionally seen. Its stalks are steeped in water, until the outer cuticle is completely softened. They are then beaten,

and the strong fibre which remains is used to form textile fabrics. The use of linen wicks for the wicks of lamps is referred to in Matt. xii. 20 (quoting from Is. xlii. 3), where it is said of our Saviour, 'The smoking flax shall he not quench.' The use of flax for garments is also noticed in Rev. xv. 6, where seven angels are seen clothed in 'pure and white linen.' In Matt. xxvii. 59, our A.V. states that Joseph wrapt the body of our Lord in 'a clean linen cloth,' but the Greek word is *σινδών*, which same word occurs in Mark xiv. 51, where a young man had a 'linen cloth' cast about his naked body. In Luke xxiv. 12, and John xix. 40; xx. 5, 6, the grave-clothes of our Lord, also called 'linen clothes' in A.V., are in the Greek called *ὀθόνια*. Of these words, *σινδών* probably means a fine cloth like *muslin*, most probably of cotton, and *ὀθόνιον* is a diminutive of *ὀθόνη*, which is another word for linen materials.

Flux, *δυσεντερία*, *dysentery*. The disorder now known as *dysentery*. Under this the father of Publius, the chief man (ὁ πρῶτος) of the island of Melita, suffered, and was healed miraculously by St. Paul, during his stay there (Acts xxviii. 8).

Fox, *άλόπηξ*, *vulpes*. This animal is solitary, and thus differs from the *jackal*, which hunts in packs. The sort now common in Palestine differs but little from the English sort, except in being slightly smaller. Its habit of burrowing in ruins was referred to by our Lord, when He answered the rich young man desirous of following Him, 'Foxes have holes, and birds of the air have nests, but the Son of Man hath not where to lay his head' (Matt. viii. 20; Luke ix. 58). Its proverbial astuteness also caused its name to be applied to Herod Antipas. 'Go ye,' said our Lord of this crafty monarch, 'and tell that fox' (Luke xiii. 32).

Frankincense, *λίβανος*, *thus*. A fragrant gum which exudes from the wounded bark of *Abietis resina*, or the Spruce Fir. It formed part of the incense used in the tabernacle service, and was presented by the wise men of the East to the infant Saviour, together with gold and myrrh. For the meaning of the gift, see Section 2. Frankincense is also enumerated among the merchandise of the mystic Babylon (Rev. xviii. 13).

Frog, *βάτραχος*, *rana*. This animal is only once mentioned in the New Testament, in Rev. xvi. 13, where 'three unclean spirits like frogs' are said to have come 'out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.' The frog of Palestine is not the common English

frog, but a larger sort, of a bright green colour, known as the Edible Frog. This species exists in such vast numbers as in some places to cover the surface of the pools in which it lives.

Funeral Rites. The peculiarities of Jewish funeral rites are frequently referred to in the New Testament. As soon as death had taken place, it was the custom to send for hired mourners and flute-players. This is seen in the case of Jairus' daughter, when our Lord, although death was supposed to have only recently taken place, found 'the minstrels (*αὐληταί* = flute-players) and the people making a noise' (Matt. ix. 23). Interment necessarily took place, owing to the heat of the climate, very soon after death. Only the bodies of children under three years of age were enclosed in coffins; other bodies were simply dressed in clothes similar to those worn in life, but wrapped round with swathing bands so as to confine the limbs, and the head also tied up in a separate napkin. In the case of wealthy persons, or persons with wealthy friends, large quantities of aromatic herbs were rolled up in the clothes, and the body was rubbed with unguents. Illustrations of these points may be found in the burial of Lazarus, who came forth 'bound hand and foot with grave-clothes (*κερίαις*), and his face was bound about with a napkin (*σουδαρίον* = Lat. *sudarium*)' (John xi. 44), and in the burial of our Lord himself. Of this we read that Nicodemus brought one hundred pounds weight of a mixture of myrrh and aloes, and that the body was wound in linen clothes with the spices, 'as the manner of the Jews is to bury' (Matt. xxvii. 59; Mark xv. 46; Luke xxiii. 53; John xix. 39, 40). Also we read that Simon Peter, entering the sepulchre after the resurrection, saw 'the linen clothes (*τὰ ὀθόνην*) lie, and the napkin (*σουδαρίον*) that was about his head not lying with the linen clothes, but in a place by itself' (John xx. 6, 7). The anointing of the dead body is also illustrated by our Lord's remark on the anointing performed by Mary of Bethany, 'In that she hath poured this ointment on my body, she did it for my burial' (Matt. xxvi. 12; Mark xiv. 8). The burial of Ananias and Sapphira also supplies illustrations both of the rapidity of Jewish burial and of the manner. Of Ananias we read, that immediately after his death 'the young men arose, wound him up (*συνέστειλαν*), and carried *him* out and buried *him*.' Of Sapphira, that 'the young men came in and found her dead, and carrying *her* forth, buried *her* by her husband' (Acts v. 6, 10). Of Stephen it is said that 'devout men carried Stephen to his burial, and made great lamentation' (*κοπετόν*, connected with *κόπτω*, *I cut*, from the

earlier custom of cutting the person practised by mourners at a funeral) (Acts viii. 2).

The body having been thus 'wound up' with spices, and lamentations duly performed, was carried out on a bier to the place of sepulture, always situated outside the walls, and often at some distance. The bier was shaped like a modern bedstead, provided with handles for the purpose of carrying, and on it a bed was placed, on which the corpse lay, not in a coffin, but wrapped in the grave-clothes. Thus Herod the Great was carried on a purple bed, and his corpse wore a golden crown as it lay on the bier. The circumstances of the burial of the young man raised from death at Nain at once recur to the memory (Luke vii. 14).

The sepulchre was usually excavated in the rock, and of course extreme diversity of size and shape occurred. The principle common to all, however, was that the body, instead of being buried with earth as among us, was simply laid on a ledge within the sepulchre. This custom in part explains the necessity for a large amount of aromatic herbs being used in burial, since, in the case of a family tomb, unless some deodorizer were employed, the reopening of the tomb would be almost impossible, before sufficient time had elapsed for the heat of the climate to calcine the enclosed corpse. Hence the objection made by Martha to the opening of the grave of her brother (John xi. 39). The opening of the tomb was closed by a stone, so arranged as to be capable of rolling back, and in many cases concealing the entrance as well as sealing it (John xi. 38, 41; Matt. xxviii. 2; Luke xxiv. 2). See p. 91.

Gabbatha. See *Pavement*, and under the same word in Section 5.

Gall, *χολή, fel.* This word originally denoted an organ of the body, bile secreted by the liver being collected and retained by a small bladder called the gall-bladder. Hence the word acquired a metaphorical sense of 'bitterness' and 'bad humour,' and in this sense it is used of Simon Magus, of whom St. Peter said, 'I perceive that thou art in the gall of bitterness' (Acts viii. 23). The word is also used to express some bitter vegetable product, and accordingly we read in Matt. xxvii. 34, that at Golgotha they gave our Lord 'vinegar (*ὄξος*, but *οἶνος* and Vulg. *vinum*) mingled with gall,' whereas Mark says (xv. 23) they gave him 'wine mingled with myrrh.' Whether the 'gall' was identical with the 'myrrh,' or united with it, it is impossible to say, but the latter seems most probable, a mixture of various herbs being very common in draughts intended to stupefy.

Gazelle, an animal of the deer kind, very abundant in Palestine, where it congregates in herds of about one hundred each. Its Greek name is *Dorcas* (δορκάς, from δέркоμαι, *I gaze*), a term derived from its large and lustrous black eyes. This became in course of time a female name, and was the appellation of a woman at Joppa, raised by St. Peter from the dead. Its Syriac equivalent was *Tabitha* (Acts ix. 36).

Genealogies. In 1 Tim. i. 4, and Tit. iii. 9, 'genealogies' are mentioned as things to be avoided. These have been interpreted to mean the mythical stories much dwelt on by the Gnostic heretics, in which emanations of spiritual beings from the Deity were described and discussed. Such emanations took the name of '*æons*,' and therefore to such æons St. Paul possibly opposes (1 Tim. i. 17) the true 'king of the *æons* (βασιλεὺς τῶν αἰώνων, A. V. "the King eternal"), viz. God himself. But see under *Philosophy*.

Genealogy of Jesus Christ. Two genealogies of our Lord are found in the New Testament. They were probably drawn from the genealogical records preserved at Jerusalem by the priests, and they are found in Matt. i. 1-17, and Luke iii. 23-38. St. Matthew's table begins with Abraham and ends with our Lord; St. Luke begins with our Lord and ends with Adam, the son of God. They may be easily compared from Abraham by arranging them in parallel lines, as on p. 177. Where the print is in italics, a difference exists; where the print is in Roman letters, the lists agree.

It will here be observed that:—1. So far as David the genealogies are identical. 2. From David to Salathiel the names differ; at Salathiel and Zorobabel they coincide, and afterwards again differ. This is explained by Bishop Hervey by references to 1 Chron. iii. 17 (where Salathiel is called the son of Jechoniah), and Jer. xxii. 30, where the prophecy is uttered concerning Jechoniah, 'Write ye this man childless.' Hence the Bishop infers that Jechoniah was really childless, and therefore, his line having failed, that his lineal heir in the succession was Salathiel, the son of Neri (according to St. Luke), descended from Nathan, the son of David. 3. In St. Luke's genealogy the name Rhesa precedes Zorobabel. This name 'Rhesa' is supposed to be really a title given to the Princes of the captivity, and the right reading of Luke iii. 27 is assumed to be, 'Which was the son of Joanna, which was the son of Rhesa, Zorobabel' (i.e. of Zorobabel the Prince). 4. Abiud = Juda. 5. In St. Matthew Joseph is said to be the son of Jacob and grandson of Matthan; in St. Luke he is said to be the son of Heli and grandson of Matthat. Bishop

Genealogies of our Lord in Matthew and Luke compared.

<i>Matthew</i>	.	Abraham	.	Isaac	.	Jacob	.	Judas	.	Pharez.	.	Esrom	.	Aram
<i>Luke</i>	.	Abraham	.	Isaac	.	Jacob	.	Juda	.	Phares.	.	Esrom	.	Aram
<i>Matthew</i>	.	Aminadab	.	Naasson	.	Salmon.	.	Booz	.	Obed	.	Jesse	.	David
<i>Luke</i>	.	Aminadab	.	Naasson	.	Salmon.	.	Booz	.	Obed	.	Jesse	.	David
<i>Matthew</i>	.	Solomon	.	Roboam	.	Abia	.	Asa	.	Josaphat	.	Joran	.	Ozias
<i>Luke</i>	.	Nathan	.	Mattathia	.	Menan.	.	Melea	.	Eliakim	.	Jonan	.	Joseph
<i>Matthew</i>	.	Joatham	.	Achaz	.	Ezekias	.	Manasses	.	Amon	.	Josias	.	Jechonias
<i>Luke</i>	.	Juda	.	Simeon.	.	Levi	.	Matthat	.	Jorim	.	Eliezer.	.	Jose
<i>Matthew</i>	.	.	.	.	.	.	.	.	.	.	.	Jechonias	.	Salathiel
<i>Luke</i>	.	Er	.	Elmodam	.	Cosam	.	Addi	.	Melchi.	.	Neri	.	Salathiel
<i>Matthew</i>	.	Zorobabel	.	.	.	.	.	Abiud	.	Eliakim	.	Azor	.	Sadoc
<i>Luke</i>	.	Zorobabel	.	Rhesa	.	Joanna.	.	Juda	.	Joseph.	.	Semei	.	Mattathias
<i>Matthew</i>	.	Achim	.	Eliud	.	Eleazar	.	.	.	.	.	.	.	.
<i>Luke</i>	.	Maath	.	Nagge	.	Esi	.	Naum	.	Anos	.	Mattathias	.	Joseph
<i>Matthew</i>	.	.	.	.	.	.	.	Matthan	.	Jacob	.	Joseph	.	Jesus
<i>Luke</i>	.	Janna	.	Melchi.	.	Ievi	.	Matthat	.	Heli	.	Joseph	.	Jesus

Hervey explains this as follows:— He regards Eliakim, son of Abiud (Matt.), and Joseph, son of Juda (Luke), as brothers, their father's name (Abiud and Juda) being, as already seen, different forms of the same name. Eliakim's line is then presumed to have failed in Eleazar. Joseph's line would then succeed, and Matthan or Matthat become heir. Matthan in like manner is supposed to have had two sons, Jacob and Heli, and Jacob's line failing, Joseph (really the son of Heli) would become the heir.

After a careful discussion of all these points, Bishop Hervey comes to the conclusion that the line of St. Matthew is the line of Joseph's legal succession to the throne of David, while the line of St. Luke is Joseph's private genealogy. But against this it may be said that:—1. Jeremiah's prophecy that Jehoiakin should be childless, meant that he should have no issue to sit upon the throne of David, as appears from the whole verse (Jer. xxii. 30: 'Write ye this man childless, a man that shall not prosper in his days; for *no man of his seed shall prosper*, sitting on the throne of David), and from the fact that many children of his are actually mentioned (1 Chron. iii. 17: 'The sons of Jechoniah, Assir, Salathiel his son, Malchiram also, and Shenazar, Jechamiah, Hoshama, and Nedabiah'). 2. If both genealogies are lines of Joseph, then neither of the gospels contains any real genealogy of our Lord, for Joseph was, after all, not our Lord's father.

The old opinion was that the line of Luke (as stated) is the line of Joseph and that the line of Matthew (as may be conjectured from his describing Joseph as 'the husband of Mary,' and immediately afterwards entering upon the miraculous conception) is the line of Mary.

St. Matthew obviously omits names (such as Ahaziah, Joash, and Amaziah, after Joram) to make out three fourteens. This was not uncommon in Jewish genealogies. Again, in Matt. i. 11, Jechonias, evidently = Jehoiakim, but in v. 12, Jechonias = Jehoiakin. But in Gough's 'New Testament Quotations,' note 202, a new view is based upon these omissions, to the effect that 'Joseph the husband (τὸν ἀνδρα) of Mary' of Matt. i. 16, really = 'Joseph the father of Mary.' This translation of ἀνδρα by 'father' is based upon the notion that unmarried Jewish females were represented by their nearest male relative.

Gentile. The translation by A. V. of two words. 1. ἔθνη, *gentes* = all nations of the world, except the Jews. Thus Galilee, much populated by foreigners, is called 'Galilee of the Gentiles' (Matt. iv. 15), and our Lord is said to have been sent as 'a light

to lighten the Gentiles, and the glory of His people Israel' (Luke ii. 32). This use is peculiarly common to St. Paul, who claimed to be the Apostle of the Gentiles, as St. Peter was of the circumcision (Gal. ii. 8). 2. Ἕλληνες, *gentes*, so translated in four places of A. V., but really equivalent to *Greek* (John vii. 35, 'Will he go to the dispersed among the *Gentiles*, and teach the *Gentiles*? ' Rom. ii. 9, 'Upon every soul of man that doeth evil, of the Jew first, and also of the *Gentile*;' 1 Cor. x. 32, 'Give none offence, neither to the Jews, nor to the *Gentiles*, nor to the church of God;' 1 Cor. xii. 13, 'By one Spirit are we baptised into one body, whether we be Jews or *Gentiles*'). It is obvious, however, that in these texts any foreign nation is signified, and there are many other passages in which the wonder is that, having adopted the rendering 'Gentile' occasionally, our version has not regularly used it. Such are Acts xviii. 4; xix. 10, and others. The use of Ἕλλην as an equivalent for 'foreigner' arose from the extensive diffusion of the Greek language in New Testament times. See *Greek*.

Glass. 1. ἐσόπτρον, *speculum* = a mirror. Mirrors in New Testament times were not made of glass, probably from mechanical difficulties in silvering (it being the silver surface *behind* the glass, and not the glass itself, which is really useful in reflecting), but of metal. Such a glass is referred to in 1 Cor. xiii. 12, 'Now we see through a glass (οἱ ἐσόπτρον),' and in James i. 23, where the 'glass,' is used as an emblem of 'the perfect law of liberty,' i.e. the Word of God. In 2 Cor. iii. 18, the words 'beholding as in a glass' are in the Greek only one word, signifying 'looking at by means of a mirror (κατοπτριζόμενοι).' 2. ὕαλος, *vitrum*, adj. ὑάλινος, *vitreus*, used only in Rev. (iv. 6; xv. 2; xxi. 13, 21), to describe the crystal sea, and the street of the city. The material here referred to was no doubt much the same as our modern glass, the art of manufacturing which was well known in very ancient times.

Governor. 1. ἡγεμών, *præses*, the title used to designate Pontius Pilate (Matt. xxvii. 2, 11, 14, 15, 21, 23, 27; xxviii. 14; Luke xx. 20), Felix (Acts xxiii. 24, 26, 33, 34; xxiv. 1, 10), and Festus (Acts xxvi. 30), and this with perfect propriety, the province of Syria, of which Judæa formed a portion, being an imperial province, and therefore governed by proprætors and their subordinates. The title is also used generally to designate the Jewish authorities (Matt. ii. 6), and deputed authorities in general ('They shall bring you before kings and governors,' Matt. x. 18; Mark xiii. 9; Luke xxi. 12. Compare 1 Peter ii. 14, 'Submit

yourselves . . . unto governors'). 2. ἐθνάρχης, *præpositus gentis*, the ethnarch in charge of Damascus under Aretas, king of Petra, who 'kept the city, desiring to apprehend' St. Paul, but was escaped from by the disciples letting down the apostle from the wall in a basket by night (2 Cor. xi. 32). See *Aretas*, in Section 5. 3. οἰκονόμοι, *actores*, usually translated 'stewards,' but in Gal. iv. 2, the heir is said to be under 'tutors and *governors*.' The meaning of the apostle is that the heir, until he comes of age, has his estates managed for him by a 'steward.' 4. ὁ ἐβόωνων, *dirigens*, the helmsman (Jas. iii. 4 only).

Gnat. κώνωψ, *culex*. Only mentioned in the proverbial expression, applied to the Pharisees, as being scrupulous about unimportant trifles, and neglectful of the greater matters of the law; 'Ye blind guides, who strain at (διδύζοντες) a gnat, and swallow a camel' (Matt. xxiii. 24). The gnat here mentioned is probably the mosquito, a large insect of the same kind as the English gnat, and fearfully annoying in hot climates. It feeds upon blood, and its bite, or rather, the plunging of its proboscis or sucker into the flesh, produces a most painful wound.

Goat. Two words are thus translated in the New Testament. 1. ἔριφος, or ἐρίφιον, in (a) Matt. xxv. 32, 33; and (b) Luke xv. 29. In a. the union of sheep and goats into one herd by day, and their separation by night, are referred to as a type of the union of the wicked and the good in this world, and their separation at the Last Judgment. This union of the two animals into one flock is common in Palestine, and is very practicable, owing to their different tastes in food. The sheep prefer grass, when attainable, whereas the goats eat by preference young shrubs and leaves. In b. the *kid* (of the goats) is mentioned as a possible gift to the elder brother. The kid of the goat is a usual dish at an Eastern entertainment (see Gen. xxvii. 9; Judges vi. 19; xiii. 15), and the flesh is exceedingly good, being entirely destitute of the strong flavour of the older animal. 2. τράγος—properly the *he-goat*. Only males being permitted for sacrifice, this term is properly used to designate the goat when used sacrificially. See Heb. ix. 12, 13, 19; x. 4. The skin of the goat is used for bottles (Mark ii. 22), and its use as an article of clothing is referred to in Heb. xi. 37, where God's persecuted saints are spoken of as 'having wandered about in sheep-skins and goat-skins.'

Grapes, σταφυλή, *uva*. The fruit of the vine, referred to in the proverbial phrase 'Do men gather grapes of thorns?' (Matt. vii. 16; Luke vi. 44), referred to teachers who must be judged of by

the fruits of their teaching. The grape is also mentioned in Rev. xiv. 18, where the end of the world is depicted under the similitude of the vine harvest, and where an angel cries to another having a sharp sickle, 'Thrust in thy sharp sickle, and gather the clusters (βότρυας) of the vine of the earth; for her grapes are fully ripe.' See *Vine*.

Grave. See *Funeral Rites*.

Grecians. See *Greek*, 3.

Greek. 1. The Greek language is referred to (1) As one of the three languages in which the superscription of the cross was written (Luke xxiii. 38; John xix. 20). On the apparent variations of this superscription, see Section 2; (2) As the language used by St. Paul to the soldiers who apprehended him in the temple (Acts xxi. 37). As he had before been addressing the people with perfect fluency in Hebrew, the chief captain was surprised, and asking 'Canst thou speak Greek?' supposed him to have been an Egyptian, i.e. a Hellenist (see below). But Greek was the common language of Tarsus in Cilicia, Paul's native city, and was also commonly spoken by educated Jews in Palestine. Our Lord's ordinary language is even supposed to have been Greek, although in times of peculiar excitement he used the native Aramæan; (3) Apollyon is given in Rev. ix. 11 as the Greek equivalent of the Hebrew *Abaddon*. 2. "Ελλην, *Gentilis*, except in four places (for which see *Gentile*), is translated 'Greek' in A. V., but, except in Acts xvi. 1, 3; xviii. 17; Rom. i. 14, it probably only designates one who was not a Jew. In the four places already referred to, it is actually rendered 'Gentile.' 3. 'Ελληνισταί, *Græci*, A. V. 'Grecians,' occurs in Acts vi. 1; ix. 29, and appears to designate Greek-speaking Jews. Such Jews were found in great numbers in Egypt, and had a Greek version of the Old Testament, known as the Septuagint. They had also synagogues (or a synagogue; for Acts vi. 1 is variously interpreted; Goulburn ('Acts of the Deacons,' p. 51, note) concludes that there were three), in Jerusalem and other large towns, and were in all respects an important body. In Acts xi. 20 ('Some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the *Grecians*') the reading 'Ελληνιστάς is disputed, some versions reading "Ελληνας. Canon Norris ('Key to the Acts,' App. 1) labours to show that the latter is the true reading; and, if so, that the first Gentile church was formed at Antioch, *without apostolic intervention*. But the Vulgate here, in common with the majority of good versions, has Græci = Grecians or Hellenists.

Ground, ἐδραῖωμα, *firmamentum*, occurs only in 1 Tim. iii. 15, 'the church of the living God, which is the pillar and *ground* of the truth.' From the use of the cognate adjective ἐδραῖος (A. V. 'steadfast,' 'settled') in 1 Cor. vii. 37; xv. 58; Col. i. 23, it may be gathered that the term is equivalent to 'means of keeping steadfast,' or 'stay.'

Guest-chamber, καταλύμα, *diversorium*. The 'guest-chamber' which our Lord required to be made ready for Him, that He might eat the passover there with his disciples (Mark xiv. 14; Luke xxii. 11). This is afterwards described as 'a large upper room,' possibly extending over the whole area of the dwelling, and by some supposed to be identical with the 'upper room (τὸ ὑπερῖον)' where the disciples gathered together after the Ascension. In Luke ii. 7 the same word is rendered 'inn,' in the passage 'there was no room for them in the *inn*.' The Eastern inn, in point of fact, does little more than supply chambers for travellers bringing their own provisions. In Luke x. 34, where the Samaritan brings the wounded traveller to 'an inn,' the word used is πανδοχεῖον, *stabulum*, which designates an inn providing refreshment as well as lodging-room.

Hall of Judgment, πραιτώριον, *prætorium*. Originally the tent of the general of a Roman army (prætor). But the meaning of the word became extended, and is used in the New Testament to designate the official residence of a governor. In Matt. xxvii. 27; Mark xv. 16; John xviii. 28, 33; xix. 9, it designates the 'hall of judgment,' or 'judgment-hall,' of Pontius Pilate, where our Lord was examined, tortured, and sentenced to death. In Acts xxiii. 35 it designates Herod Agrippa's official residence at Cæsarea, where St. Paul was ordered to be confined until the arrival of his accusers. In Phil. i. 13 the same word is rendered in A. V. 'palace,' and probably refers to the barracks of the Prætorian guard, which were attached to the palace of Nero at Rome; but, according to others, to the barracks of the same guard, erected about four miles from the city by the Emperor Tiberius. The emperor, in common with other generals, was termed *prætor*, and his body-guard for many years bore the name of 'the Prætorian Guard,' and became a powerful faction at Rome. Hence their barracks properly bore the title of *prætorium*.

Hallelujah. See *Alleluia*.

Head of the Corner, κεφαλὴ γωνίας, *caput anguli*. The New Testament rendering in Matt. xxi. 42; Mark xii. 10; Luke xx. 17; Acts iv. 11; 1 Pet. ii. 7, (comp. Eph. ii. 20, 'Jesus Christ

himself being the chief corner-stone—ἀκρογωνία) of Ps. cxviii. 22, 'The stone *which* the builders refused is become the head stone of the corner.' The application of this verse to Christ was first made by our Lord himself, during his conversations in the Temple in Passion-week, and afterwards (see references above) frequently repeated. Some have imagined that the 'corner-stone' here referred to was the top-stone of a pyramid, but Hengstenberg, on Ps. cxviii. 22, says, 'The head of the corner is always the stone called by us the corner-stone (comp. Job xxxviii. 6), which is used also in other passages as a figure of royalty. The Scriptures know nothing of a top-stone. Zech. iv. 7 should be translated, "Who art thou, O great mountain, before Zerubbabel? Become a plain! And he has brought out" (at the laying of the foundation-stone of the Temple, as the following context shows) "the *main-stone*," &c.'

Hebrew. See under this word in Sect. 5.

Helps. 1. βοηθίαι, *adjutoria*. Ropes passed under the keel of a ship, and fastened tightly on deck, so as to assist in holding the timbers together. Such 'helps' were used in the storm which wrecked the vessel of St. Paul (Acts xxvii. 17). 2. ἀντιλήψεις, *opitulationes*. Only used in 1 Cor. xii. 28 to designate an office in the Christian Church. Its exact nature is not ascertained, but it probably included assistance to the deacons in the care of the poor, and similar subordinate duties.

Hen. See *Cock*.

Heresy, Heretic, αἵρεσις, αἵρετικός, *hæresis, hæreticus*. The Greek word αἵρεσις is rendered in A. V. by 'sect' in Acts v. 17 ('the *sect* of the Sadducees'); Acts xv. 5 ('the *sect* of the Pharisees'); Acts xxiv. 5 ('the *sect* of the Nazarenes'); Acts xxvi. 5 ('the *straitest sect*'); Acts xxviii. 22 ('as concerning this *sect*,' i.e. the Christians). But in Acts xxiv. 14 ('After the way they call *heresy*'); 1 Cor. xi. 19 ('There be *heresies* among you'); Gal. v. 20 ('The works of the flesh are these, wrath . . . *heresies*'); 2 Pet. ii. 1 ('Who privily bring in damnable *heresies*'—αἵρ. ἀπωλείας); Tit. iii. 10 ('A man that is a *heretic* after the first and second admonition reject'), it is rendered by 'heresy.' But no distinction can be maintained between these two meanings, the simple meaning of αἵρεσις being 'a choosing' of individual opinions, and in Acts xxiv. the meaning is obscured by the change of the English word. Tertullus had called St. Paul a ringleader of the (heresy or) sect of the Nazarenes. St. Paul replied, 'I confess that after the way which they call a heresy (or sect), so worship I the God of my fathers,' and then showed that his 'heresy' was justifiable.

Herodians, Ἡρωδῖανοί, *Herodiani*. A Jewish party mentioned in Mark iii. 6 as taking counsel with the Pharisees to destroy Jesus, and in Matt. xxii. 16; Mark xii. 13, as again consulting with the Pharisees to entrap our Lord, and coming to Him with a question about paying tribute to Caesar. But comparing Matt. xvi. 6 ('Beware of the leaven of the Pharisees and Sadducees') with Mark viii. 15 ('Beware of the leaven of the Pharisees and of the leaven of Herod'), it is seen that the Herodians were probably nearly identical with the Sadducees, being designated Sadducees as regarded their religious opinions, and Herodians in reference to their political views. These views regarded the dynasty of Herod as the great protection against entirely Roman and heathen rule, and as a pledge of national existence. See *Herod*, in Section 5.

High-Priest. See *Priest*.

Honey, μέλι, *mel*. See *Bee*.

Horse, ἵππος, *equus*. The horse is rarely mentioned in the O. Test., except in connection with warfare, the usual animals employed in peace being the ox, the ass, and the mule. In the New Testament nearly the same point is noticeable, the horse being only referred to mystically in the Apocalypse, and then always in connection with war, judgment, or death. In this vision (Rev. vi. 1-8) was presented the spectacle of a white, a red (πυρόρος), a black, and a pale (χλωρός = pale-green or grey) horse. The colours here given are supposed to intimate the nature of the rider's mission; the white symbolising peace; the red, bloodshed; the black, sadness; and the pale (or livid?) being an emblem of death.

Husks. See *Locust Tree*.

Hymn, ὕμνος, *hymnus*. Our Lord and his disciples 'sung an hymn' before leaving the Last Supper and going into the Mount of Olives (Matt. xxvi. 30; Mark xiv. 26). This 'hymn' was probably the latter part of the Hallel, a name given to the series of Psalms from Ps. cxiii.-cxviii., which was usually sung at the passover. (See *Feast*.) But the use of 'psalms and hymns and spiritual songs' soon became common among Christians. They are directly enjoined in Eph. v. 19 ('Speaking to yourselves in psalms and hymns and spiritual songs—ψδαῖς πνευματικαῖς'), in Col. iii. 16 ('Teaching and admonishing one another in psalms and hymns and spiritual songs'), and Jas. v. 13 ('Is any merry (εὐθυμεῖ τις), let him sing psalms'). The custom of singing is also referred to in Acts xvi. 25, where Paul and Silas are described as 'singing' in the gaol at Philippi, so that the other prisoners heard them; in 1 Cor. xiv. 15 ('I will sing with the spirit, and I will

sing with the understanding also'); in 1 Cor. xiv. 26 ('One of you hath a psalm'); in Rev. v. 9 ('They sang a new song, saying,' &c.); in Rev. xiv. 3 ('They [the 144,000] sang as it were a new song'); and in Rev. xv. 3 ('They sing the song of Moses, the servant of the Lord, and the song of the Lamb'). The passages Eph. v. 14 ('Ἔγρεψα ὁ καθύδων—καὶ ἀνάστα ἐκ τῶν νεκρῶν—καὶ ἐπιφαύσει σοι ὁ Χριστός'); Jas. i. 17; Rev. i. 8; xv. 3, have been regarded as fragments of Christian hymns, and it is in any case certain that the singing of hymns was a regular adjunct of Christian worship at an early date. Thus, the rescript of Pliny to Trajan states that 'the Christians were accustomed to meet together on a fixed day, and sing hymns to Christ as a God.'

Hyssop, ὑσσώπος, *hyssopus*, mentioned in two places in the New Testament. First, in John xix. 29, where it is said that, at the crucifixion, 'they filled a sponge with vinegar, and put it upon hyssop (ὑσσώπῳ περιθέντες), and put it to his mouth.' The exact nature of this action is obviously obscure; but since, from the parallel passages, it appears that 'a reed' was used as an elevator of the sponge, it seems probable that the hyssop was a bunch of leaves which, along with the sponge, was raised to the Redeemer's lips. In Hebrew ix. 19, hyssop is again mentioned, in a description there given of the dedication of the first covenant by Moses, in conjunction with scarlet wool and blood. Much controversy has been bestowed on the identification of the plant. Dr. Tristram considers the caper plant to be the most probable, but the general opinion is in favour of the *Hyssopus officinalis*, a small plant about a foot high, of bushy character, with blue and white flowers, and lancet-shaped leaves.

Inn. See *Guest-chamber*.

Infidel, ἄπιστος, *infidelis*. Used in A. V. in two places, viz. 2 Cor. vi. 15 ('What part hath he that believeth with an *infidel*?') *lit.* 'What share has the believer with the unbeliever?'), and 1 Tim. v. 8 ('If any provide not for his own . . . he hath denied the faith, and is worse than an infidel;') *lit.* 'he is worse than one without faith'). But elsewhere the same Greek word is rendered 'that believe not,' or 'unbeliever,' or 'unbelieving' (Luke xii. 46; 1 Cor. vi. 6; vii. 12, 13, 14, 15; x. 27; xiv. 22, 23, 24; 2 Cor. iv. 4; vi. 14; Tit. i. 15; Rev. xxi. 8); 'faithless' (Matt. xvii. 17; Mark ix. 19; Luke ix. 41; John xx. 27); and 'incredible' (Acts xxvi. 8). The real meaning = without faith.

Ink. See *Reed*.

Jacinth. See *Jewel*.

Jasper. See *Jewel*.

Jewel. The word 'jewel' does not occur in the New Testament, but 'precious stones (λίθοι τιμίoi)' are mentioned among the materials which might be built upon the foundation of Jesus Christ (1 Cor. iii. 12), as part of the merchandise of the mystic Babylon (Rev. xviii. 12), and as the garnishment of the New Jerusalem (Rev. xxi. 19). In this last passage the following precious stones are mentioned:—1. Jasper, ἱασπις, *iāspis*: not the stone now called jasper, which is opaque, but a clear and transparent stone, 'like crystal' (Rev. xxi. 11). It has been regarded as either the *emerald* or the *diamond*. It formed the wall and one of the twelve foundations of the New Jerusalem, and, being used in Rev. iv. 3 to signify the glory of Him who sat on the throne, may be regarded as an emblem of the Divine glory. 2. Sapphire, σάπφειρος, *sapphirus*: either the *lapis-lazuli* (from which ultramarine was formerly obtained) or the precious Corundum. The sapphire is mentioned in Exod. xxiv. 10, as under the feet of the Almighty, when Moses was privileged to behold Him. 3. Chalcedony, χαλχηδών, *calcedonius*: possibly the turquoise, a gem of light blue colour, and opaque. 4. Emerald, σμάραγδος, *smaragdus*: a gem of transparent green colour. In Rev. iv. 3 the rainbow round the throne is said to be 'in sight like unto an emerald.' 5. Sardonyx, σαρδόνυξ, *sardonyx*: a sort of *agate*. 6. Sardius, σάρδιος, *sardius*; also mentioned in Rev. iv. 3, where He that sat on the throne is said to have been 'like unto a jasper and a sardine (σαρδίνω, *sardinis*) stone.' This was a sort of *agate*, probably of a flesh colour. Hence, many have considered that the 'jasper and sardine' of Rev. iv. 3 are emblematical of the united divine and human natures of Him that sits on the throne, the jasper representing the Shekinah or visible glory of the Divinity, and the sardine the flesh of the Humanity of our Lord. 7. Chrysolyte, χρυσόλιθος, *chrysolithus*: *lit.* a stone of a gold colour. Perhaps a species of topaz. 8. Beryl, βήρυλλος, *beryllus*: identified variously with topaz, turquoise, amber, the modern chrysolite, and an inferior sort of emerald. 9. Topaz, τοπάσιον, *topazius*: a greenish-tinted gem, probably the modern chrysolite. 10. Chrysoprasus, χρυσόπρασος, *chrysophrasus*: a semi-transparent gem, resembling in colour the juice of the leek (πράσον), but spotted with golden spots. 11. Jacinth, ὑάκινθος, *hyacinthus*: a red variety of *zircon*. The adjective occurs also in Rev. ix. 17, where the riders on the mystic horses have 'breastplates of fire, and of jacinth;' but this epithet possibly refers only to their colour, the adjective being

frequently employed in classical Greek with this signification. 12. Amethyst, ἀμέθυστος, *amethystus*. This is regarded as either the *Rose quartz*, or the oriental amethyst, which is a variety of Corundum, found in the East and West Indies, and of a purple colour. It derived its name (= 'not to be intoxicated') from its supposed power of protecting the wearers against drunkenness.

It is interesting to compare the jewels of the high-priest's breastplate with those forming the twelve foundations of the New Jerusalem. Taking the A. V. of Exod. xxviii. 17-20, the stones of the breastplate are sardius, topaz, carbuncle, emerald, sapphire, diamond, ligure, agate, amethyst, beryl, onyx, and jasper; and, without entering into minute criticism, it appears at once that the stones of the breastplate and of the twelve foundations are identical. The mystical meanings of the foundation (viz. the twelve apostles) and of the twelve breastplate stones (viz. the twelve tribes) explain the coincidence, which is worthy of attentive examination.

With regard to pearls, which are not truly precious stones, see under *Pearl*.

Jot, ἰώτα, *iota*. The Hebrew letter Yod (י), the smallest letter in the Hebrew alphabet. Expressing the permanent validity of the Law, our Lord says, 'Till heaven and earth pass, one jot or one tittle (κεραία) shall in no wise pass from the law, until all be fulfilled' (Matt. v. 18). The tittles here referred to are small marks by which one Hebrew letter differs from another, the letters in that language being in several cases very similar, as in י and ך, כ and ך, ן and ן, &c.

Key, κλείς, *clavis*. The Oriental key is not like the European one, but is fashioned more like a toothbrush, in which only a few hairs are left. These hairs, which are replaced by pegs, fit into corresponding holes in the bolt, and so enable it to be drawn or withdrawn. The key of a house is often worn round the neck of the owner and carried with him, and hence the allusion in Rev. iii. 7, 'He that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth.' The expression 'key of knowledge,' in Luke xi. 52, does not signify that knowledge is something to which a key is necessary, but that knowledge is in itself a key. The 'keys of the kingdom of heaven' given to Peter (Matt. xvi. 19) seem to refer to Peter's commission, afterwards so faithfully fulfilled, to admit (1) Jews (Acts ii.), (2) Samaritans (Acts viii. 14-25), and (3) Gentiles (in the case of Cornelius, Acts x.) to communion with the church. See *Life of Peter*, p. 46.

Kid. See *Goat*.

Kingdom of Heaven. See Section 1, under Gospel of Matthew.

Lamb. See *Sheep*.

Latchet, *ῥάβδος, corrigia*. The thong by which the sandal usually worn in Palestine was fastened. Sandals were usually dispensed with indoors, and it was the office of an entertainer to provide a slave who should unloose the sandals of his guests, and wash their feet. Hence, to unloose the shoe-latchet was equivalent to performing a menial office, and John the Baptist indicated his subjection to Christ by declaring that 'he was not worthy to stoop down and unloose the latchet of his shoe' (Mark i. 7; Luke iii. 16). In the parallel passage in Matt. iii. 11, John says, 'whose shoes I am not worthy to bear.' It is obvious that the unloosing the shoe-latch and carrying away the shoes are concomitant parts of one service, and nearly identical expressions.

Latin. The language of Rome and Northern Italy in New Testament times, and the official language of the Roman Empire. The only reference to this language in the New Testament is in the account of the superscription set up over the cross of Jesus, which was written 'in letters of Greek and Latin (*Ῥωμαϊκοῖς γράμμασι*) and Hebrew' (Luke xxiii. 38), or, according to St. John (xix. 20), 'in Hebrew and Greek and Latin (*Ῥωμαϊστὶ*).' This was (1) because the Latin was, as has been mentioned, the official language, and (2) for the benefit of the Roman soldiers employed in the execution.

Lawyer, *νομικός, legis doctor*. Either a specially-trained interpreter of the law (Alford), or a general and unofficial name for the more official name of scribe (Smith's 'Dict. of Bible'). Matthew only uses the word once (xxii. 35), but Luke often (vii. 30; x. 25; xi. 45, 46, 52; xiv. 3). In Tit. iii. 9 we have 'strivings about the law' given as the rendering of *μάχας νομικάς*, and in Tit. iii. 13 Zenas is spoken of as a 'lawyer.' See *Scribe*.

Leaven, *ζύμη, fermentum*. The method employed in the fermentation of bread in New Testament times did not involve the use of yeast, but each new batch of dough was fermented by having inserted into it a piece of the previous batch, which had been allowed to ferment. Hence the similitude of the progress of religion to the leaven hid by a woman in three measures of meal until the whole was leavened (Matt. xiii. 33; Luke xiii. 21), and the expression used by St. Paul to indicate the rapid self-propagating power of evil, 'A little leaven leaveneth the whole lump' (1 Cor. v. 6; Gal. v. 9). Hence also the significance of the

exhortation in 1 Cor. v. 8, 'Therefore let us keep the feast, not with the old leaven of malice and wickedness, but with the unleavened *bread* of sincerity and truth.'

Our Lord used leaven—as a type of corruption and its powers of spreading—to typify the doctrine of (1) the Pharisees (Mark viii. 15; Luke xii. 1), and (2) the Herodians or Sadducees (Mark viii. 15).

Legion, λεγεών, *legio*. A division of the Roman army, nearly equivalent to our modern regiment, and containing from 3,000 to 6,000 men. When, therefore, the Lord in his agony in the garden said, 'Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels' (Matt. xxvi. 53), He implied that, at the lowest computation, the number of angels is considerable. A dæmoniac, whom Jesus cured, seems to have derived his name from the fact that the legion was the largest subdivision of the army; for, being asked his name, he answered, 'Legion, because *many* devils were entered into him' (Mark v. 9; Luke viii. 30).

Leopard, πάρδαλις, *pardus*. Only mentioned in Rev. xiii. 2, as the form assumed by the beast with seven heads and ten horns, whose feet, however, were the feet of a bear, and mouth the mouth of a lion. From Dan. vii. 4-6 we learn that these three animals were types of three kingdoms, so that their union in one probably points to the setting up of a kingdom uniting the characteristics of all three. The point in the leopard's character is no doubt its combination of ferocity and strength with cunning and subtlety. It was formerly common in Palestine, and is still by no means rare. It lies among the thickets by watering-places, and there awaits the cattle (Hos. xiii. 7).

Leper, Leprosy, λεπρός, λεπρά, *leprosus, lepra*. Two sorts of leprosy appear to have been prevalent among the Jews—one similar to *elephantiasis* (in which the parts affected swell to an immense size), and the other, more common, known as the *white leprosy*. The disease appears gradually, and first attacks the extremities, which drop off; and it was regarded by the Jews as incurable, except by the intervention of Divine mercy (2 Kings v. 7). Leprosy was hereditary, and though opinions are somewhat divided (comp. 'Trench on the Parables' with art. *Leper* in Smith's 'Dictionary of the Bible'), yet it may be considered that it is not contagious. But the leper among the Israelites was nevertheless secluded from the company of his fellow-men; he was directed to cover his upper lip, to wear rent garments, and, when approaching the habitations of

men, to cry 'Unclean, unclean!' And when, by Divine mercy, a cure had been in any way effected, the leper was directed to betake himself to the priest for inspection, and to offer a thankoffering, before readmission to society. These circumstances, coupled with the fact that the cleansing of anyone defiled through contact with death, or of the leper, required the use of the same materials in ceremonial cleansing (viz. cedar-wood, hyssop, and scarlet wool, Num. xix. 6, 13, 18; Lev. xiv. 4-7, 51), induce the belief that leprosy was intended as *a type of sin*, being hereditary, incommunicable by mere contact with others, only removeable by Divine power, and classed in the Mosaic law with defilements from death. Our Lord is recorded to have healed lepers on several occasions—1. As He came down from the mountain (Matt. viii. 1-4; Mark i. 40-45; Luke v. 12-15). 2. Ten lepers, of whom one was a Samaritan. He alone returned to thank the Saviour (Luke xvii. 11-19). 3. The cleansing of lepers was referred to by our Lord as one of the evidences of his Messiahship which the messengers of John the Baptist might detail to their master (Matt. xi. 5; Luke vii. 32). The cleansing of lepers was also committed to the twelve apostles when sent out by our Lord during his mission in Galilee (Matt. x. 8), and reference was made by Him to the leprosy of Naaman and its cure by Elisha, as related in 2 Kings v. In this reference our Saviour pointed out to the people of Nazareth, in whose synagogue He was then first preaching, that the leper who received the benefit of the prophet's power to cure was not an Israelite, but a Syrian; and He, no doubt, implied that in like manner his own people would not enjoy the blessings of the Saviour's work, but strangers. Such was the view which the hearers at least took, for when they heard these things they were filled with wrath, and endeavoured to destroy Him (Luke iv. 29). A person is also mentioned as some connection of Lazarus of Bethany, named Simon the leper. It is not known whether he was a leper in actual seclusion, or one who had been cured. But as he evidently was a near relative of one beloved by our Lord, and we know (see above) that many lepers were healed, there seems a likelihood of the latter being the case. See *Simon*.

Lepers are still found in large numbers in Palestine, and still wander, like the ten lepers, in companies. It is even said that they form corporations and hold property.

Levite, λευίτης, *levita*. A member of the tribe of Levi. To this tribe was committed, under the Mosaic law, the care of the tabernacle or temple, and (when the tabernacle was moveable) the

task of conveying it from place to place. They assisted the priests in most of their duties, and were the porters, gate-keepers, and singers of the temple. No distinct portion of Palestine was allotted to them, but forty-eight cities were assigned by Joshua for their residence, and a tithe, or tenth part, of the produce of the land belonging to the remaining tribes. Very few appear to have returned from the captivity (Ezra ii. 40-42), but those who returned resumed their functions, and tithes and residences were again assigned to them. Very few references to them appear in the New Testament, and their official work is only referred to in Heb. vii. 11, where the Aaronic priesthood is described as the Levitical priesthood, and declared to be plainly inferior to the priesthood of Melchisedec, because Levi, 'being in the loins of his father when Melchisedec met him,' paid tithes to that priest in the person of Abraham. The merely ceremonial religiousness of the Levites in New Testament times may possibly be hinted at in the parable of the Good Samaritan, where a 'Levite' is mentioned as one who, 'when he was at the place, came and looked *on him*, and passed by on the other side' (Luke x. 32). Barnabas, of Cyprus, is also described as 'a Levite' (Acts iv. 36), and therefore John Mark, the sister's son of Barnabas, was in all probability a member of the tribe. Finally, in John i. 19, 'Levites' are associated with the 'priests' as under the direction of the Pharisaic party. 'The Jews sent priests and Levites from Jerusalem to ask him [John the Baptist], Who art thou?'

Libertines. In Acts vi. 9 we read, 'Then there arose certain of the synagogue which is called the synagogue of the Libertines . . . disputing with Stephen.' It has been said that there were no less than 480 synagogues at Jerusalem. The synagogue here referred to was appropriated to persons who may be called Italian Jews. Libertinus = a freedman, and these freedmen were very probably the descendants of Jews who had been carried captive to Rome by Pompey and others, but had ultimately recovered their freedom. Vast numbers of Jews were resident in Rome, and in A.D. 19 (i.e. about eighteen years before the death of Stephen) the Senate of Rome had issued an edict to transport 4,000 Jewish freedmen to Sardinia, in order to be there employed against the freebooters, and had directed that all the remainder should either renounce their religion, or leave Italy. No doubt many of these would return to Jerusalem, and this might be the origin of the Freedmen's synagogue.

Lily, *κρίνον, lilium*. The designation of a large family of plants,

but probably applied in the New Testament to flowers in general. It only occurs in the parallel passages, 'Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that Solomon in all his glory was not arrayed like one of these' (Matt. vi. 28; Luke xii. 27). The only true lily growing in Palestine seems to be the *Lilium chalcedonicum*, or Red Turk's Cap Lily. Our white lily is not known, but many beautiful wild flowers are found, amongst which Dr. Tristram notes the Pheasant's Eye, the *Ranunculus*, and the *Anemone*, as most common and conspicuous. Of the *Anemone coronaria*, generally of a brilliant scarlet, he says, 'I should feel inclined to fix on it as the lily of the field of our Lord's discourse. It is found everywhere, on all soils, and in all situations. . . . Certainly, if, in the wondrous richness of bloom which characterises the land of Israel in spring, any one plant can claim pre-eminence, it is the *Anemone*.'

Linen. See *Flax*.

Lion, λέων, *leo*. In the N. Test. the lion is generally referred to metaphorically, as representing—1. The devil, who is said to be as 'a roaring lion, walking about, seeking whom he may devour,' 1 Pet. v. 8. The roar of the lion is one of his most familiar characteristics, although declared by Livingstone ('South Africa,' p. 95) to be undistinguishable from the cry of an ostrich, and to inspire no awe, except under accompanying circumstances of terror. 2. Our Lord, denominated, in Rev. v. 5, 'the Lion of the tribe of Judah,' and probably referred to in Rev. iv. 7, where the beast 'like a lion' is supposed to indicate Matthew, as delineating the *royal* and *noble* points in the character of Jesus. In Gen. xlix. 9, it is said of Judah, 'Judah is a lion's whelp; from the prey, my son, thou art gone up; he stooped down, he crouched as a lion, and as an old lion.' On this verse Kalisch says, 'Nothing is more natural than to compare the invincible and redoubtable hero with the king of beasts,' and points out that the object of the comparison was to prophesy the *royal* character of the tribe of Judah. Naturally, however, he omits to state that 'it is evident that our Lord sprang out of Judah,' and that the royal dignity of the tribe culminates in Him. 3. The emperor Nero, whom St. Paul thus describes in relating his acquittal at his first trial (2 Tim. iv. 17). Some, however, refer this expression also to the devil. 4. Strength. In this sense the teeth of the mystic locusts in Rev. ix. are described as 'the teeth of lions;' the heads of the horses in Rev. ix. as 'the heads of lions;' the voice of the mighty angel in Rev. x. as 'a loud voice,

as when a lion roareth ;' and the mouth of the mystic beast with seven heads and ten horns in Rev. xiii. as the 'mouth of a lion.' But see also Dan. vii. 4-6.

In Heb. xi. 33, Daniel's miraculous escape from the lions' den is referred to. Collections of wild beasts have formed appanages to royal state down to very recent times, and the exposing of malefactors and others to the wild beasts was a common mode of punishment in ancient times.

The lion, formerly common in Palestine, and very frequently referred to in the Old Testament, must have been almost, if not quite, extinct from the country in New Testament times, and can now be scarcely said to exist at all between the Euphrates and the Mediterranean.

Locust, ἄκρις, *locusta*. An insect resembling the grasshopper in appearance, but considerably larger. Some kinds remain as constant residents, but another kind is known as the Migratory Locust. The visits of this creature form one of the most dreaded scourges of Africa and the East. It arrives in incalculable numbers, darkening the air, and producing a noise like the galloping of horses. 'The land is as the garden of Eden before them,' to use the magnificent words of Joel (ii. 3), 'and behind them a desolate wilderness.' Everything vegetable is eaten up, even the bark of tender trees, and this over considerable tracts of country. Even in its pupa state, which it retains for about a week, it is eminently destructive, denuding all trees and shrubs of every vestige of foliage, and leaving the country bare and brown behind it.

The locust was permissible as food among the Jews (Lev. xi. 22), and is still eaten by some of the Arabs, being prepared by stewing in butter, and Dr. Tristram ('Nat. Hist. of the Bible,' p. 318) declares its flavour to be very good, somewhat resembling shrimps. Hence there is no difficulty in understanding the statement about John the Baptist, of whom it is said that his food was 'locusts and wild honey' (Matt. iii. 4; Mark i. 6). In Rev. ix., mystic locusts, coming up from the bottomless pit, are described, with the appearance of horses, and having power as scorpions.

Locust tree. This tree is not mentioned in the New Testament, but its fruit is mentioned under the designation of 'husks' (κεράτια) in that part of the parable of the Prodigal Son where the Prodigal is sent to feed swine, and would fain have filled his belly with their 'husks' (Luke xv. 16). The tree is very common in Palestine, and produces enormous quantities of a narrow and flat

pod, from six to ten inches long, and having a sweetish taste. These husks are extensively used in the East for feeding cattle, and are even imported into England for the same purpose, under the name of the Locust Bean.

Lord's Day, ἡ κυριακὴ ἡμέρα, *Dominica dies.* This expression only occurs in Rev. i. 10, where St. John says, 'I was in the spirit on *the Lord's day.*' It has been supposed by some that this phrase is equivalent to 'the day of the Lord,' i.e. the second coming of Jesus Christ (Luke xvii. 24; 1 Cor. i. 8; v. 5; 2 Cor. i. 14; 1 Thess. v. 2; 2 Thess. ii. 2; 2 Pet. iii. 10), but if this were the case it would be in this place almost unintelligible. Others again have regarded it as intended to indicate Easter-day, but there is no evidence that Easter-day ever went by such a title. On the other hand, the general consent of the majority, both of ancient and modern writers, make the *Lord's day* identical with the *first day of the week*. On this day the Lord arose from the dead and appeared to his disciples and others (Matt. xxviii. 1; Mark xvi. 1; Luke xxiv. 1). 'After eight days' (μεθ' ἡμέρας ὀκτώ) our Lord appeared again to them as they were again gathered together, nor can there seem any reason for this interval except that the disciples had not been all gathered together in the previous six days, but had come together once more after the space of a week (John xx. 26). On the first day of the week we find the disciples at Troas met together to break bread (Acts xx. 7), and in 1 Cor. xvi. 1, 2 we find the same day appointed for 'laying by in store.' In themselves these are but slight indications of any special commemoration of the day, but coupled with passages from early writers they must nevertheless be regarded as decisive. Thus, the spurious epistle of Barnabas, certainly of high antiquity, says, 'We celebrate the eighth day with joy, on which, too, Jesus rose from the dead.' The rescript of Pliny to Trajan (A.D. 103) says, 'The Christians . . . are accustomed to meet on a fixed day, before it is light, and to sing hymns to Christ as a God, and to bind themselves by a *sacramentum*;' and Justin Martyr (A.D. 140) says, 'On the day called Sunday is an assembly . . . and the memoirs of the apostles and the writings of the prophets are read,' after which he goes on to describe the various religious observances of the day. His statement, as well as an exhaustive catena of the early patristic writings on the subject, closing with Constantine's edict that 'on Sunday all judges and townspeople and craftsmen should rest,' may be seen in Dr. Hessey's 'Sunday,' which deals fully with the whole question. A perusal of this catena will fully establish the statement that the first day of the

week has been observed as a day for religious meetings from the earliest times.

The connection of the Lord's day with the Sabbath is more difficult to define. The observance of the Sabbath is nowhere in the New Testament directly enjoined upon Christians, nor is it among the observances which were declared by the apostles and elders assembled at Jerusalem to be binding upon Gentiles (Acts xv. 29). The man who 'esteems every day alike,' provided he does this 'to the Lord,' is regarded by Rom. xiv. 6 as acting lawfully; and in Col. ii. 16, 17 we read, 'Let no man therefore judge you . . . in respect of . . . the sabbath days: which are a shadow of things to come; but the body is of Christ.' At the same time, it is to be observed that the obligation of the Sabbath depended upon grounds not merely national to the Israelites, but of universal importance, viz., the resting of the Creator from all his work which he had created and made (Gen. ii. 2, 3). Further, it is noticeable that the Saviour, when accused of neglect of sabbath observances, did not defend Himself (as upon the supposition of the Sabbath's being abrogated He should have done) by declaring the obligation of the Sabbath at an end, but by a method which virtually implied its perpetual obligation, viz., by the declarations that 'It is lawful to do well on the sabbath days' (Matt. xii. 12), and 'The sabbath was made for man' (Mark ii. 27). Our Lord's own practice coincided with this view, and He regularly attended the sabbath worship of the synagogue (Mark iii. 2; vi. 2; Luke iv. 16; xiii. 16; John v. 16). The early disciples rested on the Sabbath immediately succeeding the crucifixion (Luke xxiii. 56), and the apostles regularly took part in sabbath services (Acts xiii. 42; xvi. 13; xviii. 4). This, of course, only exhibits the practice of Jewish Christians; but it is abundantly evident that Gentile proselytes also and Gentile inquirers were regularly in attendance at the synagogues on the sabbath day, and the probability is that they fell in with the Jewish practice on that day in other points also (Acts xiii. 42, 44).

The word *Sabbath* (σάββατα, σάββατον) in several places of the New Testament seems to signify 'a week.' Thus, in Matt. xxviii. 1; Mark xvi. 2; Luke xxiv. 1; Acts xx. 7; 1 Cor. xvi. 2, *μία σαββάτων* = 1st day of the week; in Luke xviii. 12, *δὲς τοῦ σαββάτου* = twice-a-week; in Mark xvi. 9, *πρώτῃ σαββάτου* = 1st day of the week. The meanings of *ἐν ἑτέρῳ σαββάτῳ* ('on another Sabbath,' A.V.) in Luke vi. 6, and *ἐν σαββάτῳ δευτεροπρώτῳ* ('on the second Sabbath after the first,' A.V.) in Luke vi. 1, are disputed. But see Sect. 2, p. 69.

The law of the Sabbath was rendered needlessly burdensome by Rabbinical regulations. Thus, our Saviour was charged with breaking the law in permitting his disciples to pluck ears of corn as they passed through a field on the sabbath day. But this was nowhere condemned by the law. On this day a man was even forbidden to wear shoes with nails in them, as it was reckoned unlawful to carry a burden (comp. the case of the man carrying his bed, in John v. 10), possibly from Neh. xiii. 19 and Jer. xvii. 21. The day began at sunset on Friday and continued until sunset on Saturday, and travelling was limited to 2,000 paces, or something less than a mile, which was reckoned as a *sabbath-day's journey*.

Lord's Supper. This institution, as to the exact nature of which more controversy has perhaps arisen than on any other theological subject, occupies a comparatively small space in the New Testament. It will be the object of this article, in view of the great diversity of opinion which prevails, simply to set forth the statements of the New Testament, whether direct or indirect.

The institution of the Lord's Supper is related by the first three evangelists (Matt. xxvi. 26-29; Mark xiv. 22-25; Luke xxii. 19, 20), and by St. Paul, who declares himself to 'have received of the Lord' the account which he gives (1 Cor. xi. 23-26).

Their accounts are here placed side by side:—

MATT.	MARK.	LUKE.	PAUL.
As they were eating, Jesus took bread (<i>τὸν ἄρτον</i>), and blessed <i>it</i> (<i>εὐλόγησας</i>), and brake <i>it</i> , and gave <i>it</i> to the disciples, and said,	As they did eat, Jesus took bread (<i>ἄρτον</i>), and blessed (<i>εὐλόγησας</i>), and brake <i>it</i> , and said,	He took bread (<i>ἄρτον</i>) and gave thanks (<i>εὐχαριστήσας</i>), and brake <i>it</i> , and gave unto them, saying,	The Lord Jesus the same night in which he was betrayed took bread (<i>ἄρτον</i>): and when he had given thanks (<i>εὐχαριστήσας</i>), he brake <i>it</i> , and said,
Take, eat; this is my body. And he took the cup (<i>ποτήριον</i>), and gave thanks (<i>εὐχαριστήσας</i>), and gave <i>it</i> to them, saying, Drink ye all of it; for this is my blood of the new testament (<i>τῆς καινῆς διαθήκης</i>), which (<i>τὸ</i>) is shed for many for the remission of sins.	Take, eat: this is my body. And he took the cup (<i>ποτήριον</i>), and when he had given thanks (<i>εὐχαριστήσας</i>), he gave <i>it</i> to them, and they all drank of it. And he said unto them, This is my blood of the new testament (<i>τῆς καινῆς διαθήκης</i>), which (<i>τὸ</i>) is shed for many.	This is my body, which (<i>τὸ</i>) is given for you: this do (<i>τοῦτο ποιεῖτε</i>) in remembrance of me. Likewise also the cup (<i>τὸ ποτήριον</i>) after supper, saying, This cup is the new testament (<i>ἡ καινὴ διαθήκη</i>) in my blood, which (<i>τὸ</i>) is shed for you.	Take, eat: this is my body, which (<i>τὸ</i>) is broken for you: this do (<i>τοῦτο ποιεῖτε</i>) in remembrance of me. After the same manner also he took the cup (<i>τὸ ποτήριον</i>) when he had supped, saying, This cup is the new testament (<i>ἡ καινὴ διαθήκη</i>) in my blood: this do ye, as often as ye drink it, in remembrance of me.

From a careful consideration of these parallel passages, it will appear that—

1. It does not appear that our Lord Himself partook.
2. A. V. is wrong in making Matthew say 'he blessed *it*,' the exact truth being that our Lord 'gave thanks.'
3. The precise meaning to be attached to the words 'this do,' is not stated.
4. In whatever sense the wine in the cup was the blood of the Saviour, in the same sense the bread was his body.
5. The word 'this' can mean nothing else than (1) the loaf and (2) the cup, or the wine in the cup.

Except in John vi., in which there are passages with respect to eating the flesh and drinking the blood of our Saviour, whose reference to the Lord's Supper has been earnestly asserted and as earnestly denied, no other references to the Lord's Supper are found in the Gospels.

In the Acts, there are at least two clear references to the 'breaking of bread (*κλάσις ἄρτου*),' which is generally considered to signify the celebration of the Lord's Supper. Thus, the disciples 'breaking bread from house to house (*κατ' οἶκον*), did eat their meat with gladness and singleness of heart' (Acts iii. 46), and 'on the first day of the week the disciples (at Troas) came together to break bread' (Acts xx. 7), while some consider that St. Paul, who, on board the ship 'took bread, and gave thanks to God in presence of them all, and when he had broken *it*, he began to eat' (Acts xxviii. 35), was celebrating the Lord's Supper.

The passages 1 Cor. x. 16-21 and xi. 20-34 are the only other passages in the New Testament in which the Lord's Supper is distinctly referred to. In the former passage, the apostle argues that eating the bread and drinking the wine in the supper is a communion (*κοινωνία*=*participation*) of the body and blood of Christ, and therefore that persons so privileged ought not to have fellowship (*κοινωνοὺς γένησθαι*) with devils (*δαίμονες*) by partaking of idolatrous sacrificial feasts. In the second passage, the apostle treats of the worthily and unworthily partaking of the supper, and reproves the disorders which had crept into the Corinthian Church, and which had converted a solemn ordinance into a sensual feast. In this passage occurs the only name given to the institution in the New Testament, viz. Κυριακὸν δεῖπνον, *Dominica cæna*.

The text 'We have an altar, whereof they have no right to eat that serve the tabernacle' (Heb. xiii. 10), has been supposed by some to refer to the Lord's Supper. It is much more simply explained by a reference either to the cross, as the altar on which

our Saviour was offered, or by taking it to mean, 'There is a certain sacrifice among us Jews, of which the priests have no right to eat.' See *Altar*.

Magic. Various descriptions of magic are alluded to in the New Testament. Thus, at Samaria, Philip the Evangelist was resisted by Simon, who 'used sorcery and bewitched the people (*μαγεύων καὶ ἐξιστῶν τὸ ἔθνος*) . . . to whom they all gave heed, saying, This man is the great power of God' (Acts viii. 9-11). Again, in Cyprus, Paul and Barnabas were withstood by Barjesus, or Elymas, 'the sorcerer (*μάγος*)' (Acts viii. 9). In Acts xvi. 16, the same apostles at Philippi are encountered by 'a damsel possessed with a spirit of divination (*πνεῦμα Πύθωνος* = a spirit of Python) which brought her masters much gain by soothsaying (*μαντευσομένη*)'. In Rev. xxi. 8, another kind of sorcerers, viz. 'φαρμακεῖς' = drug-dispensers, appears. In Rev. xxiii. 16, 'φαρμακοί' is nearly equivalent to *φαρμακεῖς*, and in Gal. v. 20 *φαρμακεία* (A.V. 'witchcraft') is numbered among the 'works of the flesh.' Again, in Acts xviii. 19, magical books are referred to, and 'curious arts' (*τὰ περίεργα*).

Here, then, are referred to—1. Magic; 2. Bewitchment; 3. Prophecy. Magic pretended to wield influence over good and evil spirits. Bewitchment assumed the power both of injuring by supernatural means those upon whom the sorcerer desired to inflict suffering, and of producing love towards any given person by means of potions or draughts. Prophecy needs no explanation, beyond that the expression 'spirit of Python' (or, as some read, 'Python, a spirit') refers to the heathen deity Apollo, to whom the name Python was sometimes given, and who was regarded as the god of sorcery. All these three kinds of magic, and many others, were much practised in New Testament times both by Jews and Gentiles. The Jews called magicians Masters of the Name, i.e. possessed of a knowledge of the true pronunciation of the ineffable name of God, and some of them even now allege that by this secret our Lord performed his miracles. See also *Curious Arts*.

Manna, *מן* = *what?* *μάννα*, *manna*. The name given by the Israelites to the miraculous food provided for them during their wanderings in the desert. The description given of it in the Old Testament shows that it was 'a small round thing, as small as the hoar frost on the ground,' or as 'coriander seed, and the colour thereof as the colour of bdellium.' It could be 'ground in mills, or beat in a mortar, or baked in pans, and made cakes of, and its taste was as the taste of fresh oil,' or 'like wafers made with

honey.' Every morning a day's supply appeared, but on the sixth morning two days' supply appeared; and in each case nothing could be preserved from corruption beyond the time for the arrival of a fresh supply. Again, every man gathered sufficient for his own eating and his family's, and nothing over.

An omer of manna was gathered and placed in the ark, being miraculously preserved from corruption; but this disappeared in some way (possibly during the sojourn of the ark among the Philistines) before the dedication of Solomon's temple. The manna ceased on the next day but one after the first passover kept by the Israelites in Canaan (Josh. v. 11, 12).

In the New Testament manna is often spoken of, both by its own designation and as 'the bread which came down from heaven;' and our Lord compares himself to it, as the 'Bread of Life,' or 'the living bread' (John vi.). In Heb. ix. 4, the 'golden pot that had manna' is referred to, in a description of the Mosaic tabernacle, and in Rev. ii. 17, our Lord promises to give to him that overcometh 'to eat of the hidden manna.' Brown and Fausset well say on this point, 'As the manna hidden in the sanctuary was by Divine power preserved from corruption, so Christ in His incorruptible body has passed into the heavens, and is hidden there until the time of His appearing. Christ is the manna hidden from the world, but revealed to the believer, so that he has already a foretaste of His preciousness. . . . The full manifestation shall be at His coming.'

A gum exudes from the tamarisk tree, and goes by the name of manna. It is boiled and strained, and then hardens into cakes, of a very sweet taste. But this substance has no real connection with the manna of the Wandering, which was evidently and necessarily a miraculous production.

Maranatha. See *Anathema*.

Marriage, Marriage Rites. An exhaustive article, from which much of what follows is gathered, may be found under this head in Smith's 'Dictionary of the Bible.' Here only a short sketch of the subject, so far as regards the New Testament, can be offered.

1. *Law of Marriage*, as referred to in the New Testament. The primæval law of marriage, viz. that it is an indissoluble bond, except for fornication, is laid down by our Lord in Matt. xix. 5-12, Mark x. 7-12. The institution was further recognised by the presence of Jesus and his disciples, and the working of his first miracle, at a marriage in Cana of Galilee (John ii. 1-11). Marriage

is also declared to be useful as a preventive against sin (1 Cor. vii. 9), to be honourable in all men (Heb. xiii. 4), and desirable for the younger widows (1 Tim. v. 14). The celibacy of ministers is discouraged by (1) the example of St. Peter, who was a married man (Matt. viii. 14; Mark i. 30; Luke iv. 38); (2) the assertion of St. Paul as to his own right to marry, in imitation of the 'other apostles, and the brethren of the Lord and Cephas' (*μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς . . .* where A. V. translates *ἀδ. γυν. περ.* 'to lead about a sister, a wife,' but Alford and most good critics 'to bring with us—i.e. take on our circuits at the charge of the churches—a believing sister, as a wife,' 1 Cor. ix. 5); (3) exhortations as to the bishops, elders, and deacons not having more than one wife (1 Tim. iii. 2, 12; Tit. i. 6); (4) 'forbidding to marry' being classed as one of the evil signs of the latter times (1 Tim. iv. 3). At the same time, the New Testament recognises the existence of some advantages which the unmarried have over the married, in being able to devote themselves more completely to Christ's service (see 1 Cor. vii. 32–34, and the whole chapter for the general discussion of the subject).

While thus dealing with the subject of marriage as an earthly institution, our Lord declared that 'in the resurrection they neither marry nor are given in marriage, but are as the angels in heaven' (Matt. xxii. 30; Mark xii. 25; Luke xx. 35). This declaration was called forth by a deputation of Sadducees, setting before him the case of a woman who had been married by seven brothers in succession, according to the law (generally called Levirate, from the late Latin word *levir* = a brother-in-law) of Deut. xxv. 5, 6, and inquiring 'whose wife shall she be of the seven?'

2. *Marriage Customs.* Marriage amongst the Jews was preceded by betrothal, which was a religious ceremony, and of such legal importance that, subsequent to betrothal, the woman lost all power over her property, and infidelity on her part was regarded as adultery, punishable with death or divorce. Thus Joseph, the betrothed husband of Mary, is represented as having determined to put away Mary, his betrothed wife, privately (Matt. i. 19). The difference between betrothal and marriage really only existed in the fact that, until marriage, the bride resided with her parents instead of with her husband, and all communication was carried on with the latter by a deputy appointed for the purpose, and named the friend of the bridegroom.'

This condition of betrothal lasted in New Testament times for one month in the case of widows, and one year in the case of vir-

gins. At the expiration of the time the marriage itself took place. It is stated that no religious service whatever accompanied the actual marriage, the essence of which consisted, as amongst the Arabs of the present day, in the formal removal of the bride to the bridegroom's house. This took place generally at night, which necessitated the use of torches or lamps, and was often accompanied with a pretended display of violence, the bride's party apparently resisting the attempt to carry the bride off, but of course being at length overpowered. The bride having been thus brought to the bridegroom's house, a feast commenced, which lasted for a week or a fortnight, and at which not merely food and entertainments were provided, but robes were frequently presented to the guests.

Many passages of the New Testament derive additional force from a recognition of these customs. Thus, the procession of the bridegroom's friends, and the subsequent feast, explain our Lord's reply to the Pharisees, 'Can the children of the bridechamber (οἱ υἱοὶ τοῦ νυμφῶνος) fast, as long as the bridegroom is with them?' (Matt. ix. 15; Mark ii. 19; Luke v. 34), and illustrate the parables of *The Wedding Feast* and *The Ten Virgins*. The 'friend of the bridegroom,' the official in charge of the preliminaries and ceremonial of marriage, is also taken by John the Baptist as a figure of himself in reference to the Messiah (John iii. 29).

3. *Typical Use of Marriage.* The union between God and his people is set forth in the Old Testament under the symbol of a marriage (see Is. liv. 5, 'Thy maker is thy husband;' Jer. iii. 14, 'I am married unto you;' Hos. ii. 19, 20, 'I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies: I will even betroth thee unto me in faithfulness'), and the irreligion of the Jewish church is thus stigmatised with the name of adultery. Our Lord takes up this idea, and claims to be the Bridegroom (Matt. ix. 15), a claim previously allowed by John the Baptist (see above). Hence, the Church of Christ represents the Bride, at present espoused only (2 Cor. xi. 2, 'I have espoused you to one husband, that I may present you as a chaste virgin to Christ'), but ultimately to be united completely to the bridegroom (Rev. xix. 7; xxi. 2, 9; xxii. 17). Hence the last day is represented under the emblem of a marriage supper made by the Father for his Son (Matt. xxii. 2-14; Rev. xix. 9), and a wedding at which ten virgins go up to meet the bridegroom (Matt. xxv. 1-12), coming at night-time to fetch his betrothed bride home. Hence also St. Paul says, 'The husband is the head of the wife, even as Christ

is the head of the church . . . As the church is subject to Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as *Christ also loved the church*, and gave himself for it . . . For no man ever yet hated his own flesh, but nourisheth and cherisheth it, *even as the Lord the church*: for we are members of his body, of his flesh and of his bones. For this cause shall a man leave his father and mother and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the church.' (Eph. v. 23-32).

Martyr. The Greek word *μάρτυρ* = *witness*, and is so translated in a large number of passages in the New Testament. But in Acts xxii. 20 ('the blood of thy *martyr* Stephen'), Rev. ii. 13, ('Antipas was my faithful *martyr*, who was slain among you'), and Rev. xvii. 6 ('drunken with the blood of the *martyrs* of Jesus'), the word is rendered by 'martyr,' as distinctive of a witness who testifies to the truth *by his death*.

Messiah. See *Christ*.

Minister. See *Deacon*.

Mint, *ῥόδισμον*, *mentha*, an insignificant but well-known herb, only referred to in the parallel passages, 'Ye (i.e. ye Pharisees) pay tithe of mint and anise and cummin' (Matt. xxiii. 23), and 'Ye tithe mint, and rue, and all manner of herbs' (Luke xi. 42). The common mint of Palestine, however, is larger than our garden mint.

Miracle. Miracles in the New Testament are distinguished into three kinds:—(1) *δυνάμεις*, *virtutes* = lit. *powers*, i.e. works of power; (2) *τέρατα*, *prodigia* = *wonders*; (3) *σημεῖα*, *signa* = *signs*, or supernatural attestations (Acts ii. 22; Rom. xv. 19; 2 Cor. xii. 12; 2 Thess. ii. 9). But it is to be noticed that the term 'wonders,' descriptive of the result of a miracle on the beholder, is never applied *alone* to any New Testament miracle, the production of mere wonder being obviously alien to the divine intention. The general term 'works (*ἔργα*)' is also applied to miracles (Matt. xi. 2; John v. 36; vii. 21, &c.). Archbishop Trench regards miracles, not as a proof of the doctrine delivered by the miracle-worker, but as intended at first to claim attention for his teaching, and afterwards to confirm that teaching, when it 'commends itself to the conscience as being good.' ('Trench on Miracles,' p. 24).

Of our Lord's miracles, thirty-three are fully described, which may be divided into three groups:—

A. Those which only involve a providential arrangement of natural events. Such are—

1. The First Miraculous Draught of Fishes (Luke v. 1-11).
2. The Second Miraculous Draught of Fishes (John xxi. 1-23).
3. The Piece of Money in the Fish's Mouth (Matt. xvii. 24-27).
4. The Calming of the Storm (Matt. viii. 23-27; Mark iv. 35-41; Luke viii. 22-25).
5. The Withering of the Fruitless Fig-tree (Matt. xxi. 17-22; Mark xi. 12-14, 20-24).

B. Those which involve a supernatural control over the powers of nature. Such are—

6. The Water made Wine (John ii. 1-11).
7. Walking on the Sea (Matt. xiv. 22-33; Mark vi. 45-52; John vi. 16-21).
8. The Miraculous feeding of 5,000 (Matt. xiv. 15-21; Mark vi. 35-44; Luke ix. 12-17; John vi. 5-14).
9. The Miraculous feeding of 4,000 (Matt. xv. 32-39; Mark viii. 1-9).
10. The Raising to Life of Lazarus (John xi. 1-54).
11. The Raising to Life of the Widow's Son at Nain (Luke vii. 11-16).
12. The Raising to Life of Jairus' Daughter (Matt. ix. 18, 19, 23-26; Mark v. 22-24, 35-43; Luke viii. 41, 42, 49-56).
13. The Healing of the Nobleman's Son (John iv. 46-54).
14. The Healing of the Woman with an Issue of Blood (Matt. ix. 20-22; Mark v. 25-34; Luke viii. 43-48).
15. The Healing of Two Blind Men in the House (Matt. ix. 27-31).
16. The Healing of One born Blind (John ix).
17. The Healing of a Blind Man at Bethsaida (Mark viii. 22-26).
18. The Healing of Two Blind Men at Jericho (Matt. xx. 29-34; Mark x. 46-52; Luke xviii. 35-43).
19. The Healing of a Leper (Matt. viii. 1-4; Mark i. 40-45; Luke v. 12-14).
20. The Healing of Ten Lepers (Luke xvii. 11-19).

21. The Healing of a Paralytic (Matt. ix. 1-8; Mark ii. 1-12; Luke v. 17-26).
22. The Healing of a Centurion's Servant (Matt. viii. 5-13; Luke vii. 1-10).
23. The Healing of Simon's Wife's Mother (Matt. viii. 14, 15; Mark i. 29-31; Luke iv. 38, 39).
24. The Healing of an Impotent Man at Bethesda (John v. 1-16).
25. The Healing of a Man with a Withered Hand (Matt. xii. 9-13; Mark iii. 1-5; Luke vi. 6-11).
26. The Healing of a Woman with a Spirit of Infirmary (Luke xiii. 10-17).
27. The Healing of a Man with a Dropsy (Luke xiv. 1-6).
28. The Healing of the Daughter of a Syrophœnician Woman (Matt. xv. 21-28; Mark vii. 24-30).
29. The Healing of one Deaf and Dumb (Mark vii. 31-37).
30. The Healing of Malchus' Ear (Luke xxii. 49-51).

C. Those which involve control over supernatural powers. Such are—

31. The Healing of the Gadarene Demoniacs (Matt. viii. 28-34; Mark v. 1-20; Luke viii. 26-39).
32. The Healing of the Demoniac in the Synagogue at Capernaum (Mark i. 23-26; Luke iv. 33-36).
33. The Healing of a Lunatic Child (Matt. xvii. 14-21; Mark ix. 14-29; Luke ix. 37-42).

Many other arrangements have been proposed. An exhaustive and excellent arrangement may for instance be found in Dr. Westcott's 'Introduction to the New Testament,' App. E., to the following effect:—

I. Miracles on nature.

1. Miracles of creative power.
2. Miracles of providence.

II. Miracles on man.

III. Miracles in the Spirit-world.

It is beyond the scope of this work to enter upon the general discussion of the subject of miracles. It will be found fully discussed in Dr. Westcott's 'Characteristics of the Gospel Miracles,' in Archbishop Trench 'On the Miracles,' and in an article on Miracles in 'Aids to Faith' by the late Dean Mansel.

Other miracles are recorded in the New Testament besides those of our Lord. By his express authority, the apostles and the seventy disciples wrought miracles during his lifetime, healing the sick, cleansing the lepers, raising the dead, casting out devils (Matt. x. 8; Luke x. 17), and their authority to act thus was renewed and extended at the Ascension to all that believe ('These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover'—Mark xvi. 17, 18). No details are given of any successful attempt by our Lord's disciples to work a miracle during his lifetime, but an unsuccessful endeavour to cure a lunatic child (afterwards cured by Christ himself) is recorded in Matt. xvii. 16; Mark ix. 18; Luke ix. 40; and from this statement indirect evidence is afforded that the practice of bringing demoniacs to the disciples for cure was a common one. After the Ascension, various miracles are recorded in detail as having been wrought by the apostles and others. Thus, 'many wonders and signs were wrought by the apostles' (Acts ii. 43); Peter and John healed a man at the Beautiful Gate of the Temple, who had been lame from his mother's womb (Acts iii.); Ananias and Sapphira his wife were struck dead for lying to the Holy Ghost; 'many signs and wonders were wrought by the apostles amongst the people,' and 'they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them: there came also a multitude out of the cities round about Jerusalem bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one' (Acts v. 1-10, 12, 15, 16); Stephen did great wonders and miracles amongst the people (Acts vi. 8); Philip the evangelist cast out unclean spirits, and healed some with palsies and lame (Acts viii. 7); Peter healed Æneas, and raised Dorcas to life (Acts ix. 32-41); St. Paul struck Elymas the sorcerer with blindness (Acts xiii. 11), and in company with Barnabas healed a cripple at Lystra (Acts xiv. 8-10); the same apostle cast out an evil spirit from a soothsaying maiden at Philippi (Acts xvi. 18), and at Ephesus 'wrought special miracles . . . so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them' (Acts xix. 11, 12); at Troas by the same apostle a young man named Eutychus was revived, when supposed to have been killed by a fall

from an upper window (Acts xx. 9, 10); and at Melita, after St. Paul's shipwreck, a viper was shaken off by the apostle into the fire without his receiving harm, and many sick persons, including Publius, the governor of the island, were cured (Acts xxviii. 3-9). In 1 Cor. xii. 10, the 'working of miracles' is enumerated among the gifts of the Spirit, and in 1 Cor. xii. 28, and Gal. iii. 5, 'workers of miracles' are mentioned as officials of the church. In Heb. ii. 4, 'signs, wonders, and divers miracles' are also referred to as testimonies to the credibility of the apostles and evangelists.

Money-changers. See *Bank*.

Mote, κάρφος, *festuca*, lit. = *any small dry body*, esp. *a dry stalk, a bit of wool or straw*, but rendered in A. V. 'a mote' in the saying of our Lord 'First cast out the beam (δοκόν) out of thine own eye, and then shalt thou see clearly to cast out the *mote* out of thy brother's eye' (Matt. vii. 3, 4, 5; Luke vi. 41, 42). This saying is stated to have been a proverb amongst the Jews, but only with respect to a person retaliating rebuke, and not with the full meaning given to it by our Lord.

Moth, Motheaten, σής, σητόβρωτος, *tinea*. The moth is referred to in the New Testament only in the exhortation of our Lord to lay up treasures in heaven where 'neither rust nor moth doth corrupt' (Matt. vi. 19, 20; Luke xii. 33), and in James v. 2, where rich men are addressed as having their garments 'moth-eaten.' In both of these cases the usage is evidently metaphorical, but the allusion is to the clothes-moth, of which many kinds are found in Palestine, and is peculiarly applicable to the East, where garments are laid up in large profusion and such stores are regarded as an evidence of wealth. Several distinct species exist, feeding upon various sorts of material, but it is not by the insect in its perfect state as a moth, but in its larva state as a grub, that the ravages are committed.

Mustard, σίναπι, *sinapis*, a plant of the natural order of the *cruciferae*. Two varieties are found, white and black, of which the latter flourishes in great abundance in a wild state in Palestine. In that country, especially in the hot Jordan valley, it attains a considerable height, and the smaller birds frequent it in large numbers for the sake of its seed. Hence it corresponds with the description of it given by our Lord, in which he says 'it is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge (κατασκηνοῦν) in the branches thereof' (Matt. xiii. 32; comp. Mark iv. 31, 32; and Luke xiii. 18, 19). In all these three pass-

ages our Lord refers to the seed and its produce as illustrative of the growth of the kingdom of God from a small beginning. On two other occasions he refers to the smallness of the seed, and says 'If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove; and nothing shall be impossible to you' (Matt. xvii. 20), and 'If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, be thou plucked up by the root, and be thou planted in the sea; and it should obey you' (Luke xvii. 6).

Myrrh, *σμύrna*, *myrrha*. An aromatic gum which exudes from the *Balsamodendron myrrha*, a small tree belonging to the natural order Terebinthaceæ, and growing in Arabia and Eastern Africa. It is used by us as a tincture, and as a powder, and in the Temple service was used as an ingredient in the oil with which the priests and the vessels were anointed (Exodus xxx. 23). Myrrh was one of the presents brought by the wise men to the infant Jesus; as to its meaning on this occasion see Section 2. Wine in which myrrh had been dissolved (*οἶνος ἱσμυρρυσμέτος*) was also offered to our Lord previous to his crucifixion, probably with the benevolent intention of deadening his pains, but He 'received it not,' perhaps because he desired to show his perfect consciousness of what he was doing, or because he desired to shrink from no possible pain (Mark xv. 23). Lastly, myrrh was one of the ingredients of the hundred-weight of spices which were provided, according to the Jewish custom, by Nicodemus, and with which our Lord's body was wrapped, for burial (John xix. 39).

Mystery, *μυστήριον*, *mysterium*, lit. = *a revealed secret*. The term 'mysteries' was applied to certain religious ceremonies among the ancients to which only those who were initiated were admitted. The most celebrated were those of Demeter at Eleusis, but mysteries were celebrated in every considerable town of Greece. They are supposed by many to have been scenic shows of mythical stories. In the New Testament the term is applied to the designs of God in the Gospel, as something originally *secret*, but afterwards *made known* to mankind, and the ability to understand these mysteries is regarded as a divine gift. Hence in Matt. xiii. 11, our Lord says to his disciples 'to you it is given to understand the *mysteries* of the kingdom of God,' and in 1 Tim. iii. 16, we read 'great is the *mystery* of godliness; God was manifest in the flesh, &c.'

Nazarene, *Ναζωραῖος*, (but in Mark x. 47, *Ναζαρητός*), *Nazaræus*. This term occurs first in Matt. ii. 23, where we read that Joseph, coming from Egypt, went back with Mary and the infant Jesus to

Nazareth, and there dwelt, 'that it might be fulfilled which was spoken by the prophets, saying, He shall be called a Nazarene.' It is also applied to Jesus in many other places of the New Testament, but rendered in A. V. 'of Nazareth' (Matt. xxvi. 71; Mark i. 24; x. 47; xiv. 67; Luke iv. 34; xviii. 37; xxiv. 19; John xviii. 5, 7; xix. 19; Acts ii. 22; iii. 6; iv. 10; vi. 14; xxii. 8; xxvi. 9), and hence the intention of the Holy Spirit, speaking by the prophets, was completely fulfilled. It is now pretty generally conceded that the reference in Matt. ii. 23 is to the prophecy in Isaiah xi. 1, in which the Messiah is spoken of as a *Branch*, repeated or alluded to in Jerem. xxiii. 5; xxxiii. 15; Zech. iii. 8; vi. 12. The Hebrew word for branch is נֶזֶר (Nétzer), which has been shown to be the Hebrew name for Nazareth. Hence, our Lord, by the unconscious act of Joseph, obtained the name which was prophesied of him. There is no reference to the word Nazarene, a word of entirely distinct origin, and not at all descriptive of our Lord, whose manner of life was intentionally opposed to asceticism.

The term *Nazarene* also appears as a title for Christians in Acts xxiv. 5, where Tertullus calls St. Paul 'a ringleader of the sect of the Nazarenes.' This is still the ordinary Arabic designation of Christians.

Net. See *Fishermen*.

New Moon, *νομήνια, neomenia.* The beginning of the months was observed as a festival by the Jews, and directions for special sacrifices on that day are given in Num. xxviii. 11-15. The day was observed as a Sabbath (Am. viii. 5), and persons resorted to religious teachers on that day (2 Kings iv. 23). In 1 Chron. xxiii. 31, it is mentioned in conjunction with 'the sabbaths' and 'the set feasts,' and in Col. ii. 16, is directly abrogated, so far as being obligatory on Gentile Christians ('Let no man judge you in respect of the feast days, or new moon, or sabbaths'). Comp. also Gal. iv. 10, 'Ye observe days, and *months*, and years.'

Nicolaitanes. See in Section 5.

Olive. Two kinds of olive are mentioned in the New Testament. 1. The cultivated olive (*ἑλαια, oliva*), one of the most abundant and characteristic trees of Palestine. It is of moderate height, with a whitish-green foliage, something like the colour of the willow (but darker), and of bushy growth. Its fruit is a green berry, somewhat the shape and size of a gooseberry, which is produced in great profusion, and which yields, when pressed, the liquid well known as olive oil. Its various products are amongst

the most valuable vegetable productions of sub-tropical countries. The berry is pickled and forms the relish of the labouring classes, and the oil supplies all, or nearly all, the various uses to which animal fat and butter are put in colder countries, food being cooked, light maintained, and soap manufactured by its assistance. The oil is also valuable for anointing the body, and for medicinal purposes. The wood is used for cabinet-work, being of an amber colour and close grain, and was employed in the doors, the posts, and the cherubim of the Temple of Solomon (1 Kings vi. 23, 31, 32, 33). The culture of the olive-tree, although still very common in Palestine, is probably not so common as formerly. In many places where it now no longer exists, the ruins of olive-presses are found, and the hill to the east of Jerusalem, although still producing some hundreds of trees, is not so covered with them as to justify its ancient and still existing name of the 'Mount of Olives.' In the garden at the foot of the hill (the traditional *Gethsemane*) several olive-trees are found, which are said to have existed since the time of our Lord; but although their appearance and the well-known longevity of the olive justify their claim to a very great age, it is highly improbable that the Roman army which besieged and took Jerusalem under Titus would have left any trees standing so near the city.

The use of the olive oil (ἐλαιον) for lamps is referred to in the parable of the Ten Virgins (Matt. xxv. 3, 4, 8); as an article of commerce, in the parable of the Unjust Steward, where one of the creditors is said to owe a hundred 'measures (βάττονες) of oil' (Luke xvi. 6), and in the enumeration of the merchandise of the mystic Babylon (Rev. xviii. 13); as an ointment for wounds, in the parable of the Good Samaritan, who poured into the wounds of the wounded traveller 'oil and wine' (Luke x. 34); and as a customary ointment for the body in the saying of our Lord to Simon the Pharisee, 'My head with oil thou didst not anoint' (Luke vii. 46). 'Oil and wine' are also referred to in Rev. vi. 6, where a voice from among the four beasts says to the rider on the black horse, 'See that thou hurt not the oil and the wine;' and an argument for holy language, as befitting the mouths of godly persons, is drawn in James iii. 12 from the propriety with which each tree bears its own fruit—'Can the fig-tree bear olive berries (ἐλαίαις)?'

The same apostle James refers (v. 14, 15) to the custom of 'anointing' the sick. This is also mentioned in Mark vi. 13, where the apostles are said to have 'anointed with oil many that were sick, and healed them.' This is the practice recom-

mended by St. James: 'Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up.' This rite differs from the extreme unction of the Romish church in its being administered to those who are sick of body, to heal the body, whereas extreme unction is administered to those whose lives are despaired of, in order to save their souls.

Several metaphorical allusions to the olive and oil occur in the New Testament. Thus, in Heb. i. 9, we read of the Messiah, in a quotation from Ps. xlv. 7—'Thy God hath anointed thee with the oil of gladness above thy fellows.' Again, the position of the Gentile Church, as not the natural heir to God's grace, but as taking the place of the Jewish Church, is referred to in Rom. xi. 17, under the similitude of a wild olive-tree (*ἀγρίελαιος*) grafted upon a cultivated olive-tree. The olive-tree requires to be grafted, but the engrafting of a wild shoot on the cultivated variety is not usual, but 'contrary to nature'; and this point of course renders the comparison more striking.

Finally, the olive-tree is used prophetically. In Rev. xi. 4, the Two Witnesses who shall prophesy 1,260 days are described as 'the two olive-trees, and the two candlesticks standing before the God of the earth.' A vision of one candlestick and two olive-trees was seen by, and the same explanation given to, Zechariah (iv. 2, 3, 12-14). As to their further meaning, see *Witnesses*.

2. The wild olive (*ἀγρίελαιος*). This requires to be grafted in order to produce fruit. It is only referred to in Rom. xi. See above.

Omega, τὸ Ω, the name of the last letter of the Greek alphabet, and therefore used for the end of anything. Hence our Lord in the Apocalypse four times calls Himself the 'Alpha and the Omega, the beginning and the end' (Rev. i. 8, 11; xxi. 6; xxii. 13).

Oracles, λόγια, *verba, eloquia, sermones*. A word occurring in Acts vii. 38 ('Who received the lively (*ζῶντα*) oracles'); Rom. iii. 2 ('To them were committed the oracles of God'); Heb. v. 12 ('Which be the first principles of the oracles of God'); 1 Peter iv. 11 ('If any man speak, *let him speak* as the oracles of God'). In the first three passages, it is obvious that the reference is to the Holy Scriptures; in the last passage, it will also be apparent that the meaning is that when any man speaks in the church, his speaking should be in conformity with the same Scriptures. The word λόγιον is thus used, because the Holy Scriptures may be regarded as the definite and authorised and solemn announcement of the

will of God. Such announcements were made, or supposed to be made, on behalf of many heathen deities by their priests, and especially at the temple of Apollo at Delphi.

Ordain. See *Elders*.

Ox and **Oxen**, βούς, *bos*. The legality of loosing the ox from his stall on the Sabbath and leading him to watering, or of rescuing him from a pit on the same day, if he should have fallen therein, is referred to on two occasions by our Lord (Luke xiii. 15; xiv. 5) as an argument for the right use of the Sabbath. In Luke xiv. 19, one of the invited guests excuses himself on the plea that he has bought 'five yoke of oxen.' This alludes to the general Eastern custom of using oxen for agricultural purposes, and of working them in pairs. The usual plan is to lay a short pole (called *the yoke*) across the necks of the two beasts, fastening it to the horns of each. A longer pole, attached at one end to the carriage or other machine which is to be dragged along, is then passed between the two animals, and fastened to the yoke, and by this means traction is effected. The work is very slowly performed, but oxen thus employed exert great strength, are not expensive to keep, are easy to manage, and last long. Oxen were also used largely for sacrifice, although only by rich persons. Poor persons were allowed to substitute cheaper offerings. Thus the priest of Jupiter-before-the-City at Lystra desired to sacrifice oxen to Paul and Barnabas, deeming them deities (Acts xiv. 13), and persons who sold oxen for sacrificial purposes were found in the Temple at Jerusalem by our Lord, and driven out by Him from thence (John ii. 14). In sacrifices, only the male was used, and the term 'bull' (ταῦρος) is therefore properly used in Heb. ix. 13; x. 4. In a similar way, the superior value of the male is used to heighten the detail of the parable of the Great Supper. Our A. V. translates the invitation of the king (Matt. xxii. 4), 'My *oxen* and my fatlings are ready,' but the Gr. says 'my *bulls* (ταῖροι),' &c. As to the likening of St. Matthew to the ox, see *Beast*. As to the general question of the treatment of the ox, and the varieties found in Palestine, see *Cattle*.

Palace. See *Hall of Judgment*.

Palm, φοίνιξ, *palma*. This tree, originally one of the most common in the Holy Land, is now comparatively rare in that country. Its appearance is well known. It rises with a straight and leafless trunk, from the top of which spring its leaves or branches. There are many species of the tree, but in the Holy Land the date-palm is the most prevalent.

In only two instances in the New Testament is the palm referred

to, and in both of these the use of the palm leaf as a symbol of rejoicing is the point mentioned. As our Lord entered Jerusalem in triumph, the people 'took branches of palm-trees, and went forth to meet him' (John xii. 13); and again, in the vision of glorified saints in Rev. vii. 9, the apostle saw a great multitude, standing before the Lamb and rejoicing, 'clothed with white robes, and palms in their hands.'

Paper. See *Reed*.

Parable, παραβολή, generally *parabola* and *similitudo*, but in St. John, *παροιμία*, *proverbium*. A mode of teaching by instructive stories, much used by our Lord. The parable may be distinguished from the *fable* by its higher moral and religious meaning, as well as by its abstinence from impossible descriptions; and from the *allegory*, in which the symbol and its meaning are united, by preserving the thing spoken of and the doctrine intended to be conveyed as two distinct things. Thus the story of the trees choosing a king is a *fable*; 'I am the vine and ye are the branches' is an *allegory*; but 'Behold, a sower went forth, &c.,' is a *parable*.

Our Lord declared his reason for using this method of instruction to be, 'because they seeing, see not; and hearing, they hear not; neither do they understand' (Matt. xiii. 13); and again, 'All these things are done in parables; that seeing they may see, and not perceive, and hearing they may hear and not understand; lest at any time they should be converted, and their sins should be forgiven them' (Mark iv. 11, 12; Luke viii. 10). Hence it has been argued by some that the object of parabolic teaching was to *conceal* the truth, while others are of opinion that its object is to illustrate and prove it. Probably a mind altogether dark or unwilling is not assisted by a parable, but a willing and partially enlightened mind receives it with profit. It is, at any rate, certain that this method of teaching has been used by many great teachers with success, and the Rabbins were particularly famous for it.

The number of parables uttered by our Lord depends on the definition of a parable employed. Archbishop Trench reckons up thirty, and Westcott classifies them thus:—

I. Parables drawn from the material world.

1. The Sower (Matt. xiii. 3-8; Mark iv. 4-8; Luke viii. 5-8).
2. The Tares (Matt. xiii. 24-30).
3. The Seed growing Secretly (Mark iv. 26-29).

4. The Mustard Seed (Matt. xiii. 31, 32; Mark iv. 30-32; Luke xiii. 18, 19).
5. The Leaven (Matt. xiii. 33; Luke xiii. 20, 21).

II. Parables drawn from the relations of man.

6. The Draw-net (Matt. xiii. 47-50).
7. The Barren Fig-tree (Luke xiii. 6-9).
8. The Lost Sheep (Matt. xviii. 12-14; Luke xv. 3-7).
9. The Lost Coin (Luke xv. 8-10).
10. The Unmerciful Servant (Matt. xviii. 23-35).
11. The Two Debtors (Luke vii. 41-43).
12. The Prodigal Son (Luke xv. 11-32).
13. The Two Sons (Matt. xxi. 28-32).
14. The Friend at Midnight (Luke xi. 5-8).
15. The Unjust Judge (Luke xviii. 1-8).
16. The Ten Virgins (Matt. xxv. 1-13).
17. The Lower Seats (Luke xiv. 7-11).
18. The Great Supper (Luke xiv. 15-24).
19. The Marriage-feast (Matt. xxii. 1-14).
20. The Tower-builder (Luke xiv. 28-30).
21. The King making War (Luke xiv. 31-33).
22. The Unjust Steward (Luke xvi. 1-9).
23. The Talents (Matt. xxv. 14-30).
24. The Pounds (Luke xix. 11-27).
25. The Wicked Husbandmen (Matt. xxi. 33-44; Mark xii. 1-12; Luke xx. 9-16).
26. The Unprofitable Servants (Luke xvii. 7-10).
27. The Labourers in the Vineyard (Matt. xx. 1-16).
28. The Hid Treasure (Matt. xiii. 44).
29. The Man seeking Pearls (Matt. xiii. 45, 46).
30. The Rich Fool (Luke xii. 16-21).

Paradise, *παράδεισος*, *paradisus*, lit. = *a garden or park*, and occurring frequently in classical writers with this meaning. But in the New Testament the term is employed to describe the place of happy departed spirits. The opinions of the Jews of our Saviour's time concerning this place may be gathered from the discourse of Josephus concerning Hades. He says, 'Now as to Hades, wherein the souls of the righteous and unrighteous are detained . . . this region is allowed as a place of custody for souls, in which angels are appointed as guardians to them. . . . There is one descent into this region, at whose gate we believe

there stands an archangel with an host; which gate when those pass through that are conducted down by the angels appointed over souls, they do not go the same way; but the just are guided to the right hand, and are led with hymns, sung by the angels appointed over that place, unto a region of light, in which the just have dwelt from the beginning of the world . . . with whom is no place of toil, no burning heat, no piercing cold, nor are any briers there; but the countenance of the fathers and of the just, which they see, always smiles upon them, while they wait for that rest and eternal new life in heaven which is to succeed this region. This place we call the *Bosom of Abraham*. As to the unjust, they are dragged by force to the left hand, by the angels allotted for punishment. . . . Now those angels that are set over these souls drag them into the neighbourhood of hell itself . . . but when they have a nearer view of this spectacle . . . they are struck with a fearful expectation of future judgment, and in effect punished thereby; and not only so, but when they see the place of the fathers and of the just, even hereby are they punished; for a *chaos* deep and large is fixed between them; insomuch that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it.'

That these opinions have a substantial foundation in truth is evident from the parable of the Rich Man and Lazarus; and it is further evident that our Lord must have been speaking of such a condition as that described by Josephus when he said to the penitent thief upon the cross, 'This day shalt thou be with me in paradise' (Luke xxiii. 43). St. Paul declared himself, either ecstatically or actually, to have 'been caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter' (2 Cor. xii. 4); and in Rev. ii. 7, and xxii. 1-5, a description is given, which shows that in character and contents Paradise recalls the Garden of Eden. It is further supposed by many that the angels which are 'reserved under darkness unto the judgment of the great day' (Jude 6) are similarly retained in an intermediate state, and that when it is said that our Lord 'went and preached unto the spirits in prison (*ἐν φυλακῇ*)' (1 Pet. iii. 19) reference is made to the same state.

Passover. See *Feast*.

Patriarch, *πατριάρχης*, *patriarcha*, a term applied to (1) David (Acts ii. 29); (2) the sons of Jacob (Acts vii. 8, 9); (3) Abraham. The word is not classical, but in LXX. it = *father*, or *chief*, of a race.

Pavement, λιθόστρωτον, *lithostrotos*. The place where Pilate sate on the Bema, or 'judgment-seat,' to deliver Jesus formally to be crucified, and where he brought Him and showed Him to the people with the words 'Behold the man' (John xix. 13). Its Hebrew name is stated to have been 'Gabbatha' (גַּבְּתָא = height?). It was, no doubt, immediately outside the prætorium, or 'hall of judgment'; and it has been suggested that the 'pavement' was of ornamental mosaic and moveable, laid down to give an air of dignity to an important public place.

Pearl, μαργαρίτης, *margarita*. This jewel is the product of a bivalve mollusc, called Margaritiphora, or the pearl-bearing oyster. The interior of the same shell furnishes mother-of-pearl. The present pearl-fisheries are carried on in the Persian Gulf, and off the island of Ceylon. Pearls were highly valued by the ancients. Julius Cæsar presented Senilia, the mother of Brutus, with a pearl worth 48,417*l.*; and Cleopatra, at a supper with Antony, dissolved in vinegar and drank off a pearl valued at about the same price. The merchantman seeking 'goodly pearls' and finding 'one of great price,' is the subject of one of our Lord's parables (Matt. xiii. 45, 46); and in the proverb 'Cast not your pearls before swine' (Matt. vii. 6) our Lord uses the preciousness of the pearl to represent the value of wise spiritual instruction. In 1 Tim. ii. 9, 10, women at public worship (and, inferentially, at all times) are exhorted not to adorn themselves with 'braided hair, or gold, or pearls, or costly array, but . . . with good works.'

In Rev. xvii. 4 and xviii. 16 the scarlet woman is described as decked 'with precious stones and pearls,' and in Rev. xviii. 12 her merchandise includes the same jewels. And in Rev. xxi. 21, in contrast with the harlot city, the holy city, the new Jerusalem, is said to have for gates twelve pearls, each gate of one pearl.

Pen. See *Reed*.

Pentecost. See *Feast*.

Pharisees, Φαρισαῖοι, *Pharisæi*. One of the three principal religious sects (viz. Pharisees, Sadducees, Essenes) among the Jews of New Testament times, and much alluded to in the New Testament. They derived their name from the Hebrew word *Pharash*, to separate, and took this name because they 'separated' themselves both from those who took a looser view of the obligations of the Mosaic law, and from the anti-national party, whether of Greek or Roman origin. They took their rise in the time of Hyrcanus (B.C. 130), and Josephus (himself a Pharisee) gives the

following account of them — ‘The Pharisees are those who are esteemed most skilful in the exact explication of their laws. . . . These ascribe all to fate (or providence) and to God, and yet allow that to act what is right, or the contrary, is principally in the power of men, although fate does co-operate in every action. They say that all souls are incorruptible; but that the souls of good men are only removed into other bodies—but that the souls of bad men are subject to eternal punishment’ (B. J. 2. 8. 14; comp. also Ant. 18. 1. 3). The great principle of their views on the obligation of the Mosaic law was that an oral and unwritten tradition was intended to accompany the written law. The chief argument upon which they based this principle was derived from the undoubted absence from the Pentateuch of any reference either to the existence of the soul or the duty of prayer; and they argued that as both these points, notwithstanding their absence from the written law, were presupposed in it, the oral teaching of them must have been intended. From this the step to an argument for the necessity of oral teaching on other points was not difficult, but the result was that in process of time a system of interpretation and extension grew up, of such vast and burdensome dimensions as altogether to overshadow the law, and ‘make it of none effect by their tradition.’ The Pharisaic system of law, thus accumulated, was reduced to writing by Rabbi Jehudah, in the second century after Christ, and is known as the *Mishna* (or Second Law). To this *Mishna* commentaries were afterwards added, known as the *Gemara* (or Completion) of *Jerusalem*, completed in the fourth century, and the *Gemara* of *Babylon*, completed about A.D. 500. The *Mishna* and the *Gemaras* together form the work known as the *Talmud*.

The Pharisees were not an unregulated and unincorporated body, but a regular association, to which each member (called a *chaber*) was admitted by promising, in the presence of three other members, to observe its regulations. The chief of these were (1) a subjection to the great principle of ‘making a fence round the law,’ i.e. of so acting as in every possible way to avoid even accidental and unintentional violations of it, and (2) not buying, selling, eating, drinking, wearing, or in any way dealing with, that which was not *tithed*. But within the general association there were many different sorts of Pharisees, such as, 1. The Shechemite Pharisee, who joined the sect merely from love of gain (perhaps referred to in Matt. xxiii. 5, 14); 2. The Moral and truly God-fearing Pharisee, such as was Nicodemus (see also Luke xviii. 18);

3. The Dashing Pharisee, who walked with such pretended humility as not to lift his feet from the ground, but dash them against the stones; 4. The Bleeding Pharisee, who pressed himself against the wall until he bled, in order to avoid the contact of those who passed by; 5. The Pharisee of the Mortar, who wore a hat like a deep mortar turned upside down, which prevented his looks from wandering; 6. The Pharisee from Love; and 7. The Pharisee from Fear. All Pharisees also wore what were termed *phylacteries* (Matt. xxiii. 5), which were strips of parchment, on which texts of Scripture were written. These were used in supposed obedience to Exod. xiii. 16 and Deut. vi. 6-9, and were fastened on the arm, on the forehead, and on the door-posts of their houses. Under the name of *tephillim*, they are still in use amongst modern Jews, being generally attached to door-posts, and used on the person at certain services in the synagogues.

The effect of this system was, as might be expected, to substitute outward and minute conformity to ceremony for inward devotion of the heart. 'Ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law—judgment, mercy, and faith.' Hence our Lord's life, example and teaching were entirely opposed to Phariseeism, and his spoken words were frequently directed to denouncing it. Matt. xxiii. is peculiarly full on this subject; and in other passages we read, 'Except your righteousness shall exceed the righteousness of the Scribes and *Pharisees*, ye shall in no case enter into the kingdom of heaven' (Matt. v. 20); 'Beware of the leaven of the *Pharisees*, which is hypocrisy' (Matt. xvi. 6; Mark viii. 15; Luke xii. 1); 'Ye *Pharisees* make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness' (Luke xi. 39). In return for these and similar denunciations our Lord encountered the bitterest opposition from the Pharisaic party, and they even united with the Sadducees, or priestly party, to destroy him. They attributed his power over evil spirits to Satanic agency (Matt. ix. 34), watched Him continually (Luke vi. 7), and were particularly enraged by his teaching as to the nature of the Sabbath, and by his companionship with 'publicans and sinners.'

Notwithstanding this, it must not be supposed that none of the party were better than their sect. Of the earnest desire of some Pharisees for spiritual light we have an example in the Pharisee Nicodemus (John iii. 1; vii. 50; xix. 39); of the readiness of some to hear and company with our Lord, the Pharisee Simon (Luke

vii. 36) and another (Luke xi. 37) are instances; the lofty and generous views of some of the party were exhibited by Gamaliel (Acts v. 34); and the earnestness and zeal of others by the great pupil of Gamaliel, at first 'a Pharisee and the son of a Pharisee' (Acts xxiii. 6), and living after the strictest sect of the Jewish religion, 'a Pharisee' (Acts xxvi. 5), but afterwards the apostle Paul.

Philosophy, Philosophers. The only verbal allusions in the New Testament to philosophy and philosophers occur in Acts xvii. 18, where we read that 'certain philosophers of the Epicureans and of the Stoicks encountered (συνέβαλλον)' St. Paul at Athens; and in Col. ii. 8, where St. Paul writes, 'Beware lest any man spoil you through philosophy and vain deceit.' But in many of the epistles, and especially in 1 Cor. i., ii., reference is made to 'wisdom (σοφία)' and the study of it, and its inefficiency in discovering a way of salvation for sinners is demonstrated. It is beside the purpose of this book to enter largely into the subject, but the philosophies, a knowledge of whose tenets throws light upon the New Testament, are here briefly described.

1. *Epicurism* (Acts xvii. 18) took its name from Epicurus, its founder, who was born B.C. 342 at Samos, but settled and taught at Athens. He is said to have written three hundred volumes, and his chief tenet was that pleasure must be considered the highest happiness and the object of human exertions. This 'pleasure' he further regarded as consisting in peace of mind, based upon virtue, and although his followers afterwards debased his doctrines to encourage a sensual life, he himself lived temperately, frugally, and simply. His views as to the divinities were that they took no account of human affairs, and exercised no influence whatever on the world or man.

2. *Stoicism* (Acts xvii. 18) was so called because its founder, Zeno, lectured in the *Stoa Poikile* or Painted Porch at Athens. Zeno was a native of Citium in Cyprus, was born about B.C. 360, and taught at Athens for fifty-eight years previous to his death. Like Epicurus, he also asserted that happiness was the great end of man's life, but he placed this happiness in an entire emancipation from all passions and feelings, and the cultivation of an intellectual morality. In opposition to Epicurus, he held that the principles of all things were two, viz. Matter (τὸ πάσχον) and God, Fate, or Reason (τὸ ποιῶν), and that the active principle in man is essentially identical with God. Hence man's duty was 'to live conformably to nature,' *convenienter naturæ vivere*, τὸ ὁμολογουμένως τῇ φύσει ζῆν. What this 'nature' was, is a subject of much controversy.

3. *Gnosticism* does not appear in words in our English Version, but is probably referred to in 1 Tim. vi. 20, as 'Science (γνῶσις) falsely so called;' also in 1 Cor. viii. 1, 'knowledge (ἡ γνῶσις) puffeth up;' 'the word of knowledge (λόγος γνώσεως)' (1 Cor. xii. 8); and in 'What shall I profit you except I shall speak to you either by revelation or by knowledge (ἐν γνώσει)' (1 Cor. xiv. 6). The principal Gnostic teacher in New Test. times was *Cerinthus*, said to have been a contemporary of the apostle John, and to have resided at Ephesus. It is even related that St. John, once entering a bath-house, and seeing Cerinthus there, immediately fled out, dreading to be in the same building with such an heretic. Cerinthus' views were, that between God and the world a vast number of intermediate spirits, or emanations, called *Æons*, existed. One of these æons descended upon Jesus of Nazareth at his baptism, and it was he, and not the man Jesus, that was the true Christ. Cerinthus, who was a Jew, held that Judaic observances were to some extent binding upon Gentile Christians, and he also taught the resurrection of the body. Many good critics are of opinion that the writings of St. John are specially directed against this form of Gnostic heresy. But Gnosticism, though thus early commenced, was not fully developed until the second century, when Marcion, a native of Sinope in Pontus, and the son of the bishop of that place, gave it a distinct shape. Marcion's personal character was frugal and pure even to asceticism, but his doctrines were entirely subversive of Scriptural truth. He taught the existence of three great principles—1. The Hyle, or pre-existent matter; 2. God, a being of infinite love, holiness, and perfection; and 3. The Demiurge, or Creator of the World, God of the Jews and of the Old Testament. According to him the Christ of the New Testament was entirely distinct from the Messiah of the Old Testament; was not a real, but seeming, body. The true believer became a partaker of a divine life above the power of the Demiurge and Hyle, and ought to be an ascetic, delivered from all the contaminating influence of matter. Marcion rejected all the Old Testament and all the New Testament with the exception of St. Paul's epistles, and a gospel (probably the gospel of St. Luke) altered to suit his own views.

Phylacteries. See *Pharisees*.

Pigeon. See *Dove*.

Pillow, προσκεφάλαιον, *cervical*. In Mark iv. 38, in the account of the storm on the lake of Tiberias, where it is said that our Lord was asleep on 'a pillow,' the Greek should be rendered '*the*

pillow.' The pillow referred to was, no doubt, that used for the steersman. See *Rob Roy on the Jordan*, p. 358.

Pinnacle, τὸ πτερύγιον, *pinnaculum*. In both accounts of the temptation we read that the devil took our Lord, and setting Him on 'a (the) pinnacle of the temple,' invited Him, by casting Himself down, to prove his Messiahship (Matt. iv. 5; Luke iv. 9). Dean Alford argues that this 'pinnacle' was really a roof, and that the portico of Herod, which overhung the Kidron valley at a dizzy height, is intended. Others think that the balustrade round the roof was meant. No structure of the sort designated by our modern word 'pinnacle' existed in the Herodian temple.

Porch. See *Temple*.

Potter's field. The portion of land bought by the priests with the money which Judas returned. The account of the transaction is given in Matt. xxvii. 7-10, where we read, 'the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field is called the field of blood unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me.' In Zech. xi. 12, 13, and not in Jeremiah, the original of this prophecy is thus found—'So they weighed for my price thirty pieces of silver, and the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the Lord.' Whether the ascription of this prophecy to Jeremy instead of Zechariah is a mistake of some copyist is not known, but two explanations are worth attention. Lightfoot's is, that the prophets generally went by the name of 'Jeremiah,' as Jeremiah was originally regarded as the first of the prophets. Hengstenberg's explanation is, that Zech. xi. 13 was written with a retrospective view to Jeremiah xviii. and xix. generally, and therefore the prophecy was originally Jeremiah's, although secondarily Zechariah's. A field is still shown as the potter's field in the neighbourhood of Jerusalem. The low price given for it no doubt arose from the fact that its soil had been removed, and probably many inequalities produced, for the purposes of the potter's trade.

Other difficulties connected with the 'potter's field' are examined under *Aceldama* in Section 5.

Priest, *ιερεύς*, *sacerdos*. This title is applied in the New Testament to (1) the Saviour himself, (2) all believers in Jesus Christ, (3) the Aaronic priesthood, (4) Melchisedek and the priest of the temple at Lystra. (1) The object of the Epistle to the Hebrews is to establish the priesthood of Jesus Christ, and its superiority over that of Aaron. This superiority is claimed chiefly upon the ground of the permanent efficacy of the sacrifice offered.

(2) All believers are declared to be 'a holy priesthood' and 'a royal priesthood (*ιεράτευμα*)' (1 Pet. ii. 5, 9), and 'kings and priests unto God and the Father' (Rev. v. 10; xx. 6). In this respect they follow the analogy of the Israelitish nation, to whom God said, 'Ye shall be to me a kingdom of priests, and an holy nation' (Exod. xix. 6).

(3) The descendants of Aaron were appointed by God to be the priests of the Israelitish nation (Exod. xl. 12-15), and so continued until the destruction of the Temple. At the accession of David to the throne of Judah, 3,700 Aaronites came to the king in Hebron (1 Chron. xii. 27), and amongst the acts of this sovereign was a division of these priests into twenty-four courses (1 Chron. xxiv. 1-19). The eighth of these courses was the course of Abijah, to which Zacharias, the father of John the Baptist, belonged. After the return from the captivity only four of these courses were found, viz. Jedaiah, Immer, Pashur, and Harim, numbering altogether 4,289 men (Esra ii. 36-39), but these were again subdivided into twenty-four courses, bearing the original names, and so continued until the destruction of the Temple. In the New Testament times their number was probably very great, their social status low, and their ignorance and narrowness of view proverbial. The 'priest,' in the parable, who passed by on the other side in careless neglect, was a picture well understood by the hearers. As a general rule, they were bitterly opposed to Jesus and his disciples (Matt. xxvi. 47; xxvii. 12, 41; Mark xiv. 1; Luke xxiii. 23; John vii. 32; Acts iv. 1; ix. 14, &c.), but not all, for in Acts vi. 7 we read that 'a great company of the priests were obedient to the faith.' The high-priest should, strictly, have been the eldest son of the eldest son, and have held office for life; but under the Roman government this rule was disregarded, and the high-priesthood, having become a mere political office, was shifted from one to another according to the pleasure of the government. Ex-high-priests probably retained the title, and hence Annas, who had been high-priest, and was father-in-law to Caiaphas, the actual high-priest at the time of our Lord's passion, is still termed 'high-priest.' At

this time so completely was the religious portion of the office sunk in the political that we read that the high-priest belonged to 'the sect of the Sadducees,' i.e. was practically an infidel (Acts v. 17).

The 'chief-priests' referred to in the New Testament are supposed to have been the heads of the twenty-four courses. They had seats in the Sanhedrin, and were persons of great influence.

As to (4), see under Melchisedek in Section 5.

Various priestly acts are referred to in the New Testament.

1. The offering of incense, in the act of being performed by Zacharias, the father of John the Baptist, when the angel appeared to him (Luke i. 9). This was in conformity with Exod. xxx. 7, 8.
2. The eating of the shewbread (Matt. xii. 4; Mark ii. 26; Luke vi. 4). See Lev. xxiv. 5-9.
3. The examination of lepers, with the view of pronouncing them clean (Matt. viii. 4; Luke v. 14). This duty was imposed by Lev. xiv., and, in order to secure its proper performance, the priest was not permitted to drink intoxicating liquor during the period of his ministration (Lev. x. 9).
4. Working on the Sabbath-day, without blame (Matt. xii. 5; Num. xxviii. 9, 10).
5. Offering a lamb daily in the morning, and another lamb daily in the evening (Heb. x. 11; Num. xxviii. 3).

Priesthood. See *Priest*.

Proselyte, προσήλυτος, *proselytus*, lit. = *one who has arrived*, but used in the New Testament to designate a convert to Judaism. Our Lord speaks of the exertions of the Pharisees to make 'one proselyte,' and declares that, when they have made him, they make him 'tenfold more a child of hell' than themselves (Matt. xxiii. 15); and 'proselytes' are mentioned amongst those who were present on the day of Pentecost (Acts ii. 10). Nicolas of Antioch, one of the seven deacons, is designated as a proselyte (Acts vi. 5); and 'religious proselytes (σεβόμενοι πρ.)' are said to have been in the synagogue at Antioch in Pisidia, and to have 'followed Paul and Barnabas' (Acts xiii. 43). But, in addition to these distinct enumerations of proselytes, there can be little doubt that many others, not mentioned under the actual term, were practically converts to Judaism. Such, probably, was Cornelius the centurion, the eunuch of Candace, the 'devout Greeks' at Thessalonica (Acts xvii. 4), Justus at Corinth (Acts xviii. 7), and others.

In the New Testament times no formal distinction appears to have existed between different classes of proselytes, although, as a matter of fact, there were those who did not accept circumcision

and the Mosaic law, and yet renounced idolatry, worshipped God, and endeavoured to keep his moral commandments. But in after times an imaginary distinction was drawn between (1) Proselytes of the Gate and (2) Proselytes of Righteousness. Proselytes of the Gate derived their name from the expression in Exod. xx. 10, and elsewhere, 'the stranger that is within thy gates.' Such persons were to be directed to observe the seven precepts of Noah, i.e. the six supposed to have been given to Adam, together with the additional one to Noah, against idolatry, blasphemy, bloodshed, uncleanness, theft, disobedience, and eating of blood. Proselytes of Righteousness, on the other hand, were to be submitted to the rite of circumcision, and to be solemnly baptised by immersion.

Proverb. See *Parable*.

Province, ἑπαρχία, *provincia*. The whole of the events narrated in the historical books of the New Testament took place within the boundaries of the Roman Empire. This was administered in New Testament times as provinces, which were divided into Imperial provinces and Senatorial provinces. Amongst the Imperial provinces were reckoned those in which military authority was supposed to be necessary, and these were governed by Legati, with Procuratores under them. Thus Cyrenius was ἡγεμὼν (= procurator) of Syria, and the same title is given to Pontius Pilate, Festus, and Felix. The Senatorial provinces, on the other hand, were governed by Proconsules, and, accordingly, Cyprus, Achaia, and Asia are spoken of as being under ἀνθύπατοι (= proconsules). The regular taxes in all the provinces were a land-tax and a poll-tax; the governors of both kinds of province received their instructions from the Cæsar, and an appeal to his Imperial court was open to Roman citizens aggrieved by their decisions, as in the case of St. Paul.

The provinces referred to in the New Testament are—

Asia, S., the maritime region on the west shores of Asia Minor.

Ephesus was its capital (Acts ii. 9; vi. 9; xix. 10; xxvii. 2; Rom. xvi. 5 (where *Achaia* of A. V. is incorrect); 1 Cor. xvi. 9; 1 Pet. i. 1; Rev. i. 4, 11, &c.). *Mysia* (Acts xvi. 7, 8) and *Phrygia* (Acts ii. 10; xvi. 6; xviii. 23), included in the Roman province, were often regarded as distinct.

Bithynia and *Pontus*, S., the northern portion of Asia Minor (Acts xvi. 7; 1 Pet. i. 1).

Galatia, I., including *Lycaonia*, in which were Iconium, Lystra, and Derbe, the centre of Asia Minor (Acts xvi. 6; xviii. 23; 1 Cor. xvi. 1; Gal. i. 2; 2 Tim. iv. 10; 1 Pet. i. 1).

Pamphylia, I., including *Pisidia* and *Lycia*, the centre portion of the southern shores of Asia Minor (Acts ii. 10; xiii. 14; xiv. 24; xxvii. 5).

Cilicia, I., at first united with Cyprus, but Cyprus was separated by Augustus, and became S. The eastern portion of the southern shores of Asia Minor. Its chief city was Tarsus, the birthplace of St. Paul (Acts vi. 9; xv. 23, 41; xxi. 39; xxii. 3; xxiii. 34; xxvii. 5; Gal. i. 21).

Syria, I., a large province, including most of the countries lying between the eastern end of the Mediterranean and the desert. Its capital was Antioch (Luke ii. 2; Acts xv. 23, 41; xviii. 18; xx. 3; xxi. 3; Gal. i. 21).

Achaia, at first S., but made I. by Tiberius, and restored to the Senate by Claudius. Its capital was *Corinth*, and it included the south of Greece. In Acts xx. 2 it is called *Greece* (Ἑλλάς). (Acts xviii. 12; Rom. xv. 26; 1 Cor. xvi. 15; 2 Cor. ix. 2; xi. 10; 1 Thess. i. 7, 8).

Cyprus, the island known by that name (Acts iv. 36; xi. 19, 20; xiii. 4; xv. 39; xxi. 3, 16; xxvii. 4). See *Cilicia*.

Illyricum, including *Dalmatia*, I., the eastern shore of the Adriatic (Rom. xv. 19).

Macedonia, originally S., then made I. by Tiberius, then restored to the Senate by Claudius, the upper portion of the mainland of Greece, lying between the Adriatic and the Archipelago. Its capital was Thessalonica (Acts xvi. 9, 10, 12; xvii. 1; xix. 21, 22, 29; xx. 1, 3; Rom. xv. 26; 1 Cor. xvi. 5; 2 Cor. i. 16; ii. 13; vii. 5; viii. 1; ix. 2, 4; xi. 9; Phil. iv. 15; 1 Thess. i. 7, 8; iv. 10; 1 Tim. i. 3).

Crete, the well-known island now known as *Candia*, was united for some time with Cyrene. Its principal city was Gortyna (Acts xxvii. 7, 12, 13, 21; Tit. i. 5).

Egypt, the country bounded on the west by Libya, on the east by the Red Sea, and on the north by the Mediterranean. Its capital was Alexandria (Matt. ii. 13, 14, 15, 19; Acts ii. 10; vii. 9, 10, 11, 12, 15, 17, 34, 36, 39, 40; xiii. 17; Heb. iii. 16; viii. 9; xi. 26, 27; Jude 5; Rev. xi. 8).

Cappadocia, a province north of Cilicia in Asia Minor (Acts ii. 9; 1 Pet. i. 1).

These provinces, with the events related in connection with them, are all more fully described in Section 5.

Psalm. See *Hymn*.

Publican, *τελώνης, publicanus*. The Roman taxes were not collected, as amongst us, by agents acting directly for the government, but were farmed out to the highest bidders, and the farmers were technically called *publicani*. These publicani, who were necessarily large capitalists, employed *magistri* and *sub-magistri* (i.e. managers and sub-managers) to overlook the actual collection, and *portitores*, who personally performed the duty of collection. To these *portitores* the name of 'publicans' is attached in the New Testament. Under all circumstances tax-gatherers are usually unpopular, but the special condition of Palestine, where many of the inhabitants regarded the payment of Roman taxes as unlawful, rendered the office peculiarly the object of popular scorn. Hence only the least respectable of the population undertook it, and these persons, being unrestrained by principle and continually exacting more than was due, brought still greater odium on their occupation. Hence 'to eat with publicans and to be 'a friend of publicans' were charges brought against our Lord; and the name of publican is united in seven passages with 'sinners,' in two with 'harlots' (Matt. xxi. 31, 32), and in one with 'a heathen' (Matt. xviii. 17), although it only occurs twenty-one times. The publicans, however, seem to have more than justified our Lord's conduct towards them. They went out to John the Baptist to be baptised (Luke iii. 12); one of their profession, Matthew or Levi, left it to become a disciple and afterwards an apostle (Matt. x. 3; Luke v. 27), and Zacchæus, a chief publican of Jericho, declared that 'he gave half of his goods to the poor, and if he had wronged any, he restored him fourfold' (Luke xix. 8). Of him our Lord declared that 'salvation had come to his house,' and on another occasion, in the parable of the Pharisee and Publican, he chose a member of this despised class, to shew that the true method of approaching God was by imploring his mercy, and not by self-righteousness (Luke xviii. 10-14).

Purification. Two distinct acts are united under this term in the New Testament. 1. *ἀγνισμός*, any cleansing preparatory to religious acts. In this sense the pilgrims from Galilee came up to Jerusalem before the Passover, that they might purify themselves for the feast (John xi. 55), and St. Paul purified himself at the conclusion of his vow (Acts xxi. 24-26; xxiv. 18). 2. *καθαρισμός*, the formal cleansings demanded by the Mosaic law after pollution from contact with the dead, or after certain sexual pollutions, or after childbirth, or after cleansing from leprosy. To these the Rabbinical law added much personal cleansing before and at

meals. Allusions to these latter may be traced in the six waterpots set ready at the marriage feast at Cana, and in the dispute which arose between the Jews and the disciples of John the Baptist 'about purifying' (John iii. 25). Of the former purifications we have examples in the purification of the Virgin Mary (Luke ii. 22), and in the command of our Lord to the leper, whom he cured, to go and offer for his *cleansing* that which Moses commanded (Luke v. 14). The law as to such offerings is to be found in Lev. xii. and xiv. In Heb. ix. 13, 14, there is also an allusion to the cleansing of defiled persons by means of the 'water of separation' and 'purification for sin,' obtained from the ashes of a red heifer, as detailed in Num. xix. This cleansing was of a more general character, and applied to any sort of defilement, and hence was well suited to be compared by the apostle to the cleansing of the sinner's conscience from dead works by the precious blood of Christ.

Purple, Purple-seller, πορφύρεος, πορφύροπωλις, *purpureus, purpuraria*. This beautiful colour was obtained by the ancients from Phœnicia, and Tyre was renowned throughout the world for its production. The use of it was restricted to kings, the very highest dignitaries and very wealthy men (Luke xvi. 19), and it was so expensive that wool, well dyed with this colour, fetched in the reign of Augustus about 36*l.* the lb. It was found in a vein behind the neck of a shell-fish of the *Murex* species, and some controversy has arisen as to the exact kind of *Murex* which produced it, but the *Murex trunculus* seems to be the most likely source. The selling of purple was, as might be expected, an honourable trade, and the earliest European convert, viz. Lydia of Philippi, was a 'seller of purple' (Acts xvi. 14).

The use of the colour being restricted as already mentioned, a 'purple robe,' in mockery of his kingly pretensions, was one of the insults offered by the soldiers of Pilate to our Blessed Lord, previous to his crucifixion. But this robe, although styled 'purple' by two of the evangelists (Mark xv. 17, 20; John xix. 2, 5), was probably dyed with an inferior imitation of the true colour, as Matthew (xxvii. 28) calls the colour 'scarlet' (κοκκίνην, = Lat. *coccineus*, i.e. dyed with a colour obtained from the scarlet berry of a species of oak).

In Rev. xvii. 3, 4, a woman is described sitting upon a 'scarlet (κόκκινον)' beast, and arrayed in 'purple and scarlet colour (πορφύρα καὶ κοκκίνῳ)'; and from Rev. xvii. 18 and xviii. 10-16, it is evident that the woman represents a city, at first 'reigning over the kings of the earth,' but afterwards thrown down, burned

and destroyed. The mystic name of this city is given as Babylon, and the great majority of commentators have identified it with Papal Rome. And 'scarlet,' as is well known, is the recognised colour of the dress of the cardinals, or princes of the Romish church.

Quaternions, τετραδίων, *quaternio*. A company of four soldiers, detached on any particular duty. St. Peter was thus kept by four quaternions, each of which guarded him for three hours of the night, two of the four sleeping on either side and two keeping guard without (Acts xii. 4).

Rabbi, 'Ραββί, *Rabbi*, Heb. רַבִּי = *my great one*. In Mark x. 51, A. V. renders 'Ραββονί or 'Ραββουρί by 'Lord,' and in John xx. 16, 'Ραββονί or 'Ραββουρί is also found, where **Σ** and B. both read, 'and saith unto him in Hebrew, Rabboni; which is to say, Master.' A title used to designate the Hebrew doctors of the law. It only came into use shortly before the time of our Lord, and existed in three forms, Rab, Rabbi, and Rabban, the first being of less dignity than the second, and the second than the third. Rabban is said only to have been given to seven men. There were two previous steps to being a Rabbi, viz. to be a scholar, and a companion to a Rabbi. The office of a Rabbi consisted in preaching in the synagogues, explaining the law, offering up prayers, resolving cases of conscience, and instructing the young. He had also the power of binding or loosing, i.e. of prohibiting the use of anything or of permitting it. Our Saviour appears to have been addressed as Rabbi without any definite appointment to the office, which was generally solemnly given by the college of doctors of the law. While he appears to have accepted the title for himself, He warned his disciples not to accept it for themselves, on the ground that one only was their Master (A. V. καθηγητής, but many good MSS. διδύσκαλος) and all they were brethren (Matt. xxiii. 8).

Rabboni. See *Rabbi*.

Raca, 'Ρακά, *raca*, Heb. רָקָא = *empty*. Only in Matt. v. 22, 'Whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool (ἄωρος), shall be in danger of hell fire (ἐν ὀχλῷ εἰς τὴν γέενναν τοῦ πυρός).' Stier on this passage says, 'Judgment, high council, gehenna, were the three degrees of penalty in Israel. We read that in the tribes there were inferior courts of judgment (Deut. xvi. 18); in the holy city the so-called council of the Sanhedrim (Deut. xvii. 8), which might cast out of the congregation; and, finally, as the deepest

ignominy, the being cast out into the valley of the dead and of all abominations. (Valley of the children of Hinnom, where had been the service of Moloch, 2 Kings xxiii. 10; Jer. vii. 31. The corpses of malefactors were burnt subsequently, and all the most filthy refuse thrown there; whence in the Prophets we find it used as a type of the place of condemnation without the city of God, Isa. xxx. 33; lxvi. 24; and the symbolical Jewish style of teaching, the truth in which our Lord always appropriated to Himself, had yet further carried out the figure.)' . . . Our Lord 'therefore points out the three degrees in the expression of the spirit of hatred or murder. First, the *inward* expression . . . then the progressive outbreak in the milder and severer word.' 'Words of the Lord Jesus,' vol. i. p. 160.

Reed, *κάλαμος*, *arundo* (but in Mark xv. 36 and 3 John 13, *calamus*). A cane, attaining the height of twelve feet, and very flexible. It grows plentifully in Palestine, especially in the hot Jordan valley, and near the warm springs on the western shore of the Dead Sea. Our Lord refers to it in the question about John the Baptist. 'What went ye out into the wilderness to see, a reed shaken with the wind?' (Matt. xi. 7; Luke vii. 24). It was also put into his hand as a mock sceptre, with such a one he was smitten (Matt. xxvii. 29, 30; Mark xv. 19), and by means of such a reed a sponge full of vinegar or sour wine was lifted to his mouth when on the cross (Mark xv. 36). In Rev. xi. 1 'a reed like unto a rod' is given to the apostle to measure the temple and the altar and them that worship therein; and in Rev. xxi. 15, 16 it appears to have been restored to its angelic possessor.

The same word is used in 3 John 13, where it is translated 'pen'; 'I will not with ink and pen write unto thee.' The calamus used for writing was split like our pens, the ink (*μέλαν*, *atramentum*) was probably thicker, and the paper (*χάρτης*, *charta*) was generally made from the skin of the *papyrus* plant, which still grows in the northern extremity of Lake Merom.

Rudder-bands. See *Ship*.

Rue, *πήγανον*, *ruta*. A garden herb, of which four species exist wild in Palestine. It occurs only in Luke xi. 42, 'Ye (i.e. ye Pharisees) tithe mint, and rue, and all manner of herbs.' Matthew xxiii. 23, in the parallel passage, omits 'rue and all manner of herbs,' and substitutes 'anise and cummin.'

Ruler. The rendering of two Greek words. 1. *ἄρχων*, applied to Jairus in Matt. ix. 18 and Luke viii. 41, and explained in the parallel passage in Mark v. 22 as = *ἀρχισυναγώγος*, 'a ruler of the

synagogue,' i.e. one of the elders or *Parnasim*. Other ἀρχισυνάγωγοι, or 'rulers of the synagogue,' are mentioned in Luke xiii. 14 and Acts xiii. 15. For a description of the duties and position of these officials, see *Synagogue*. The same term is applied to 'a certain ruler,' who asked the question, 'What shall I do to inherit eternal life?' (Luke xviii. 18). This person is described in the parallel passages in Matt. xix. 22, and Mark x. 22 as 'having great possessions,' but no statement is made of his official position. Nicodemus is also described as a 'ruler' of the Jews (John iii. 1), and no doubt by this is meant that he was one of the Great Council, or Sanhedrim, this title being given to such persons in various passages (Luke xxiv. 20; John vii. 48; xii. 42; Acts xxiii. 5, &c.). With the same general sense, Beelzebub is called the 'prince (ἀρχων)' of the devils, and the 'prince of this world (ἀρχων τοῦ κόσμου τούτου)' (John xvi. 11), and the word is translated 'judge' in 'Lest he hale thee to the judge, and the judge deliver thee to the officer,' &c. (Luke xii. 58). 2. ἀρχιτρίκλινος, the 'ruler of the feast,' or chairman at the marriage at Cana in Galilee (John ii. 8).

In the parable of the Talents, the phrases in A. V., 'I will make thee ruler,' are more accurately rendered, 'I will set thee over' (Matt. xxiv. 45; xxv. 21; Luke xii. 42).

Sabbath. See *Lord's Day*.

Sabbath-day's journey. See *Lord's Day, ad finem*.

Sabaoth, Σαβαώθ, *sabaoth*, Heb. סַבְאֹוֹת = *hosts*. Only in Rom. ix. 29, 'Except the Lord of Sabaoth had left us a seed,' and in Jas. v. 4, 'The cries of them which have reaped are entered into the ears of the Lord of Sabaoth.' The phrase is the Greek equivalent of the Hebrew 'Lord of hosts,' an appellation of God very frequent in the prophetic books, especially in Isaiah, Jeremiah, Zechariah, and Malachi; never found in the Pentateuch, nor in Joshua, Judges, Ezekiel, Job, or Solomon. Gesenius (from whom the above is taken) refers to Josh. v. 14, 'As captain (*marg.* prince) of the host of the Lord am I come,' to explain the meaning as referring to angelic hosts, but also points out that Israel is also called the 'host of the Lord.'

Sacrilege, only found in Rom. ii. 22, 'Thou that abhorrest idols, dost thou commit sacrilege (ιεροσυλεῖς)?' but the adjective ιερόσυλος is used in Acts xix. 37, 'Ye have brought hither these men, which are neither robbers of churches (ιεροσύλους), nor blasphemers of your goddess.' Alford and others regard 'to commit sacrilege' as = 'to rob idol temples,' but the best interpretation

seems to make the expression = to rob God of the offerings and honour due to him. The notion of burglariously entering a place of worship is foreign to the meaning of the word, at least in Rom. ii. 22.

Sadducees, Σαδδουκαῖοι, *Sadduceæ*. One of the three principal religious sects among the Jews, the other two being the Pharisees and the Essenes. The derivation of their name is uncertain, some deriving it from Sadoc, a teacher of the law about 300 B.C., others from Zadok, the high-priest, who is conjectured to have been the founder of an aristocratic party among the priesthood (to which allusion is made in Acts v. 17), others again connecting the title with Hebrew צַדִּיק = *just*, as if the members of this sect regarded moral uprightness as the one thing needful.

The principal tenets of the sect were: 1. A disbelief in the doctrine of a resurrection; 2. A disregard to the Oral Law, to which great attention was paid by the Pharisees; 3. A denial of the existence of either angel or spirit; but whether this denial amounted to an absolute denial, or merely a disbelief in the perpetuity of angelic appearances and ministration (much as modern Christians do not expect such appearances at the present time, while not denying their occurrence in past times), is uncertain. It is also probable that in New Testament times the Sadducees represented the anti-national party in politics, and favoured the Roman authority more than the Pharisees.

All these views are illustrated in the New Testament. Their disbelief in a resurrection, and in angelic existences, is distinctly stated in Acts xxiii. 8, 'The Sadducees say, that there is no resurrection, neither angel nor spirit;' and on one occasion they are described as coming to our Lord with a perplexing question as to the resurrection (Matt. xxii. 23; Mark xii. 18; Luke xx. 27). Having replied to this, Jesus showed from Ex. iii. 6, that Abraham, Isaac, and Jacob were regarded by God as living persons in the time of Moses, to whom God announced himself as their God. Our Lord is supposed by some to have drawn his argument on the resurrection from the Pentateuch, because the Sadducees did not receive the other portions of the Old Testament, but the probability is that their rejection of these only amounted to regarding them as less authoritative than the Pentateuch. The Sadducees on another occasion were found, in conjunction with the Pharisees, desiring of our Lord a sign from heaven; and the disciples, after their departure, were bidden beware of the leaven (i.e. the doctrine) both of the Pharisees and Sadducees. In Acts iv. 1, 'the priests,

and the Sadducees' are found connected together in arresting the apostles, 'being grieved that they . . . preached through Jesus *the resurrection from the dead*;' in Acts v. 17, the priestly party are distinctly stated to have been of 'the sect of the Sadducees;' and in Acts xxiii. the council before which St. Paul was brought, is partly composed of Pharisees, and partly of Sadducees.

Josephus (Antiq. 18. 1. 3), states that the doctrine of the Sadducees was 'received but by few, yet by those still of the highest dignity;' and in another place he says, 'The Sadducees are able to persuade none but the rich, and have not the populace obsequious to them, but the Pharisees have the multitude on their side' (Antiq. 13. 10. 6). And there can be no doubt that their party was comparatively insignificant and uninfluential in comparison with the Pharisees. In the Gospel of St. John they are not mentioned, and after the destruction of Jerusalem they disappeared as a party, although some of their opinions have been revived by the *Karaites*.

Samaritans, Σαμαρείται, *Samaritani*. The origin of the population which in the time of our Lord inhabited Samaria, and was then called Samaritan, is related in 2 Kings xvii. 24-41. From this passage it appears that the race was of Babylonish origin, and their religion a mixed one, partly consisting of idolatrous rites, and partly involving the worship of Jehovah. But on the return of Judah from captivity, they demanded, but were not permitted, to participate in the erection of the Temple at Jerusalem, and there is a strong probability that they gradually relinquished idolatry, and more fully adopted the Mosaic ceremonies. They obtained a copy of the Law, built a temple upon Mount Gerizim, made a claim to be the descendants of Jacob through Ephraim and Manasseh, sacrificed a passover, and kept a sabbatical year. But notwithstanding this, the Jews persisted in regarding them as aliens. 'There be two manner of nations which my heart abhorreth, and the third is no nation,' writes Jesus the son of Sirach, 'they that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell at Sichem' (Ecclus. 1. 25, 26). The Samaritan was cursed in the Jewish synagogues, and not permitted under any circumstances to become a proselyte; he was not admitted as a witness in Jewish courts, and no Jew would have any dealings with him. 'Thou art a Samaritan, and hast a devil,' was said to our Lord, as probably expressive of the extremest hatred (John viii. 48). On the other hand, the Samaritans were not behindhand in returning this hatred; they refused hos-

pitality to Jewish pilgrims (see Luke ix. 52, 53), and even lighted false beacon-fires to deceive the Babylonish Jews, to whom the time of the paschal new-moon was thus announced from Jerusalem.

Our Lord on several occasions reproved this feeling. He selected as an instance of charity and goodness a member of this race, in the parable known as the Good Samaritan (Luke x. 33). To a woman of Samaria, sitting by the well near Shechem, their chief town (now *Nablous*), and under the very shadow of Gerizim, he unfolded the doctrine of his Messiahship, and the spiritual nature of future Christian worship, and he afterwards resided in the city for two days (John iv.). Of ten lepers who were cleansed, it is specially recorded that the only one who returned to give the Lord thanks was a Samaritan (Luke xvii. 16). At the same time, our Lord must not be supposed to have recognised the Samaritans' views as orthodox, or to have regarded them otherwise than as aliens. To the woman of Samaria he says distinctly 'Ye worship ye know not what; we know what we worship, for salvation is of the Jews' (John iv. 22); and when the twelve apostles are sent forth, he says 'Into *any* city of the Samaritans enter ye not, but go rather to the lost sheep of the House of Israel' (Matt. x. 5, 6).

In Acts viii. the success of Philip the evangelist as a preacher of Christ, and the discomfiture of Simon Magus at Samaria, are recorded, but no further allusions to the Samaritans occur in the New Testament. As a sect, they are still not extinct, but continue to celebrate their passover upon Mount Gerizim.

Sapphire. See *Jewel*.

Sardine. See *Jewel*.

Sardius. See *Jewel*.

Sardonyx. See *Jewel*.

Satan. See *Devil*.

Scarlet. See *Purple*.

School, σχολή, *schola*, only found in Acts xix. 9, 'He (i.e. St. Paul) . . . disputed daily in the *school* of one Tyrannus.' This Tyrannus was probably a teacher of philosophy or rhetoric, but some think that he was a Jew, and his school a place for Talmudical instruction. See *Scribe*.

Schoolmaster, παιδαγωγός, *pædagogus*. The designation of a person (generally a slave) whose business it was to convoy youths and children to the school, but not generally used of the teacher himself. Hence the law is said by St. Paul to be 'our *pædagogus*, to bring us to Christ,' who is the teacher (Gal. iii. 24, 25). So

in 1 Cor. iv. 15, 'though ye have ten thousand instructors (παιδαγωγούς) in Christ, yet *have ye* not many fathers.'

Science. See *Gnosticism* in *Philosophy*.

Scorpion, σκορπίον, *scorpio*. A venomous animal, from six to eight inches long, in appearance like a lobster, but with the tail proportionately longer, and so jointed as to be easily turned in every direction. At the extremity of the tail is the sting, formed of a curved spine, and furnished with a venomous fluid, which is discharged into the wound inflicted by the spine. This sting inflicts a very painful, but not (except in rare instances) a fatal wound. This creature is very abundant in Palestine, lurking under stones, and in the crevices of walls. It is referred to by our Lord, in Luke xi. 12, 'If a son . . . shall ask an egg, will he offer him a *scorpion*?' The power of treading without hurt upon scorpions was also given to the Seventy. On this point see *Serpent*. In Rev. ix. 3, 5, 10, the mystic locusts have the power of scorpions, and torment like the torment of a scorpion, and tails like unto scorpions.

Scribe, γραμματεὺς, *scriba*. The name of a class of Jews who devoted themselves to the study and interpretation of the Law. In early times they were probably secretaries and copyists, but their functions became gradually more extensive, until in New Testament times they were regarded as the official exponents of the whole duty of pious Israelites. The title of Rabbi, the best seats at feasts and in the synagogues, a long garment with a broad blue fringe and conspicuous phylacteries, were permitted to distinguish them.

The Scribe was carefully trained for his duties as a legal adviser. A preliminary examination when about the age of thirteen tested his fitness for the necessary education. If found competent, he was then attached to the school of some Rabbi, and there in daily disputations, and especially by a catechetical method, he was instructed in the mysteries of the Law and the Rabbinical interpretations of it. At the age of thirty, if found competent, he was solemnly admitted to the office of a Scribe by the imposition of hands, and by the reception from his teacher of writing tablets and a key, symbolical of his duty and his power to open or shut the treasury of Divine knowledge. He might then devote himself, according to his abilities and opportunities, to instruction, or to the making of copies of the law for public and private use, or to notarial business, or even to other employments not inconsistent with the study of the law.

Scribes and Pharisees being thus closely connected, their names appear most commonly in conjunction, and the woe pronounced by our Lord against one party included the other (Matt. xxiii. 2, 13, 14, 15, 23, 25, 27, 29; Mark ii. 16; vii. 1; Luke xi. 44, 53). The imperfection of their ceremonial righteousness (Matt. v. 20), their hypocrisy (Mark xii. 38-40; Luke xx. 46), their rejection of Christ and plots for his destruction (Matt. xvi. 21; xx. 18; Mark x. 33; xiv. 1; Luke vi. 7; xi. 53; xx. 1, 19; xxii. 2; xxiii. 10; John viii. 3), are all referred to in various portions of the gospels. At the same time, as amongst the Pharisees, some members of the class were better than their profession, entertained true views of religion, and were earnestly desirous of spiritual light. Thus 'a Scribe said, Master, I will follow thee whithersoever thou goest' (Matt. viii. 19), and another 'Scribe said unto him, Well, Master, thou hast said the truth; for there is but one God; and there is none other but He; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices' (Mark xii. 32, 33). Of such a man, expressing such a sentiment, our Lord might well say, 'Thou art not far from the kingdom of God.' Nor did our Lord undervalue the extent of the scribes' knowledge of God's word; on the contrary he speaks of 'the scribe instructed unto the kingdom' (Matt. xiii. 52), refers to their arguments touching the coming of Elias, and the descent of Messiah from David (Matt. xvii. 10; Mark ix. 11; xii. 35), and expressly directs obedience to their precepts when gathered out of the law (Matt. xxiii. 23).

After the Ascension, the hostility of the Scribes towards the disciples of Christ still continued. In Acts iv. 5, we read that they 'gathered against the apostles;' in Acts vi. 12, they take part with the people (*ὁ λαός*) and the elders in arresting Stephen; but in Acts xxiii. 9, induced by their party prejudice against the Sadducees, and finding that St. Paul was a Pharisee, they take his part and vote for the apostle's acquittal. St. Paul, however, held them in but light estimation. His only reference to them is disparaging, 'Where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?' (1 Cor. i. 20.)

Scripture. Scriptures. It is beyond the scope of this work to examine at any length the important question of *Inspiration*, of which no better discussion can be found than in Dr. W. Lee's *Inspiration of Holy Scripture*, especially in the Notes and Appendices.

Here it will only be endeavoured to set forth the statements of the New Testament on the matter. 1. In the New Testament the word γραφή (= *that which is written*) is employed both in the sing. and plur. to designate the Old Testament. The passages in which this usage occurs are—

- Matt. xxi. 42. Did ye never read in *the scriptures*; The stone, &c.
 „ xxii. 29. Ye do err, not knowing *the scriptures*.
 „ xxvi. 54. How then shall *the scriptures* be fulfilled?
 „ „ 56. All this was done, that *the scriptures of the prophets* might be fulfilled.
- Mark xii. 10. Have ye not read *this scripture*; The stone, &c.
 „ „ 24. Do ye not therefore err, because ye know not *the scriptures*?
 „ xiv. 49. *The scriptures* must be fulfilled.
 „ xv. 28. *The scripture* was fulfilled, which saith, And he was numbered, &c.
- Luke iv. 21. This day is *this scripture* fulfilled in your ears.
 „ xxiv. 27. He expounded unto them in *all the scriptures* the things concerning himself.
 „ „ 32. While he opened to us *the scriptures*.
 „ „ 44, 45. All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand *the scriptures*.
- John ii. 22. They believed *the scripture* and the word which Jesus had said.
 „ v. 39. Search *the scriptures*.
 „ vii. 38. As *the scripture* hath said, Out of his belly, &c.
 „ „ 42. Hath not *the scripture* said, That Christ cometh of the seed of David?
 „ x. 35. He called them gods, to whom the word of God came, and *the scripture* cannot be broken (λυθῆναι).
 „ xiii. 18. That *the scripture* may be fulfilled.
 „ xix. 24, } That *the scripture* might be fulfilled.
 „ 28, 36. }
 „ 37. Another *scripture* saith.
 „ xx. 9. As yet they knew not (οὐκ ᾔπω ᾔδισαν) *the scripture* that he must rise again from the dead.
- Acts i. 16. *This scripture* must needs have been fulfilled.
 „ viii. 32. The place (ἡ περιοχή) of *the scripture* which he read was this.

- Acts viii. 35. Philip . . . began at the *same scripture*.
 „ xvii. 2. Paul . . . reasoned with them out of *the scriptures*.
 „ „ 11. They . . . searched *the scriptures* daily, whether these things were so.
 „ xviii. 24. A certain Jew named Apollos, an eloquent man, and *mighty in the scriptures* (δυνατὸς ἐν τ. γ.)
 „ „ 28. Shewing by the *scriptures* that Jesus was Christ.
 Rom. i. 2. He had promised before by (διὰ) his prophets in *the holy scriptures* (ἐν γραφαῖς ἁγίαις).
 „ iv. 3. What saith *the scripture*?
 „ ix. 17. *The scripture* saith unto Pharaoh.
 „ x. 11. *The scripture* saith, Whosoever believeth on him shall not be ashamed.
 „ xi. 2. Wot ye not what *the scripture* saith of Elias?
 „ xv. 4. We through patience and *comfort of the scriptures* (διὰ τῆς παρακλήσεως τῶν γ.) might have (the) hope.
 „ xvi. 26. Now is made manifest by *the scriptures of the prophets*.
 1 Cor. xv. 3. Christ died for our sins according to (κατὰ) *the scriptures*.
 Gal. iii. 8. *The scripture* . . . preached before the gospel (προεγγεγέλισατο) unto Abraham.
 „ „ 22. *The scripture* hath concluded all under sin.
 „ iv. 30. What saith *the scripture*?
 1 Tim. v. 18. *The scripture* saith, Thou shalt not muzzle the ox, &c.
 2 Tim. iii. 16. *All scripture* is given by inspiration of God, and is profitable for doctrine, &c. (πᾶσα γραφὴ θεόπνευστος, καὶ ὠφέλιμος, &c.)
 James ii. 8. If ye fulfil the royal law according to *the scripture*, Thou shalt love thy neighbour as thyself.
 „ ii. 23. *The scripture* was fulfilled which saith, Abraham believed God, &c.
 „ iv. 5. Do ye think that *the scripture* saith in vain, The spirit that dwelleth in us lusteth to envy?
 1 Peter ii. 6. It is contained in *the scripture*, Behold, I lay in Zion, &c.
 2 Peter i. 20. No prophecy of *the scripture* is of any private interpretation (ιδίᾳς ἐπιλύσεως).
 „ iii. 16. In which (i.e. in St. Paul's epistles) are some

things hard to be understood, which they that are unlearned and unstable wrest, as they do also *the other scriptures*, unto their own destruction.

The above is a complete list of *all the passages* in which *γραφή* occurs in the New Testament, and it will be seen that (except, possibly, in John vii. 38; xx. 9; 1 Tim. v. 18; Jas. iv. 5—on which see Appendix of Quotations; and certainly in 2 Pet. iii. 16) it uniformly signifies *the Old Testament writings*. In 2 Tim. iii. 15 another word (*γράμμα*) is used, where we read, ‘Thou from a child hast known the holy scriptures (*τὰ ἱερὰ γράμματα οἷδας*), which are able to make thee wise unto salvation.’

2 Pet. iii. 16 is therefore decisive as to the application, in apostolic times, to St. Paul’s epistles of a word never used elsewhere in the New Testament except to designate the Jewish Scriptures. As to those Scriptures, a review of the passages cited by our Saviour, and by the New Testament writers, and of the terms in which citations are made, should be sufficient to show that both our Saviour and His apostles regarded those Scriptures as *of necessary fulfilment*, as *proceeding from a Divine author*, and as *a revelation of the Divine will and intentions*. And it may further be noticed that while the quotations from, or allusions to, the Apocrypha do not exceed twenty-three, Mr. Gough (‘New Testament Quotations’) is able to collect from the New Testament no less than 614 more or less direct quotations of the canonical books of the Old Testament.

2. The expression ‘the Word of God’ may next be examined. Two expressions are thus rendered in A.V., viz.:—*ὁ λόγος τοῦ θεοῦ*, and *τὸ ῥῆμα τοῦ θεοῦ*. The latter expression (*τὸ ῥῆμα*) is regarded by Dr. Lee (Lect. iii. and App. J) as pointing ‘to some Divine agency which always accompanies, or proceeds from, the Eternal Word,’ and in the passage ‘the sword of the Spirit, which is the word of God (*ὃ ἐστὶν ῥῆμα θ.*)’ (Eph. vi. 17) the same writer regards the latter clause as descriptive of the Spirit, and not of the Scripture. But the phrase ‘Word of God (*ὁ λόγος τ. θ.*)’, which is universally recognised as the usual Old Testament formula of prophetic inspiration, is used in the New Testament of—

- a. Jesus Christ, continually in St. John’s writings. See *Word*.
- b. The teaching of Jesus Christ, Luke v. 1.
- c. The preaching of the apostles and evangelists, Acts iv. 31; vi. 2; xi. 1; xiii. 7; 2 Cor. iv. 2; 1 Thess. ii. 13, &c.

3. The further arguments from the New Testament itself for the 'Scriptural' character of the New Testament may be here briefly stated. The passage in St. Peter has been already referred to, in which St. Paul's epistles are reckoned among the 'Scriptures.' In a similar way St. Paul, in 1 Tim. v. 18, says, '*For the scripture saith, Thou shalt not muzzle,*' &c. (Deut. xxv. 4), 'and, The labourer is worthy of his reward.' Now the second quotation is not found in the Old Testament, but occurs in Matt. x. 10. Hence it is clear that St. Paul quotes our Lord's words as Scripture. Again, on four distinct occasions (Matt. x. 19, 20; Luke xii. 11, 12; Mark xiii. 11; John xiv.) our Lord promised the Holy Spirit to his disciples, independently of that promise which he made immediately previous to his ascension, and they claimed such a guidance most distinctly. Thus St. Peter, in the house of Cornelius, said, '*God hath showed me* that I should not call any man common or unclean' (Acts x. 28), and the assembly of apostles gave their decree in the following words, 'It seemed good to the Holy Ghost, and to us' (Acts xv. 28). The inference clearly is, that apostles, thus assisted in speech and action, would be similarly assisted in writing. Further, St. Paul claims to speak words given by the Holy Spirit (1 Cor. ii. 13; 1 Thess. ii. 13), and to have received what he delivered by express 'revelation of Jesus Christ' (Gal. i. 12; 1 Cor. xi. 23); and St. Peter admonishes the Church to be 'mindful of the words which were spoken before of the holy prophets, and of the commandment of us the apostles of the Lord and Saviour' (2 Pet. iii. 2: cf. Jude 17, 18).

With regard to the argument from the use of the New Testament Scriptures by the early Church, and from their authority in early times, an exhaustive account may be found in Paley's 'Evidences,' and need not here be reproduced.

The external history of the New Testament, both as a whole and in its several parts, is treated of in the Introductory Section.

Senate, *γερουσία, seniores*. Only found in Acts v. 21, 'The high priest came, and they that were with him, and called the council together, and all *the senate* of the children of Israel.' This *γερουσία* was probably the collective name of those elders, who were held in high estimation, but were not officially reckoned among the Sanhedrim. Alford suggests that the word is a translation of the form according to which they were summoned.

Serpent. Four words are used in the New Testament to

designate this animal. 1. ὄφις, the generic name of the serpent tribe. This occurs in our Lord's exhortation to confidence in prayer, on the ground that even an earthly father will not give his child a 'serpent' when he asks a fish (Matt. vii. 10; Luke xi. 11). 'Power over serpents and scorpions' was one of the gifts given (probably with a view to future missions) to the Seventy disciples after their return from their first mission (Luke x. 19), and also generally to those that believe, as a sign of the presence of God with them (Mark xvi. 18). Stier's remarks on these passages are very good. 'The genus *πᾶσα ἡ δυνάμις* is most significantly explained and exemplified by its two most striking species, *serpents and scorpions*, which is again an allusion to Ps. xci.; 13. . . The passage Deut. viii. 15 is likewise remarkable, in connection with which the Jews tell in their way, that all the insects of the wilderness had to lie under the feet of God's people that they might walk over them. . . . Serpents and scorpions are the striking specimen and representative of all that is deadly in the animal world, parallel to the thorns and thistles of the cursed ground in the world of plants (comp. Ezek. ii. 6).' One practical instance of the exertion of this power was furnished by St. Paul when shipwrecked on the island of Melita. Here a viper (*χιῶνα*), coming out of the wood which had been collected for a fire, fastened on the apostle's hand, but was shaken off and no harm felt (Acts xxviii. 3). Again, the malignity of the serpent tribe is alluded to in the metaphorical application of the word to the Scribes and Pharisees. Both John the Baptist and our Saviour himself used this expression, coupled with 'ye generation of vipers' (Matt. iii. 7; xii. 34; xxiii. 33; Luke iii. 7). The supposed subtlety of the serpent is alluded to in Matt. x. 16, 'Be ye wise as serpents and harmless as doves.'

Several passages of the Old Testament, in which serpents are spoken of, are referred to in the New Testament. Such are the temptation of Eve by Satan in the form of a serpent (2 Cor. xi. 3), the destruction of the Israelites by fiery serpents (Heb. הַשָּׂרָפִים הַנִּחֲשִׁים = either 'venomous' or 'winged' serpents, but the words are not decisive as to the species) in the wilderness (1 Cor. x. 9), and their healing by means of a serpent of brass set upon a pole by Moses (John iii. 14). The uplifting of this serpent is used by our Lord as a type of the lifting up of the Son of Man.

Finally, the Devil is called 'the serpent' (Rev. xii. 9, 14, 15; xx. 2), and the mystic horses in Rev. ix. have power in their tails, their tails being 'like unto serpents.'

2. *ἔχιδνα* = a viper. See above under *ὄφεις*, on Acts xxviii. 3, and on the application of the term to Scribes and Pharisees.

3. *ἀσπίς*. This word occurs in a quotation in Rom. iii. 13 from Ps. cxl. 3, descriptive of the wicked, of whom it is said that 'the poison of asps is under their lips.' In the original the Hebrew word translated 'asp' (*עַשְׂשִׁיב*) does not occur elsewhere. The asp may have been either the Egyptian cobra, which possesses the power of expanding the upper part of its neck, and is very venomous, or the cerastes, a horned snake, which is well known in Palestine.

4. *ἐρπετόν*, prop. a 'creeping thing,' but translated 'serpent' in Jas. iii. 7. ('Every kind of beasts, and of birds, and of *serpents*, and of things in the sea, is tamed, and hath been tamed of man-kind'). The reference here is to the art of snake-charming, practised immemorially in the East. Usually the performer plays upon a flute, and professes to draw from their hiding-places concealed reptiles, which he seizes dexterously and deprives of their fangs. But often, also, the snake charmer is provided with tamed snakes, which sway themselves in time with the music, and appear otherwise domesticated. The cobra is the animal usually operated on.

The worship of the serpent has been shown by Mr. Deane, in his 'Serpent Worship,' to have been at one time or other nearly universal. It still survives in Southern India and a few other places.

Sheep, *πρόβατον*, *ovis*. There are at present two main breeds of sheep in Palestine—one in the north, resembling the merino, with fine wool; the other, generally dispersed, much larger, and distinguished by an enormous amount of fat in the tail. The latter was probably the ancient breed, as the fat of the tail is in several places alluded to (Exod. xxix. 22; Lev. iii. 9, 10). The method of tending sheep in Palestine differs in some respects from that employed in this country. The country being open, the sheep wander by day at will, but at night they are collected into folds, which are either caves or enclosures of stone walls built for the purpose; here they pass the night, under the care of their shepherds and the dogs. Thus there were shepherds near Bethlehem on the night of the Nativity, keeping watch over their flocks by night (Luke ii. 8). The Eastern shepherd also *leads*, rather than *drives*, his flock, and is said both to know his own sheep by name and to be known to them by his voice.

The sheep was the especial animal of sacrifice. It was the

animal offered by Abel (Gen. iv. 4), and was permitted at nearly every Mosaic sacrifice. At passover only a lamb or a kid was permitted to be used, and the daily sin-offerings were lambs (Exod. xxix. 39; Num. xxviii. 4). In allusion to this sacrificial use of the lamb our Blessed Lord is often referred to as 'the Lamb' (1 Pet. i. 19; Rev. v. 12; vii. 14, &c.), and was called by John the Baptist the 'Lamb of God, which taketh away the sin of the world' (John i. 29, 36).

Our Lord has also made large use of the relationship of the sheep and the shepherd to indicate the connection between himself and his people. Thus He is the 'good Shepherd, who giveth his life for the sheep' (John x. 11), and, on the other hand, 'the sheep hear his voice, and follow him' (John x. 3, 4). This idea is referred to also by St. Paul, who speaks of the Lord Jesus as 'the great Shepherd of the sheep' (Heb. xiii. 20), and by St. Peter, who speaks of Jesus as 'the Shepherd and Bishop of our souls' (1 Pet. ii. 25), and as 'the chief Shepherd' (1 Pet. v. 4).

The term 'shepherd' is further extended in the New Testament to human teachers. Thus Peter received the charge, 'Feed (ποιμαίνε = be a shepherd to; but in vv. 15 and 17 the word is βόσκει = provide food for) my sheep' (John xxi. 16); and the same phrase is used of Christian teachers in Acts xx. 28 (A. V. 'feed,' but lit. 'shepherd'); 1 Cor. ix. 7; 1 Pet. v. 2; and Jude 12. But in Rev. ii. 27 the same word which signifies 'to shepherd' is, singularly enough, translated 'rule,' 'He shall rule (Gr. ποιμανεῖ = he shall shepherd) them with a rod of iron.'

The milk (see 1 Cor. ix. 7) and wool of the sheep form its chief value in modern Palestine, the animal itself being only eaten on festive or hospitable occasions. Its skin is also made into bottles (Matt. ix. 17; Mark ii. 22; Luke v. 37, 38), and is used for garments. The latter use is referred to in Heb. xi. 37. For these two last points, and for the distinction between sheep and goats, see also *Goat*.

Sheet, ὀθόνη, *linteus*. The designation of the vessel which St. Peter at Joppa saw descending from heaven. It was 'knit at the four corners (ἄρχαῖς),' but Alford says, 'let down by four rope-ends.' The cognate word, ὀθόνιον, is used of the 'linen-cloths' in which our Lord's body was wrapped; but in Acts x. 11; xi. 5, ὀθόνη probably = a piece of cloth like a sail.

Shewbread, οἱ ἄρτοι τῆς προθέσεως, *panes propositionis*, and ἡ πρόθεσις τῶν ἄρτων, *propositio panum*. In the holy place, or sanctuary, of the tabernacle and temple stood a table made of acacia

wood, covered with gold, and on this table were placed every Sabbath twelve loaves, the twelve which they replaced being eaten by the priests in the holy place. 'These loaves were made of the finest flour, and each contained two omers; according to Jewish tradition, they were ten hand-breadths long, five broad, and one finger thick. On each row pure frankincense was burnt, either on the cakes themselves, or in two vials placed on the rows, as a symbol that the shewbread was offered and sanctified to God' (Kalisch on Exodus).

In the New Testament the shewbread is referred to as an example of human necessity overruling ceremonial law. By the law the shewbread was only to be eaten by the priests, but David, in the time of hunger, nevertheless consumed it (1 Sam. xxi. 6; Matt. xii. 4; Mark ii. 26; Luke vi. 4). Its existence as a part of the tabernacle service is also noted in Heb. ix. 2, 'There was a tabernacle made; the first, wherein was the candlestick, and the table, and the *shewbread*, which is called the sanctuary.'

Ship. The rendering of two words, (1) *πλοῖον* and (2) *πλοιᾶριον*, except in Acts xxvii. 41, where *ναῦς* occurs. The ship which our Lord appears to have continually used is described as *τὸ πλοῖον*. In Mark iii. 9 we read that Jesus 'spake to his disciples, that a small ship (*πλοιᾶριον*) should wait on him,' and after this we have constant mention of a vessel so employed, and designated by the name of '*the ship*' (*τὸ πλοῖον*). In this vessel our Lord was enabled to cross the Sea of Galilee at his will, and in this he probably calmed the tempest. In connection with this ship some difficulty has been occasioned by the passage of John vi. 22, where we read, 'The day following, when the people which stood on the other side of the sea saw that there was none other boat (*πλοιᾶριον*) there, save that one whereunto his disciples had entered, and that Jesus himself went not with his disciples into the boat (*πλοιᾶριον*), but that his disciples were gone away alone; (Howbeit there came other boats (*πλοιᾶρια*) from Tiberias . . .), when the people therefore saw that Jesus was not there, neither his disciples, they also took shipping (*ἐνέβησαν εἰς τὰ πλοῖα*).' A very satisfactory solution of the obscurity is suggested by Mr. Macgregor ('Rob Roy on the Jordan,' p. 355), viz. that the *πλοιᾶριον* was the *boat* belonging to the ship, left by the disciples for Jesus to use, but not used by Him. So in John xxi. 8, after the Second Miraculous Draught of Fishes, the disciples are said to have come to land 'in a little ship;' but the Greek is *ἐν τῷ πλοιάρῳ* = *in the boat*, i.e. the boat belonging to the ship. In New Testament times the Sea of Galilee was

probably crowded with such vessels, employed both as passenger and cargo-boats and in the fishing trade, which was then considerable.

The 'ship' of the Gospels was probably only a small vessel; but in the Acts the larger vessels used in navigating the Mediterranean are mentioned. In his coasting voyages and in crossing from Asia to Greece, and *vice versâ*, much use of ships by St. Paul is implied, and in his journey to Rome three ships are mentioned: (1) a ship of Adramyttium, which conveyed him from Cæsarea to Myra; (2) a ship of Alexandria, into which he changed at Myra, and which was wrecked at Melita; (3) another Alexandrian ship, whose sign was Castor and Pollux, which, after wintering at Melita, conveyed him from Melita to Puteoli. As the second vessel contained 276 persons, besides a cargo (probably of wheat), its size was evidently considerable; and the third, which conveyed the crew of the second besides its own crew and cargo, was probably larger still. The record of these voyages is found in Acts xxvii. and xxviii., and a few particulars may be here subjoined as to various nautical terms there employed. In xxvii. 40, the 'rudder-bands' are referred to. Now the ancient ships were not steered by hinged rudders, but by two oars, projecting one on each side of the stern. When, therefore, anchors were thrown out at the stern, these rudders had to be lashed tight, and when the anchors were drawn up they were again disengaged. At the head of the vessel were frequently painted two eyes, and hence the word *ἀντορροθαλμῆν* (lit. = to set the eyes towards), rendered in A. V. by 'bear up into' (xxvii. 15) the wind. 'Helps' or undergirders were ropes passed round the hull and made fast on deck, to assist in holding the timbers of the ship together. Again, we read that 'in many days neither sun nor stars appeared' (xxvii. 20): the importance of this arises from the steering having been conducted almost wholly by celestial observations. Ancient anchors were much the same as modern ones, but without flukes, and it was the custom to cast anchors from the stern as well as from the prow (xxvii. 29). The word *ἀρτεμὼν* (A. V. mainsail), in xxvii. 40, should probably be 'foresail.' The usual rig of Roman ships was a square and very large mainsail, and a foresail. If necessary, more masts than one were employed, but the same square sail was set on each.

Shoes. See *Latchet*.

Sign of a ship. See *Castor and Pollux*.

Snow, χιὼν, *nix*. In the coast plains of Palestine snow is unknown, and it is also rare in central and southern Palestine. But on

the mountains of Hermon and Lebanon (= the white mountain) it is constantly present. In the New Testament, snow is only referred to as imaging the splendour of our Redeemer's garments (Matt. xxviii. 3; Mark ix. 3), and hair (Rev. i. 14).

Son of God, ὁ υἱὸς τοῦ θεοῦ (explicitly in Matt. xvi. 16; xxvi. 63; Mark iii. 11; Luke iv. 9, 41; xxii. 70; John i. 34, 49; v. 25; vi. 69; ix. 35; xi. 4, 27; xx. 31; Acts viii. 37; ix. 20; 2 Cor. i. 19; Gal. ii. 20; Eph. iv. 13; Heb. iv. 14; vi. 6; vii. 3; x. 29; 1 John iii. 8; iv. 15; v. 5, 10, 12, 13, 20; Rev. ii. 18; and implicitly in many other passages, as Mark i. 11; 1 John ii. 22), *Filius Dei*. The shorter form υἱὸς θεοῦ = a son of God also very frequently occurs, but this is also applied even to human beings, as Romans viii. 14; ix. 26. The longer form is never applied in the New Testament, except to our Lord himself. In Matt. xvi. 16, and John vi. 69, Peter so applies it; in Matt. xxvi. 63, the high-priest; in Mark iii. 11, unclean spirits; in Luke iv. 9, the tempter; in Luke iv. 41, dæmons; in Luke xxii. 70, the council; in John i. 34, John the Baptist; in John i. 49, Nathanael; in John v. 25; ix. 35; xi. 4, *our Lord himself*; in John xi. 27, Martha; in John xx. 31, the evangelist John. Attention should be particularly addressed to John ix. 35-37, which is *the most definite passage in which our Lord himself explicitly declares his eternal Sonship of God*. In the Old Testament, the expression 'Son of God' appears to be applied in three ways: (1) God enters into the relationship of Father to all Israel (Deut. xxxii. 6; Isaiah lxiii. 16; Hosea xi. 1), and hence entitles Israel 'my son,' 'my firstborn' (Exod. iv. 22, 23). Hence those who are truly Israelites in spirit as well as in name are specially termed sons (Ps. lxxiii. 15; Prov. xiv. 26). (2) Judges are termed 'sons:' 'I have said, ye *are* gods (*Elohim*); and all of you *are* children of the most High.' (3) Supernatural Beings, except perhaps in Gen. vi. 2 ('The sons of God came in unto the daughters of men'), have this title (Job i. 6; ii. 1; xxxviii. 7). The expression 'My Son,' 'The Son,' is thus used prophetically of the Messiah (Ps. ii. 7, 12; lxxxix. 27), and Nebuchadnezzar seems to have used the phrase to signify a Divine manifestation (Dan. iii. 25). On this head see Liddon's 'Bampton Lectures,' Lect. 1.

In what way our Lord was 'the Son of God' is exhaustively discussed by Bishop Pearson *on the Creed*. He gives the following reasons: 1. That he was by the Spirit of God born of the Virgin Mary; 2. that he was designed to so high an office by the special and immediate will of God; so that by virtue hereof he must

be acknowledged the Son of God ; 3. because he was raised immediately (i.e. without the employment of an intervening agency) by God from the dead ; 4. that he is made actually heir of all things in his Father's house ; 5. that he, and he alone, had an essentially Divine being, antecedently to his conception in the Virgin's womb, and that the essence of this Divine being was communicated to him, after the manner of a proper generation.

Bishop Wordsworth abundantly shows, in Smith's *Bible Dictionary*, that the real reason of the unanimous condemnation which our Lord received from the Sanhedrim was not merely that he assumed to be *the Christ*, but that he claimed to be *both the Christ and the Son of God*. Thus we find that the Jews sought to kill him 'because he not only had broken the Sabbath, but said also that God was his (*ἰδιον* = his own) Father, making himself equal with God' (John v. 18); that they took up stones to cast at him, when he said 'Before Abraham was, I am' (John viii. 58, 59), and when he said 'I and my Father are one (*ἐν*)' (John x. 30, 31, cf. ver. 33); and that the belief that Jesus Christ is the Son of God is made a criterion of saving faith (Acts viii. 37 (?) ; ix. 20; Rom. x. 9). When, however, Bishop Wordsworth declares that the Jews did not expect the Christ to be 'Son of God,' he is in opposition to Bishop Pearson, who has a long and learned note on this point.

The epithet *μονογενής* (A. V. 'only begotten') is attached to *υἱός* in John i. 14, 18; iii. 16, 18; 1 John iv. 9. The same word is applied to (1) the widow's son at Nain (Luke vii. 12), (2) the daughter of Jairus (Luke viii. 42), (3) the lunatic child, healed by Jesus (Luke ix. 38), and in these passages is rendered 'only.'

Son of Man, *ὁ υἱὸς τοῦ ἀνθρώπου*, or *υἱὸς ἀνθρώπου*, *filiius hominis*. A title of our Lord, of frequent use in the New Testament, but chiefly in the Gospels. The only passages where it occurs elsewhere are Acts vii. 56 (Stephen . . . 'looked up steadfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God, and said, Behold, I see the heavens opened and *the Son of Man* standing on the right hand of God'); Rev. i. 13 ('In the midst of the seven candlesticks *one* like unto the *Son of Man*'); and Rev. xiv. 14 ('Upon the cloud *one* sat like unto the *Son of Man*'). In the Gospels, the expression is only used by our Lord himself, and there indicates his suffering character (Matt. viii. 20; xii. 32, 40; xvii. 9, 12, 22; xxvi. 2, 24; Mark ix. 9, 12; x. 33; xiv. 21, 41; Luke ix. 22, 44, 58; xi. 30; xxii. 22, 48; xxiv. 7; John viii. 28); his fellowship with mankind (Matt. xi. 19; xx. 28; Mark ii. 10, 28;

Luke vii. 34; John xii. 32, 34; xiii. 31); his federal headship and fitness as the final judge of mankind (Matt. xii. 8; xiii. 41; xvi. 13, 27, 28; xix. 28; xxiv. 30, 37, 39, 44; xxv. 13, 31; xxvi. 64; Mark viii. 38; xiii. 26; Luke vi. 5, 22; ix. 26; xii. 8, 40; xvii. 22, 24, 26, 30; xxi. 27, 36; xxii. 69; John i. 51; v. 27; vi. 53, 62; xii. 23); and his love for mankind (Matt. xiii. 37; xviii. 11; Mark x. 45; Luke v. 24; ix. 56; xii. 10; xix. 10; John iii. 13-16; vi. 27). It is further evident from Luke xxii. 69, 70, that the Jews understood the phrase as a claim to the Messiahship. This arose from the application of the term in Daniel vii. 13.

The effect of the assumption of this title by Jesus, taken in conjunction with his assumption of the correlative title 'Son of God,' is necessarily to establish the perfection of his *human nature*, alongside of the perfection of his divine nature. As the Son of Man, he was born of a woman, and made under the law (Gal. iv. 4), he was Lord of the Sabbath-day (Matt. xii. 8), suffered for our sins (Matt. xvii. 12; Mark viii. 31); has power on earth to forgive sins (Matt. ix. 6); was betrayed, rejected, suffered and died, rose again, is now in heaven, and will come again as judge (see previous references), for God 'will judge all men by that *man* whom he hath ordained.' 'As it had been addressed to the prophet Ezekiel' (eighty-nine times), 'the title Son of Man seemed to contrast the frail and short-lived life of men with the boundless strength and the eternal years of the Infinite God. And as applied to Himself by Jesus, it doubtless expresses a real humanity, a perfect and penetrating community of nature and feeling with the lot of humankind.' Liddon's 'Bampton Lectures,' Lect. I.

Soothsaying. See *Magic*.

Sop, ψωμιον, *panis, buxella*. At the passover supper, it was the custom to dip the unleavened bread in a sauce made of bitter herbs. The giving of such a 'sop' to Judas pointed out to the apostle John, leaning on Jesus' bosom at the last supper, who should be the betrayer (John xiii. 26, 27, 30).

Sorcerer, Sorcery. See *Magic*.

Sow. See *Swine*.

Sparrow, στρουθιον, *passer*, mentioned twice, as being, despite its insignificance, the object of Divine care. In Matt. x. 29, we have, 'Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.' In Luke xii. 6, we read, 'Are not five sparrows sold for two farthings, and not one of them is forgotten before God?' We may infer from these

passages that, as at the present day, small birds anciently formed an article of food in Palestine. In Eastern shops at present long strings of sparrows and other small birds are sold, both uncooked and cooked, and the catching of such birds forms a common occupation.

Spikenard, *νάρδος*, only occurring in conjunction with the adjective *πιστική*, which conjunction Vulg. translates, in Mark xiv. 3, *Nardus spicatus*, and in John xii. 3, *Nardus pisticus*, whereas A. V. translates in both cases 'spikenard.' The difficulty lies in determining the meaning of *πιστική*, which some consider to be equivalent to 'genuine,' but others to mean 'liquid,' such a liquid ointment being known to have been used by the Romans. It is only referred to in John xii. 3, and Mark xiv. 3, where we read that as Jesus sat at meat in the house of Simon the leper, at Bethany, Mary, the sister of Lazarus, took an alabaster vessel, containing a pound (*λίτραν*) of this ointment, and having broken the vessel anointed first the head and then the feet of Jesus, and then wiped his feet with her hair. The cost of this ointment seems to have called forth the anger of Judas and others, who valued it at 300 pence, or about 12*l.* 10*s.*

This precious perfume is not a product of Palestine, but is imported from India, where it is manufactured from the root of the *Nardostachys jatamansi*, which grows in the Himalaya mountains, in Nepaul and Bhootan.

Sponge, *σπόγγος*, *spongia*. Sponges consist of a congeries of horny filaments, by which a gelatinous substance, which is the really living part of the sponge, is supported. They are found in great abundance on the shores of the Mediterranean, adhering to submarine rocks, and Smyrna is at present the great mart for them. Their use was as common amongst the Romans as amongst ourselves, and at the crucifixion a sponge dipped in vinegar (i.e. sour wine) was offered to our Lord on the end of a reed, just before his death (Matt. xxvii. 48; Mark xv. 36; John xix. 29).

Steward. See *Chamberlain*.

Stoics. See *Philosophers*.

Strong Drink, *σίκερα*, *sicera*. Only once used, in Luke i. 15, where the angel Gabriel predicts of John the Baptist that 'he shall drink neither wine nor strong drink.' This, in fact, answered to the Nazarite vow (Num. vi. 2, 3), and the word *sicera* answers to the Hebrew שִׁכָּר, a generic term for any sweet drink, fermented or unfermented, such as palm-wine, an infusion of dates, and the like.

Supper of the Lord. See *Lord's Supper*.

Swaddling-clothes. In Luke ii. 7, we read that the Virgin Mary 'wrapped in swaddling-clothes (*ἐσπαργάνωσεν, pannis involvit*)' the infant Jesus, and in Luke ii. 12 he is described as 'wrapped in swaddling-clothes (*ἐσπαργανωμένον*).' Swaddling-clothes consist of a tight bandage, enveloping the whole of an infant's body, and leaving only the head exposed. Such bandages are still commonly used for infants in various continental countries, as well as in the East.

Swine. This animal was held in utter abomination by the Jews, and is only mentioned in a few places in the New Testament. 1. In proverbial phrases; one used by our Lord, 'Neither cast ye your pearls before swine (*χοῖροι*)' (Matt. vii. 6); the other, applied in 2 Peter ii. 22, to backsliders. 'The true proverb, The dog is turned to his own vomit again; and the sow (*ῥέ*) that was washed to her wallowing in the mire.' 2. In the incident of the healing of the man with the legion. In this case there was a large herd of swine on the mountains east of the Lake of Galilee, and the evil spirits, having been cast out of a man, were permitted to enter into them (Matt. viii. 28-34; Mark v. 1-20; Luke viii. 26-39). It has been suggested that the keeping of these swine was not unlawful, as the persons who kept them might not have been Jews. 3. In the parable of the Prodigal Son, where the depth of the younger son's degradation is indicated by his being sent into the fields to feed *swine*, and desiring to fill his belly with the husks (probably the locust-bean) which the swine did eat (Luke xv. 16).

Sycamine, συκάμινος, morus. Only mentioned in Luke xvii. 6, in the phrase 'If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.' We know it as the black mulberry tree. It is very common in Palestine, especially in the Lebanon, where it is grown in connection with silk-worm rearing.

Sycamore, συκομορέα, sycomorus. A common tree in the hot maritime plains and Jordan valley of Palestine. Into this tree, which is easy to climb, by reason of a short trunk and low spreading branches, Zacchaeus the publican climbed at Jericho, in order to get a sight of our Lord as he passed by (Luke xix. 4). The tree must not be confounded with the English plane-tree, sometimes called by the same name. It is an evergreen, of the fig species, and produces a coarse sweetish fruit something like the fig, but not so valuable. Gathering the sycamore fruit was in consequence but a poor trade, and that the prophet Amos followed

this trade is probably adduced in order to call attention to his humble social position (Amos vii. 14).

Tabernacle, σκηνή, σκῆνος, *tabernaculum*. 1. Equivalent to 'tent' (a word which does not occur in A. V. of the New Testament), but translated in the New Testament by 'tabernacle' with this signification, except in Luke xvi. 9 ('Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations (αἰωνίους σκηνάς).') Thus, Peter said on the occasion of the Transfiguration 'Let us make three *tabernacles*, one for thee, and one for Moses, and one for Elias' (Matt. xvii. 4; Mark ix. 5; Luke ix. 33); Abraham is said to have dwelt in *tabernacles* (Heb. xi. 9). 2. By metaphorical usage, a cognate word (σκήνωμα) is also used to signify the human body, 'As long as I am in this *tabernacle*' (2 Peter i. 13, 14). In all other places the word designates the tabernacle constructed by Moses in the wilderness, and for this see under *Temple*.

Tabernacles, Feast of. See *Feast*.

Table, τράπεζα, *mensa*. Besides the ordinary application to the common article of furniture (which, however, in Eastern countries is raised only a few inches from the ground), this word has several topical significations. (1) The tables of the money-changers overthrown by our Lord in the temple (Matt. xxi. 12; Mark xi. 15; John ii. 15). (2) The phrase 'to serve tables (διακονεῖν τραπέζαις)' (Acts vi. 2) is used by the apostles to describe the duty of distributing alms, which they were unwilling to undertake, and for which they ordained seven men. It probably indicates that the widows were maintained *at a public table*. (3) 'To partake of the table of the Lord and of the table of devils' are pronounced in 1 Cor. x. 21 to be incompatible; and as the 'cup of the Lord' is mentioned in the context, there can be no doubt that the phrase nearly = to partake of the Lord's Supper. (4) The table of shewbread is mentioned in Heb. ix. 2. See *Shewbread*.

Where it is said, in Luke i. 63, that Zacharias, being then dumb, called for a 'writing-table' and thereon wrote the name 'John,' which he wished to be given to his son, the term used is *πινακίδιον* = a small tablet, probably covered with wax, upon which writing could be effected with a pointed stylus.

Tares, ζιζάνια, *zizania*. A kind of rye-grass, known as the Bearded Darnel, and abundant in Palestine. Its seeds are poisonous both to men and animals. Until the time for the formation of the ear, the plant is exactly like wheat; but when the ear has appeared the difference is perceptible, and the fields are obliged to

be carefully weeded, in order to free the wheat crop from danger. The word only occurs in the parable of the Tares and the Wheat (Matt. xiii. 24-30).

Taxing, ἀπογραφή, *descriptio, professio*. The census made when Cyrenius was first governor of Syria. At this census our Lord's parents went up to Bethlehem to be 'taxed' (ἀπογράφεσθαι, lit. = to be enrolled) (Luke ii. 2). The same taxing is again alluded to by Gamaliel, in that speech before the Sanhedrim, in which he counsels leaving the apostles to themselves. 'After this man' (i.e. Theudas, spoken of in previous verse), 'rose up Judas of Galilee, in the days of the *taxing*' (Acts v. 37). An account of the taxing in which Judas is mentioned is given in Josephus, Ant. 18. 6. 1. See also *Judas* in Section 5.

Temple. The equivalent in A. V. of two words—1. ἱερόν, *templum* = a sacred enclosure of any kind. Thus in Acts xix. 27, the Temple of Artemis at Ephesus receives this designation. But the word is generally used to designate the whole of the sacred structure at Jerusalem, including its courts and precincts. In this sense it occurs sixty-eight times in the New Testament, but exclusively in the Gospels and Acts. 2. ναός, *templum* = the building in the midst of the ἱερόν, comprising only the Holy and Most Holy places. Thus it occurs as that by which oaths were sworn (Matt. xxiii. 16, 17, 21); as the place between which and the altar Zacharias was slain (Matt. xxiii. 35); as that to which our Lord likened his own body (Matt. xxvi. 61; Mark xiv. 58; John ii. 19, 20, 21); as separated into two chambers by a veil (καταπέτασμα) rent at the crucifixion (Matt. xxvii. 51; Mark xv. 38; Luke xxiii. 45; cf. Heb. x. 20); as the place where Zacharias offered incense and saw the angel (Luke i. 9, 21, 22); as the 'temples made with hands' in which God would not dwell (Acts vii. 48; xvii. 24); as, notwithstanding, the earthly dwelling-place of the Almighty, that should only be inhabited by him, and to sit (καθισαι) in which is therefore a special blasphemy of Antichrist (2 Thess. ii. 4); as the Church of God, both individually and collectively (1 Cor. iii. 16, 17; vi. 19; 2 Cor. vi. 16; Eph. ii. 21; Rev. iii. 12); as the mystical temple of the Apocalypse (Rev. vii. 15; xi. 1, 2, 19; xiv. 15, 17; xv. 5, 6, 8; xvi. 1, 17). Several other interesting passages may be noted. Thus in Rev. xxi. 22, we read of heaven, that there is no 'temple (ναός)' therein; but this does not signify that there is no ἱερόν. It indicates that instead of the Shekinah manifested in the midst of an earthly ἱερόν, God himself is personally present, as the ναός of the sur-

rounding sacred precincts. Again, we read of Demetrius and his fellow-craftsmen at Ephesus, that they made 'silver shrines (*ναοὺς*)' for Artemis; and, observing that *ναός* is the Holy Place of a temple, we see that what was constructed was probably a small model of that part of the great temple. In Matt. xxvii. 5, where Judas is said to have cast down the pieces of silver in the 'temple (*ναός*),' the word appears to have obtained a general signification, as only the priests could enter into the Holy Place, properly designated by this term.

The temple, thus consisting of the *ιερόν* and *ναός* proper, which was standing in our Lord's time, is now entirely destroyed. Its destruction was commenced by burning during the siege of Jerusalem by Titus (A.D. 70), and all traces of the *ναός* have been now so completely removed, that much controversy still exists even as to its position within the sacred enclosure. The enclosure of the *ιερόν* still remains sacred, and surrounded by probably the original walls, in the form of a space (called the Haram-es-Sherif, or 'Noble Sanctuary') measuring about 1,350 feet by 870 feet, and on the south-east corner of modern Jerusalem. In this space a mosque, called the Dome of the Rock, is now built near the centre, and the remaining portion of the space is empty. The temple of our Lord's times is generally supposed to have occupied the southern portion of this space, while the Tower of Antonia stood at the north-east corner, and the temple and tower were connected by cloisters on the western side. This temple was built by Herod the Great, being commenced B.C. 20. The *ναός* itself was completed in a year and a half, but the surrounding buildings occupied eight years more, and so many additions were constantly made that the work was not finally completed until A.D. 50. The structure was rather a restoration of the temple of Zerubbabel than a new building, and Herod promised the Jews that no portion of Zerubbabel's temple should be pulled down until everything was in readiness for its immediate rebuilding. The general plan of Herod's temple involved a succession of rectangular enclosures, one within the other. Around the outer enclosing wall ran cloisters or 'porches' of a very magnificent description, that on the south known as the *Royal Porch*, and that on the east as *Solomon's Porch* (John x. 23; Acts iii. 11; v. 12). These cloisters enclosed an open space, known as the *Court of the Gentiles*, beyond which no Gentile was permitted to go. Within the Court of the Gentiles, but on a raised platform, was another quadrangular enclosure, divided into two unequal portions, the larger to the

west and the smaller to the east. The smaller eastern division was called the *Court of the Women*, and the entrance into it was probably the Beautiful Gate, at which they laid the cripple healed by Peter and John (Acts iii.). The western or larger division of this platform was again subdivided into an inner and outer court. The outer court ran round the northern, eastern, and southern sides, and was called the *Court of Israel*. The inner court was called the *Court of the Priests*, and at its western end stood the *ναός* itself. The *ναός* consisted of a lofty porch, 100 cubits high, facing to the east, and two chambers divided by a costly embroidered veil into the Holy and the Most Holy Places. In the Holy Place were the altar of incense, the candlestick, and the shewbread table; in the Most Holy there was probably nothing. In front of the *ναός* was the great altar.

This temple, as has been stated, was founded upon the temple of Zerubbabel (consecrated B.C. 457; see Ezra vi. 15), and the construction and dimensions of which, except in the loftiness of the porch of the *ναός*, and in the absence of surrounding buildings, were in all likelihood much the same. Zerubbabel's temple had been rendered necessary by the complete destruction of a previous temple on the same site, prepared for by David, but built by Solomon in B.C. 996, and totally destroyed by the Chaldeans in B.C. 484. Previously to the Temple of Solomon, the worship of Jehovah had been conducted in a Tabernacle, originally constructed by Moses, after 'a pattern shown him in the mount' (Heb. viii. 5). This tabernacle is much referred to in the Epistle to the Hebrews (especially Heb. ix.), where the worship carried on in it is partly described. Its shape and arrangements were the models upon which the succeeding temples were constructed. It appears to have consisted of two main parts—(1) *A tabernacle*, formed on three sides of wooden boards, but having the fourth side open, and the top covered with a fine linen covering. This tabernacle, like the temple, was divided by a curtain into a Holy Place and a Most Holy Place, in the latter of which were the ark and the mercy-seat. (2) *A tent*, within which the tabernacle was placed. Around the tent, thus containing the tabernacle, was an enclosure made by linen curtains hung on brazen posts.

Theatre, *θεατρον*, *theatrum*, *spectaculum*. The theatre of a Greek town was not only devoted to dramatic entertainments, but was used as a place of public concourse. Most of the theatres were open to the air, although capable of being sheltered from the sun by an awning. A permanent architectural scene was built

upon the stage, and the curtain which divided the stage from the audience drew up from the bottom instead of being let down from the top. The only theatre referred to in the New Testament is that of Ephesus. Here public gymnastic and musical performances took place during the month of May in honour of the goddess Diana. The expenses of these performances, to which the entrance was gratuitous, were defrayed by ten men, selected from the principal cities of the province of Asia, and called *Asiarchs* (Ἀσιάρχαι, A. V. 'Chief of Asia': Acts xix. 31). These Asiarchs, in recompense for their expenditure, were regarded as holding a highly honourable office, and held during its tenure a sort of sacerdotal position, being clothed in purple, wearing garlands, and being invested with authority over the games. From Acts xix. 31, it appears that certain of these Asiarchs were friendly to St. Paul, and, as they must have been men of high position, this fact throws some additional light on the progress which the Gospel was then making. In 1 Cor. iv. 9, the word θέατρον is rendered 'spectacle,' 'We are made a *spectacle* unto men and angels.'

Thistle. See *Thorn*, Section 2.

Thorn. 1. ἄκανθα, *spina*. Probably the zizyphus, or jujube tree, very common in Palestine, and found both as a dwarf shrub and as a tree. It is referred to in the proverbial expression, 'Do men gather grapes of thorns?' (Matt. vii. 16; Luke vi. 44), and also in the parable of the Sower (Matt. xiii. 7, 22; Mark iv. 7, 18; Luke viii. 7, 14). Out of its boughs the soldiers are supposed to have plaited the crown of thorns which they placed in derision on our Saviour's head (Matt. xxvii. 29; Mark xv. 17; John xix. 2, 5). It is also referred to in Heb. vi. 8, where St. Paul says, 'The earth which bringeth forth briars and thorns is rejected, and nigh unto cursing.' 2. τρίβολος, *tribulus*. Mentioned along with ἄκανθα, in Matt. vii. 16 ('thistles,' A. V.), and Heb. vi. 8 ('briars,' A. V.), for which see above. It is generally identified with *Centaurea calcitrapa*, a species of thistle very prevalent in cornfields. 3. βάρος, *rubus*. A bramble-bush, and translated 'a bramble' in Luke vi. 44: 'neither of a bramble bush gather they grapes.' In other places it refers to the bush (probably of *shittah* or *acacia*), in which God appeared to Moses in Midian, and is so used by our Lord (Mark xii. 26; Luke xx. 37), and by St. Stephen before the Sanhedrim (Acts vii. 30, 35).

Tithe, δέκατη (lit. = *a tenth*, and so rendered in Heb. vii. 2, 4), *decima*. The word itself is only found in Heb. vii. 2, 4, 8, 9, but

the verb *δεκατῶ* = *I tithe, decimas sumere*, is found in Heb. vii. 6, 9; and *ἀποδεκατῶ* in Matt. xxiii. 23 ('ye pay *tithe* of mint and anise and cummin'); Luke xi. 42, ('ye *tithe* mint and rue and all manner of herbs'); Luke xviii. 12 ('I give *tithes* of all that I possess (*κτῶμαι*)'); and Heb. vii. 5, ('the sons of Levi . . . have a commandment to take *tithes* of the people'). The word *Tithe* (= tenth) explains itself. It signifies that portion of goods which is given to God's service. In Heb. vii. an elaborate argument is advanced to explain why tithes were paid by Abraham to Melchisedek, king of Salem, the 'priest of the most high God,' (Gen. xiv. 20), and Jacob's vow must have been of similar import, when he said 'Of all that thou shalt give me, I will surely give the tenth unto thee' (Gen. xxviii. 22). This duty of devoting a tenth portion of property to the service of God was systematised and made legal under the Mosaic system, and the funds thus set apart were appointed for the maintenance of the tribe of Levi (Lev. xxvii. 30; Num. xviii. 21, 24; 2 Chron. xxxi. 5, 6, 12; Neh. xiii. 12; Prov. iii. 9; Mal. iii. 8, 10). As a counterbalance to this, none of the land of Palestine was apportioned to the tribe of Levi, and therefore, both as a matter of commandment and of simple justice, the system of tithes was unassailable. In New Testament times the duty of paying tithes was pushed by the Pharisees and their disciples to a ridiculous point, and regarded as one of the very first duties of the law. No Pharisee would buy or sell that which had not been tithed, and tithes were exacted of the minutest article. See references above, and under *Pharisee*.

The duty of giving to the support of Christian ministers is not directly based by the New Testament upon the tithe system, but enough is nevertheless said to show that the same principle was considered to apply. Thus our Lord directed his seventy disciples not to take provisions with them on their evangelistic journeys, but to rely for a maintenance on the hospitality of their hosts from time to time ('In the same house remain eating and drinking such things as they give, for the labourer is worthy of his hire,' Luke x. 7). Referring to this, St. Paul claimed for himself and other ministers a right to be maintained, in 1 Cor. ix., especially in ver. 14, 'Even so hath the Lord ordained, that they who preach the gospel should live of the gospel.' The same duty is referred to in Gal. vi. 6 ('Let him that is taught in the word communicate (*κοινωνεῖτω*) unto him that teacheth in all good things').

Tittle. See *Jot*.

Townclerk, ὁ γραμματεὺς, *scriba*. The title of an official usually

appointed in Greek cities. He kept the archives, was the public reader of decrees in the assemblies, was present when money was deposited in the temple, and corresponded on behalf of the state. Sometimes he gave the name to the year (see Conybeare and Howson, chap. 16). The 'townclerk' of Ephesus only is mentioned in the New Testament. By his influence and dexterous advice the tumult caused in that city by the false accusers of the Christians was successfully appeased (Acts xix. 35). Alford confirms this New Testament account by giving an Ephesian inscription from Boeckh, in which a *γραμματεὺς* appears, and Conybeare and Howson quote Mr. Akerman for coins on which the same official title is found. The word *γραμματεὺς* itself is regularly translated by A. V. in other places of the New Testament 'scribe.'

Tradition. See *Pharisee*.

Trance, *ἔκστασις*, *mentis excessus*, *stupor mentis*. A condition into which fell (1) St. Peter upon a housetop at Joppa, when he saw the vision of the descending sheet (Acts x. 10; xi. 5): (2) St. Paul when praying in the temple after his return from Damascus (Acts xxii. 17), and when caught away into Paradise (2 Cor. xii. 1-4). Into such trances also, produced by immediate Divine influence, the prophets of the Old Testament were probably thrown when describing that which they saw 'in vision;' and St. John, when 'in the spirit' in Patmos, was possibly in such a trance. In a similar way, Balaam declared himself to be fallen 'into a trance, having his eyes open;' and it is recorded of Mahomet, of St. Francis of Assisi, Ignatius Loyola, and others, that they fell into some such ecstatic state. Its exact nature is exceedingly obscure, but it may be described as a condition in which so high a degree of contemplative mental excitement exists that the patient is lost to all external impressions. Mesmeric catalepsy and somnambulism probably resemble the trance so far at any rate as outward manifestations, and a condition of mental exaltation of similar kind is frequently produced at the present day in the course of religious revivals. In these cases the countenance becomes pale, the body rigid and unconscious, and the person affected often utters loud cries. No ill effects afterwards supervene.

Treasury, *γαζοφυλάκιον*, *gazophylacium* (but *ὁ κορβανᾶ*, *corbana*, in Matt. xxvii. 6). Under this word are signified (1) The temple treasure itself, referred to in Matt. xxvii. 6 (see above) and Mark vii. 11. See under *Corban*. (2) A place where voluntary gifts were cast in for the temple use. Here our Lord sat and watched the rich casting in, and blessed the poor widow who cast in two

mites (Mark xii. 41 ; Luke xxi. 1). Here also, if John viii. 1-11 be authentic, the woman taken in adultery was brought for our Saviour's judgment, and here he delivered his discourse on Himself as the Light of the world (John viii. 20). Such a chamber is described in Josephus (Ant. 19. 6. 1), as a place where Agrippa hung up his golden chain, and is there said to have been 'within the limits of the temple,' but no data exist for accurately determining its position. Alford and Clarke say that it was in the Court of the Women, but give no authority for the statement.

Tribute. The equivalent in A. V. of *l. φόρος*, *tributum*. This word occurs in Rom. xiii. 6, 7: 'For this cause pay ye *tribute* also ; for they (i.e. rulers, ver. 3) are God's ministers . . . Render therefore to all their dues, *tribute* to whom tribute.' Here the reference is to direct payment to the Roman authorities for state purposes. Such a tribute was paid both by Roman citizens and by conquered nations, and its amount was fixed by the discretion of the emperors. Censuses were made of all property throughout the empire and persons were charged according to their property. Smith's *Classical Dictionary* (under *Vectigal*) instances the case of Cilicia, and Syria, in which this tax amounted to one per cent. of a person's property, to which a tax upon houses and slaves was added. Comparing this with an income-tax, and supposing the average profit upon property to be ten per cent., it is evident that this was equivalent to an income-tax of rather less than two shillings in the pound. The same word is used in Luke xxiii. 2 to designate the tribute paid to Cæsar, and called *κῆνσος* by Matthew and Mark. 2. *κῆνσος*, *census*. Used in Matt. xvii. 25 by our Lord himself, in reply to those who demanded whether he paid tribute (*τὰ δίδραχμα*), 'Of whom do the kings of the earth receive custom (*τέλη*) or *tribute*?' It is also used by Matthew and Mark in their descriptions of the incident in which the Pharisees bring the question 'Is it lawful to give *tribute* to Cæsar (i.e. the Roman emperor) or no?' (Matt. xxii. 17 ; Mark xii. 14). But Luke (as mentioned above) uses *φόρος* (xxiii. 2). The designation of Roman tribute by such a name will be clear from that already stated under *φόρος*. The amount of the tribute having been fixed according to a *census*, the name was easily applied to the payment itself. 3. *τὰ δίδραχμα* only occurs in Matt. xvii. 24. We read that, 'when they were come to Capernaum, they that received *tribute* came to Peter and said, Doth not your master pay *tribute*?' Referring to this 'tribute' our Lord in ver. 25 says 'Of whom do the kings of the earth receive custom (*τέλη*) or *tribute* (*κῆνσος*)?' Finally, the piece of money

with which the tribute is paid is called in ver. 27 ‘*στατήρα, staterem.*’ Most commentators are agreed that the payment here referred to is that of the half-shekel, paid yearly by all pious Israelites for the support of the temple. Such a yearly payment (but of one-third of a shekel) was agreed on in the times of Nehemiah (Neh. x. 32), and Josephus speaks of that ‘half-shekel, which every one, by the custom of our country, offers unto God’ (Ant. 18. 9. 1). In our Lord’s time this payment had recently become compulsory, and not voluntary, and the essence of our Lord’s remarks in Matt. xvii. no doubt is that, on the one hand, He, as the Divine Son, should be free from payment towards his Father’s earthly house; yet, on the other hand, not to offend weaker brethren in indifferent things, he would pay both for Peter and Himself the customary half-shekel for each, or a shekel for the two.

Tribute-money, νόμισμα τοῦ κήνσου, *numisma census* (Matt. xxii. 19 only). See *Tribute*.

Turtle-dove. See *Dove*.

Veil. See *Temple*.

Vine, Vineyard, ἀμπέλως, ἀμπελών, *vitis, vinea*. One of the most common trees of Palestine, the dry and hot climate of which is peculiarly suitable for its cultivation. The red varieties are most commonly cultivated, but the white are also grown. The vine requires a light soil, and is not averse to a stony soil. It is grown either as a runner against walls, houses and stakes, or on horizontal trellises elevated from six to eight feet above the ground, to which the main stem is led, and over which the branches run, forming an agreeable shade. In the New Testament, the vine is used in John xv. as a figure to illustrate the connection between the Redeemer and his people—‘I am the vine and ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit.’ In the same chapter (ver. 1) the Divine Father is referred to as the ‘husbandman’ or vinedresser; and referring to the extensive pruning which the vine requires in order to make it fruitful, our Lord says (ver. 2), ‘Every branch that beareth fruit, he purgeth (καθαίρει = pruneth) it, that it may bring forth more fruit.’ The same strain of ideas is to be noted in the comparison of God’s people to a vineyard. This occurs in the parables of (1) The Labourers in the Vineyard (Matt. xx. 1–16); (2) The Vineyard let out to Husbandmen (Matt. xxi. 33–41; Mark xii. 1–9; Luke xx. 9–16); (3) The Father and Two Sons (Matt. xxi. 28–32); (4) The Fig-tree planted (as fig-trees are often planted in odd corners) in the Vineyard (Luke xiii. 6–9); (5) and in 1 Cor. ix. 7, where St.

Paul, referring to the right of a minister to be maintained by the people, asks, 'Who planteth a vineyard, and eateth not of the fruit thereof?'

In Rev. xiv. 18 the world in general is also likened to 'a vine,' and the Last Day to the vine-harvest. And in James iii. 12 the suitability of holy language for the lips of Christian people is illustrated by the fig, the olive, and the vine, each bearing its own fruit, and not that of another tree. 'Can a vine bear figs?' See *Grapes*.

Viper. See *Serpent*.

Wedding. See *Marriage Rites*.

Whale. The word thus translated in Matt. xii. 40, where it is said that 'Jonas was three days and three nights in the *whale's* (τοῦ κήτους) belly,' really means nothing more than 'great fish;' in the Old Testament the phrase is 'the Lord prepared a great fish' (Jonah i. 17). The whale's throat is much too narrow to permit it to swallow a man, but several of the shark tribe are well able to swallow a man whole, and have been frequently known to do so. The story of Jonah in the fish's belly is brought forward by our Lord as a type of his own entombment in 'the heart of the earth' (Matt. xii. 40); and Dr. Westcott, who seems to think that the exactness of fulfilment of the type is not sufficiently met by our Lord's rising on the *third* day, calls attention to a certain amount of obscurity which still hangs over the length of the entombment (*Introduction to Gospels*, chap. 6, note).

Wheat, σῖτος, *triticum*. The cultivation of wheat has always been carried on to a considerable extent in Palestine, and it is still a corn-exporting country. The sowing time is about November or December, and harvest comes in May. The processes of cultivation are very rude, little or no manure being used, and no attention being paid to rotation of crops. The corn is thrashed out by the feet of animals, or by the employment of a stone roller, or by the use of a flail. The winnowing is managed either by simply tossing the corn into the air, when the breeze carries off the chaff, or by the aid of a winnowing fan. When thus obtained, the grain is ground in a hand-mill, worked generally by two women, sitting opposite each other.

All these operations are referred to in various ways in the New Testament. Thus (1) sowing is referred to in the parable of the Sower (Matt. xiii. 3; Mark iv. 3; Luke viii. 5), in the parable of the Tares and the Wheat (Matt. xiii. 27), in the comparison of ministerial work to sowing (1 Cor. iii. 6-8; ix. 11), in the com-

parison of death and burial to sowing of seed (John xii. 24 ; 1 Cor. xv. 36, 42-44), and in the comparison of good works to the sowing of good seed (2 Cor. ix. 6, 10 ; Gal. vi. 7, 8). (2) The growth of the kingdom of God is compared to the growth of corn amidst difficulties, in the parables of the Sower, and the Wheat and Tares. (3) The harvest is taken to represent the end of the world (Matt. xiii. 30, 39 ; Mark iv. 29 ; Rev. xiv. 15), or the results of the proclamation of the gospel (Matt. ix. 37, 38 ; Luke x. 2 ; John iv. 35). (4) The winnowing represents the separation of the good from the wicked by the coming of Christ (Matt. iii. 12 ; Luke iii. 17). (5) The women grinding at the mill together and one taken and the other left at the coming of the Son of Man, show the selective nature of God's judgment.

Wine. Three words describe this liquid in the New Testament—1. γλεύκος, *mustum* (A. V. 'new wine'), only in Acts ii. 13, where some, mocking the apostles on the day of Pentecost, said, 'These men are full of new wine.' Dr. Tristram considers this to have been that wine which is made from the first flowings of the grape, subject only to the pressure of its own weight in the wine-fat ; but others regard it as equivalent to the juice of the grape, preserved by boiling in its original sweetness. 2. ὄξος, a liquid offered twice to our Lord during his crucifixion. (a) On arriving at Golgotha, Matthew says that 'they gave him vinegar (ὄξος, but \aleph has 'wine,' and Vulg. *vinum*) mingled with gall, and when he had tasted, he would not drink' (xxvii. 34). Mark confirms \aleph by saying, 'They gave him wine (οἶνος) mingled with myrrh, but he received it not' (xv. 23). (b) On the cross. This is mentioned by all the evangelists, as here subjoined:—

Matt. xxvii. 48	Mark xv. 36	Luke xxiii. 36	John xix. 29, 30
One of them ran, and took a sponge, and filled it with vinegar (ὄξος), and put it on a reed (κάλαμος), and gave him to drink (ἐπότιζεν αὐτόν).	One ran and filled a sponge full of vinegar (ὄξος), and put it on a reed (κάλαμος), and gave him to drink (ἐπότιζεν αὐτόν).	The soldiers also mocked him, coming to him, and offering him vinegar (ὄξος).	There was set a vessel full of vinegar (ὄξος), and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said 'It is finished.'

It does not appear from this narrative that our Lord actually drank any of the wine thus presented, but that He allowed it to be placed to his lips, in order that He might fulfil the prophecy,

'They gave me gall for my meat, and when I was thirsty, they gave me vinegar (*Heb.* יָצַח) to drink' (Ps. lxi. 21). This ὄξος or 'vinegar' was probably wine which had undergone both the vinous and acetic fermentations. 3. *οἶνος*, *vinum*. Dr. Tristram ('Natural History of the Bible,' p. 411) is of opinion that there is no ground for supposing that any unfermented preparation of grape-juice was used ordinarily. But this statement is carefully discussed, and, in the present writer's opinion, thoroughly refuted, by 'The Temperance Bible Commentary,' an elaborate and exhaustive work; and Dr. Tristram himself points out that, even at the present day, many vineyards are held in Palestine by Mohammedans, who use the fruit for eating, either fresh or dried in the form of raisins, or for the preparation of boiled grape-juice, extensively used in the East under the name of *dibs*. In the writer's opinion, *οἶνος* may refer either to fermented or unfermented wine, and the context alone can determine what is the exact sort intended. The word occurs thirty-three times in the New Testament, as follows:—1. New wine is to be put into new skin-bottles (Matt. ix. 17 (thrice); Mark ii. 22 (four times); Luke v. 37, 38 (thrice)). 2. Wine offered to our Saviour at Golgotha (Matt. xxvii. 34 (so in *8*); Mark xv. 23). 3. John the Baptist was to drink no wine (Luke i. 15; vii. 33). 4. The Good Samaritan pours wine and oil into the traveller's wounds (Luke x. 34). 5. Wine formed at the marriage at Cana (John ii. 3-10 (four times); iv. 46). 6. It is good not to drink wine if a brother stumble thereby (Rom. xiv. 21). 7. Drunkenness reprov'd (Eph. v. 18; 1 Tim. iii. 8; Tit. ii. 3). 8. Timothy to use a little wine medicinally (1 Tim. v. 23). 9. The rider on the black horse not to hurt the oil and the wine (Rev. vi. 6). 10. The wine of the fornication of the mystic Babylon (Rev. xiv. 8; xvii. 2; xviii. 3). 11. The wine of Divine wrath (Rev. xiv. 10; xvi. 19; xix. 15). 12. Amongst the merchandise of the mystic Babylon (Rev. xviii. 13). Various compounds of the word are also mentioned. Thus our Lord was accused by the Pharisees of being a 'wine-bibber (*οἶνοπότης*)' (Matt. xi. 19; Luke vii. 34); the bishop must not be 'given to wine' (*παροινος*: 1 Tim. iii. 3; Titus i. 7); and 'excess of wine' (*οἶνοφλυγία* = rather 'drunken excesses,' 1 Pet. iv. 3) is not permitted to Christians.

The term 'wine' is not used in the New Testament of the liquid in which our Lord instituted one portion of the Lord's Supper. It is termed in every case the 'fruit of the vine (*γένημα τῆς ἀμπέλου*)' (Matt. xxvi. 29; Mark xiv. 25; Luke xxii. 18).

Fermented wine was obviously not lawful at the Passover, when the Jews put away *all* leaven (or ferment) out of their houses. What liquid was used can scarcely be determined with certainty, further than that it must have been a product of the vine. The modern Jews for the most part use a liquid obtained from steeping dried grapes in water. See *Vine*, *Wine-press*.

Wine-fat. See *Wine-press*.

Wine-press, or **Wine-fat**, λῆνος or ὑπολήμιον, *torcular* (but in Mark xii. 1, and Rev. xiv. 19, 20, *laeus*). The wine-press is the ordinary and necessary adjunct of the vineyard. It generally consists of two troughs, excavated if possible in the rock, one being on a higher level than the other. From near the bottom of the higher trough a pipe or conduit runs to the lower one. The grapes are cast into the higher trough, and the liquid which runs off from the pressure produced by the weight of the grapes is first collected. The grapes in the upper trough are then crushed by the naked feet and legs of men, who jump in and tread them until all the liquid has been expressed. The 'wine-press' is referred to, as having been dug (i.e. excavated in the rock) by the householder, in the parable of the Vineyard let out to Husbandmen (Matt. xxi. 33; Mark xii. 1), and the 'wine-press of the wrath of God' is referred to mystically in Rev. xiv. 19, 20; xix. 15. See *Vine*.

Witchcraft. See *Magic*.

Wolf, λύκος, *lupus*. The wolf of Palestine is a larger animal than the European wolf, and of a pale fawn colour. He does not hunt in packs, but is solitary. He is still, as ever, the terror of the Syrian shepherds, who are compelled by his depredations to watch their flocks carefully by night, and to defend them by means of dogs. This habit of destructiveness to flocks is the point laid hold of in the New Testament in those passages in which wolves are mentioned. False teachers are thus denounced by our Lord as 'wolves in sheep's clothing' (Matt. vii. 15), and by St. Paul, who warns the elders of Ephesus that after his departure 'grievous wolves' should enter among them, 'not sparing the flock' (Acts xx. 29). The apostles were similarly sent forth 'as sheep in the midst of wolves' (Matt. x. 16), and the seventy disciples 'as lambs among wolves' (Luke x. 3). Finally, the unfaithful minister is denounced (in opposition to the Good Shepherd, who giveth his life for the sheep) as 'an hireling' who 'seeth the wolf coming,' and fleeth (John x. 12).

Word, (1) ὁ λόγος, *verbum*. A term used only by St. John to

designate the Eternal Son. It occurs in John i. 1—‘In the beginning was the Word, and the Word was with God, and the Word was God’ (‘*θεὸς ἦν ὁ Λόγος*,’ which cannot mean ‘God was the Word,’ because in Greek the article distinguishes the subject from the predicate, and is here attached to ‘Word.’ Hence Word and not God is the subject). Also in John i. 14.—‘*The Word* was made flesh, and dwelt (*ἐσκήνωσεν* = *tabernacled*) among us,’ with which cf. 1 John i. 1. Also in 1 John v. 7 (a doubtful passage), ‘There are three that bear record in heaven, the Father, and *the Word*, and the Holy Ghost.’ Also in Rev. xix. 13, ‘His name is called *The Word* of God,’ and in v. 16 this same person is called ‘King of Kings, and Lord of Lords.’ From these passages, and their context, it is evident that this Word—1. Is Divine. 2. Becomes incarnate. 3. Is a person. 4. Is the Agent by whom all things are created, and all mankind will hereafter be judged. 5. Is the Life and the Light of men. 6. Is Jesus of Nazareth (John i. 15). The word *Logos* appears to have been used to designate our Divine Saviour, in order to present Him as the Manifestation and Revealer of the Father’s will. The Wisdom of God appears as personified in Job (xxviii. 12) and Proverbs (viii., ix.); and in the Apocryphal books of Ecclesiasticus (i. 1–10; xxiv. 1–21) and the Wisdom of Solomon (vi. 22–ix. 18) the personification is still more evident. In Wisdom xviii. 15 the Word is presented as an angel leaping down from heaven. The idea thus originating was still further enlarged in the philosophical systems of the Alexandrian Jews, and Philo-Judæus, a learned Jew of Alexandria, who endeavoured to reconcile the Greek philosophy and the Holy Scriptures, and who was of advanced age in A.D. 40, not only personifies the *Logos*, but identifies the *Wisdom* and *Word* of God, calls the Word the ‘elder son (*πρεσβύτερος υἱός*) of God,’ the ‘image of God,’ his ‘first-born,’ ‘the preparer of the Cosmos,’ &c., &c. Hence the idea of a Word of God was not new to the early Christians, and they were prepared to accept that revelation of Jesus as the Incarnate Word which St. John has been permitted to make to us.

(2). The ‘word of God’ is also the A. V. rendering of the important expression *τὸ ῥῆμα τοῦ θεοῦ*. It seems probable that this phrase refers to the Holy Spirit (Rom. x. 17; Eph. v. 26; Heb. i. 3; vi. 5; xi. 3; 1 Pet. i. 25). In the passage, ‘The sword of the Spirit, which is the word of God (*ῥῆμα τοῦ θεοῦ*)’ (Eph. vi. 17), the reference of the relative ‘which’ to ‘sword’ or ‘Spirit’ seems doubtful. The inspiration of John the Baptist is certainly

spoken of as the coming to him of the ῥῆμα τοῦ θεοῦ (Luke iii. 2), and in John vi. 63 we read, 'The words (τὰ ῥ.) which I speak unto you, *they* are spirit, and *they* are life.'

(3). With regard to *The Word of God* as applied to the Scriptures, see under *Scripture*.

Worm, σκώληξ, *vermis*. The only sort of worm spoken of in the New Testament is the maggot that springs from putrefaction. See Exod. xvi. 20; Isai. xiv. 11. Our Lord thrice uses the phrase (quoted from Isai. lxvi. 24), 'Their worm dieth not,' to indicate an eternity of gnawing punishment (Mark ix. 44, 46, 48). In Acts xii. 23 we read that Herod Agrippa I. was 'eaten of worms (σκωληκόβρωτος),' or maggots. The exact nature of this disorder does not appear. Josephus, whose account of the death in many points corresponds with the Acts, merely says, 'When he had been quite worn out by the pain in his belly for five days, he departed this life' (Ant. 19. 8. 2). But the same writer describes the fatal disorder of Herod the Great as similarly affecting 'the bottom of his belly' and 'producing worms' (Ant. 17. 6. 5), and Antiochus Epiphanes died of a similar disease (2 Macc. ix. 5-9, 'The worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away').

Wormwood, ἄψινθος, *Absinthium*. The name of a star which fell from heaven (Rev. viii. 11). Most commentators agree in taking this to signify some chief minister falling into heresy; according to some, Arius; according to others, some future false teacher. 'Wormwood' itself is a plant, of the natural order of *Compositæ*, deriving its name from its having been long popularly regarded as a remedy for worms. Several species are found in Palestine.

Writing-table. See *Table*.

Yoke. See *Oxen*.

PART II.

WORDS USED IN THE A. V. OF THE NEW TESTAMENT WHICH HAVE EITHER BECOME OBSOLETE, OR ARE NOW LIABLE TO HAVE A SENSE ATTACHED TO THEM DIFFERING FROM THE ORIGINAL MEANING OF THE TRANSLATORS.

admiration, *sub.* (θαῦμα, *admiration*) simple wonder, not necessarily implying approval.

I wondered with great *a.* Rev. xvii. 6.

adventure, *v. a.* (δοῦναι ἑαυτόν, *se dare*) venture.

he would not *a. himself* into the theatre. Acts xix. 31.

adversary, *subs.* (ἀντίδικος, *adversarius*) opponent in a law suit.

agree with thine *a.* quickly. Matt. v. 25.

when thou goest with thine *a.* Luke xii. 58.

avenge me of mine *a.* Luke xviii. 3.

affect, *v. a.* (ζηλοῦν, *æmulari*) desire to win over.

they *zealously a.* you, but not well. Gal. iv. 17.

it is good to be *zealously a.* in a good thing. Gal. iv. 18.

affection (set aff. on) *v.* (φρονεῖν, *sapere*) to consider.

set *your a.* on things above. Col. iii. 2.

allege, *v. n.* (παράτιθεναι, *insinuate*) show by proof, *not merely* affirm to be the case.

a. that Christ must needs suffer. Acts xvii. 3.

allow, *v. a.* (συνευδοκεῖν, *consentire*; γινώσκειν, *intelligere*; δοκιμάζειν, *probare*) approve after trial.

ye *a.* (σ) the deeds of your fathers. Luke xi. 48.

that which I do, I *a.* (γ) not. Rom. vii. 15.

we were *a.* (δ) of God to be put in trust with the Gospel.
1 Thess. ii. 4.

anon, *adv.* (εὐθύς, *continuo, statim*) immediately.

a. with joy he receiveth it. Matt. xiii. 20.

a. they tell him of her. Mark i. 30.

apprehend, *v. a.* (καταλαμβάνειν, *comprehendere*) grasp.

that I may *a.* that for which I am *a.* of Christ Jesus. I count not myself to have *a.* Phil. iii. 12, 13.

approve, *v. a.* (δοκιμάζειν, *probare*) make trial of.

thou *a.* the things that are more excellent. Rom. ii. 18.

ye may *a.* things that are excellent. Phil. i. 10.

barbar-ian, -ous, *adj.* (βάρβαρος, *barbarus*) not speaking Hebrew, Greek, or Latin.

the *b.* people shewed us no little kindness. Acts xxviii. 2.

the *b.* saw the venomous beast. Acts xxviii. 4.

I am debtor both to the Greeks and to the *b.* Rom. i. 14.

I shall seem to him a *b.*, and he a *b.* 1 Cor. xiv. 11.

b., Scythian, bond nor free. Col. iii. 11.

bas-e, -er, *adj.* (ἀγοράιος, *quidam de vulgo*) idler; (ἀγενής, *ignobilis*) of low birth; (ταπεινός, *humilis*) of humble appearance, not necessarily in a bad sense.

certain lewd fellows of the *baser sort* (ἀγορ.). Acts xvii. 5.

b. things (ἀγεν.) hath God chosen. 1 Cor. i. 28.

who in presence am *b.* (τ.). 2 Cor. x. 1.

bishoprick, *sub.* (ἐπισκοπή, *episcopatus*) overlookership, not necessarily a clerical office.

his *b.* let another take. Acts i. 20.

by and by, (εὐθύς, εὐθέως, *continuo, statim*; ἑξαιρῆς, *statim*) immediately.

b. and b. (εὐ.) he is offended. Matt. xiii. 21.

give me *b. and b.* (ἑξ.) the head of John the Baptist. Mark vi. 25.

b. and b. (εὐ.) . . . sit down to meat. Luke xvii. 7.

the end is not *b. and b.* (εὐ.). Luke xxi. 9.

carriage, (take up *c.*) *v.* (ἐπισκευάζειν, *præparare*), set forth on a journey.

we *took up our c.* and went up to Jerusalem. Acts xxi. 15.

chambering, *sub.* (κοίται, *cubilia*) indulgence in lust.

let us not walk in *c.* and wantonness. Rom. xiii. 13.

compass, (fetch a *c.*) *v.* (περιέρχεσθαι, *circumlegere*) travel by a circuitous route.

we *fetches a c.* and came to Rhegium. Acts xxviii. 13.

conscience, *sub.* (συνηθεία, συνείδησις, *conscientia*) consciousness.

some with *c.* (συνη.) of the idol eat. 1 Cor. viii. 7.

the worshippers (συνελ.) had no more *c.* of sins. Heb. x. 2.

conversation, *sub.* (πολίτευμα, and cognate πολιτεύειν, *conversatio, conversor*), citizenship.

let your *c.* be as becometh the gospel. Phil. i. 27.

our *c.* is in heaven. Phil. iii. 20.

In other passages *c.* = manner of life.

corn, *sub.* (κόκκος, *granum*) grain.

except (the) *c.* of wheat fall into the ground. John xii. 24.

covet, *v. a.* (ζηλοῦν, *æmulari*) desire earnestly, not always sinfully.

c. earnestly the best gifts. 1 Cor. xii. 31.

c. to prophesy. 1 Cor. xiv. 39.

creature, *sub.* (κτίσις, *creatura*) (1) any created thing, (2) an act of creation.

(1) the *c.* was made subject to vanity. Rom. viii. 20.

(2) any man in Christ is a new *c.* 2 Cor. v. 17.

and many other passages.

damnation and kindred words, (κρίνειν and derivatives, *judicium*) judgment, &c., not necessarily of a condemnatory character.

how shall ye escape the *d.* of hell? Matt. xxiii. 33.

ye shall receive greater *d.* Mark xii. 40; Luke xx. 47.

the resurrection of *d.* John v. 29.

whose *d.* is just. Rom. iii. 8.

they receive to themselves *d.* Rom. xiii. 2.

eateth and drinketh *d.* to himself. 1 Cor. xi. 29.

that they might be *d.*, which believed not. 2 Thess. ii. 12.

having *d.* because they have cast off their first faith. 1 Tim. v. 12.

their *d.* slumbereth not. 2 Pet. ii. 3.

The modern sense of *d.* is implied in Mark iii. 29; Mark xvi. 16; Rom. xiv. 23; and 2 Peter ii. 1.

dispensation, *sub.* (οικονομία, *dispensatio*) the management, or stewardship of a matter.

but if against my will, a *d.* of the gospel is committed unto me. 1 Cor. ix. 17.

in the *d.* of the fulness of times. Ep. i. 10.

if ye have heard of the *d.* of the grace of God. Ep. iii. 2.

the *d.* of God which is given to me for you. Col. i. 25.

disposition, *sub.* (διαταγή, *dispositio*) commandment (?)

who have received the law by the *d.* of angels. Acts vii. 53.

doctor, *sub.* (διδάσκαλος, *doctor*) teacher.

sitting in the midst of the *d.* Luke ii. 46.

Pharisees and *d.* of the law. Luke v. 17.

Gamaliel, a *d.* of the law. Acts v. 34.

doctrine, *sub.* (διδασχῆ, διδασκαλία, *doctrina*), act of teaching.

He said unto them in his *d.* Mark iv. 2; xii. 38.

except I speak by *d.* 1 Cor. xiv. 6.

every one of you hath a *d.* 1 Cor. xiv. 26.

give attendance to *d.* (διδασ). 1 Tim. iv. 13.

take heed to thyself, to thy *d.* (διδασ). 1 Tim. iv. 16.

enable, *v. a.* (ἐνδυναμοῦν, *confortare*) give strength to.

I thank Christ Jesus our Lord, who hath *e.* me. 1 Tim. i. 12.

estates. In Mark vi. 21, A.V. gives 'chief *e.*' = *chief men*, but Gr. has only οἱ πρῶτοι = *the first*.

evangelist, *sub.* (εὐαγγελιστής, *evangelista*) preacher, not limited to the writers of the four gospels.

Entering into the house of Philip the *e.* Acts xxi. 8.

He gave . . . some prophets, and some *e.* Ep. iv. 11.

do the work of an *e.* 2 Tim. iv. 5.

See also p. 167.

exchanger, *sub.* (τραπεζίτης, *numularius*) banker.

thou oughtest to have put my money to the *e.* Matt. xxv. 27.

express image, (χαρακτήρ, *figura*) stamped impression.

who, being the *e. i.* of his person. Heb. i. 3.

flux (bloody f.), *sub.* (δυσεντερίον, *dysenteria*). The disease now called dysentery.

the father of Publius lay sick of a *b. f.* Acts xxviii. 8.

See also p. 173.

forwardness, and derivatives (derivatives of σπουδή, *sollicitudo*), zeal, energy, not merely officiousness.

who have begun to be *f.* (προενήρχασθε) a year ago. 2 Cor. viii. 10.

being more *f.* he went unto you. 2 Cor. viii. 17.

the same which I also was *f.* to do. Gal. ii. 10.

go beyond, *v. a.* (ὑπερβαίνειν, *circumvenire*) overreach.

that no man *g. b.*, or defraud, his brother. 1 Thess. iv. 6.

governor of the feast, *sub.* (ἀρχιτρικλίνος, *architriclinus*), chair-man at a banquet.

Bear it to the *g. of the f.* John ii. 8.

governor, *sub.* (οἰκονόμος, *actor*) steward of an estate.

the heir is under tutors and *g.* Gal. iv. 2.

governor, *sub.* (ὁ ἐθύνων, *dirigens*), pilot.

whithersoever the *g.* listeth. James iii. 4.

See also p. 179.

helps, *sub.* (βοηθείαι, *adjutoria*) ropes passed under the keel of a ship to strengthen it.

they used *h.*, undergirding the ship. Acts xxvii. 17.

—, *sub.* (ἀντιλήψεις, *opitulationes*) an order of ministers.

after that miracles, then gifts of healing, *h.*, governments.

1 Cor. xii. 28.

See also p. 183.

honesty, and deriv., goodness, fair reputation, not necessarily trustworthiness.

look out seven men of *h. report* (μαρτυρούμενοι, *boni testimonii*).

Acts vi. 3.

walk *h.* (ἐσχημόνως, *honeste*) as in the day. Rom. xiii. 13.

walk *h.* (ἐν. *h.*) toward them that are without. 1 Thess.

iv. 12.

lead life in all godliness and *h.* (σεμνότης, *castitas*). 1 Tim.

ii. 2.

In other passages, the word used is *καλός* = of fair appearance.

illuminate, *v. a.* (φωτίζειν, *illuminare*) enlighten.

after that ye were *i.*, ye endured a great fight. Heb. x. 32.

incontinent, *adj.* (ἀκρατής, *incontinens*) without self-restraint, not necessarily referring only to sins of sensuality.

false accusers, *i.*, fierce. 2 Tim. iii. 3.

instantly, *adv.* (σπουδαίως, ἐν ἐκτενείᾳ) earnestly.

they besought him *i.* (σπ. *solicite*). Luke vii. 4.

serving God *i.* (ἐν ἐκτ. λατρεῦον, *deservientes*) day and night.

Acts xxvi. 7.

similarly the adjective 'instant,' in Luke xxiii. 23; Rom. xii.

12; 2 Tim. iv. 2.

jangling, (vain *j.*), *sub.* (ματαιολογία, *vaniloquium*) vain talking.

Some have turned aside to *v. j.* 1 Tim. i. 6.

latchet, *sub.* (ἱμάς, *corrigia*) small thong, or lace, used for fastening the shoe.

the *l.* of whose shoes I am not worthy to unloose, Mark i.

7; Luke iii. 16.

See also p. 188.

let, *v. a.* (κωλύειν, *prohibere*; κατέχειν, *tenere*) hinder.

I was minded to come unto you, but *was l.* (κωλ.) hitherto.
Rom. i. 13.

he who now *l.* (κατ.) (will *l.*). 2 Thess. ii. 7.

lewd-ness, (πονηρός, ραδιούργημα πονηρόν) wicked-ness.

certain *l.* (πον., *malus*) fellows of the baser sort. Acts xvii. 5.
if it were a matter of wrong, or *wicked l.* (ρ. π., *facinus*) Acts
xviii. 14.

lightness, *sub.* (ελαφρία, *levitas*) thoughtlessness, not involving
immodesty.

when I was thus minded, did I use *l.* 2 Cor. i. 17.

list, *v. n.* (θέλειν, βούλεσθαι, *velle*) wish.

they have done to him whatsoever they *l.* Matt. xvii. 12;
Mark ix. 13.

the wind bloweth where it *l.* John iii. 8.

whithersoever the governor *l.* (β). James iii. 4.

loft, (third *l.*) *sub.* (τρίστεγον, *tertium cœnaculum*). Story of a
house.

Eutychus fell down from the *third l.* Acts xx. 9.

malice, -lousness (κακία, *malitia*) ungodly living.

not with leaven of *m.* and wickedness. 1 Cor. v. 8, and in
Rom. i. 29; 1 Cor. xiv. 20; Eph. iv. 31; Col. iii. 8; Tit.
iii. 3; 1 Pet. ii. 16.

malicious, (πονηρός, *malignus*) wicked, prating with *m.* words.
3 John 10.

nephew, *sub.* (ἐκγονος, *nepos*) grandchild.

if any widow have children or *n.* 1 Tim. v. 4.

novice, *sub.* (νεόφυτος, *neophytus*) one newly come to the faith.

not a *n.*, lest he fall into the condemnation of the devil.
1 Tim. iii. 6.

observe, *v. a.* (συντηρεῖν, *custodire*) treat with respect.

Herod feared John the Baptist, and *o.* him. Mark vi. 20.

offend, *v. a.* (σκανδαλίζειν, *scandalizare*), cause to sin.

Whoso shall *o.* one of these little ones. Matt. xviii. 6, and
many other passages.

But in Jas. ii. 10, iii. 2, the word πταίειν (*to stumble*) is
rendered 'offend' by A.V.

particularly, *adv.* (καθ' ἑν ἑκάστον, *per singula*) one by one.

he declared *p.* what things God had wrought. Acts xxi. 19.

passion, *sub.* (τὸ παθεῖν, *passio*) suffering.

he shewed himself alive after his *p.* Acts i. 3.

piety, (shew *p.*), *v.* (ἐνσεβεῖν, *regere domum*) exhibit filial affection.

let them first learn to *shew p.* at home. 1 Tim. v. 4.

prevent, *v. a.* (φθάνειν, *proph.*, *prævenire*) to be beforehand with.

when he was come into the house, Jesus *p.* him. Matt. xvii. 25.

we that are alive, shall not *p.* them that are asleep. 1 Thess. iv. 15.

pricks, *sub.* (κέντρον, *stimulus*) spur, goad.

it is hard for thee to kick against the *p.* Acts ix. 5 (?); xxvi. 14.

profiting, *sub.* (προκοπή, *profectus*) progress.

that thy *p.* may appear unto all men. 1 Tim. iv. 15.

proper, *adj.* (ἀσείδος, *elegans*) beautiful.

because they saw that he was a *p.* child. Heb. xi. 23.

prophet, and deriv. (προφήτης, *propheta*, and deriv.) Preacher, expounder, as in Acts xv. 32; Rom. xii. 6; 1 Cor. xiii. 2, 8; Eph. iv. 11, &c. The modern sense is found in Matt. xiii. 14; Jude 14.

provision, and deriv. (πρόνοια, *pronoëin*, *προβλέπειν*, *providere*) fore-seeing.

very worthy deeds are done to this nation by thy *providence*. Acts xxiv. 2.

provide things honest in the sight of all men. Rom. xii. 17.

providing for honest things. 2 Cor. viii. 21.

God *having provided* better things for us. Heb. xi. 40.

In other passages the word has its modern sense.

provoke, **-ing** *v. a.* (ἐρεθίζειν, *παροξυσμός*, *provocare*) arouse-ing.

your zeal hath *p.* very many. 2 Cor. ix. 2.

let us consider one another to *p.* unto love. Heb. x. 24.

publican, *sub.* (τελώνης, *publicanus*) tax-gatherer. See p. 225.

quick, *adj.* (ζῶν, *vivus*) living.

he was ordained to be the judge of *q.* and dead. Acts x. 42.

Jesus Christ who shall judge the *q.* and the dead. 2 Tim.

iv. 1.

the word of God is *q.* and powerful. Heb. iv. 12.

him that is ready to judge the *q.* and the dead. 1 Peter iv. 5.

religion, *sub.* (θρησκεία, *religio*). Worship.

according to the strictest sect of our *r.* Acts xxvi. 5.

pure *r.* and undefiled before God and the Father. James i. 27.

In Gal. i. 13, 'I profited in the Jews' religion,' the Greek expresses *J. r.* by 'Ιουδαϊσμός, and the Vulgate by *Judaismus*.

savour, *v. a.* (φρονεῖν, *sapere*). Think.

Thou *s.* not the things which be of God. Matt. xvi. 23;

Mark viii. 33. But elsewhere, *s.* = odour.

set to a seal, *v. a.* (σφραγίζειν, *signare*) give sealed testimony.

He . . . hath *s. to his s.* that God is true. John iii. 33.

several-ly, *adj.* and *adv.* separate.

To every man according to his *s.* (ιδίαν, *propriam*) ability.

Matt. xxv. 15.

To every man *s.* (ιδία, Vulgate omits the word) as he will.

1 Cor. xii. 11.

Every *s.* (εἷς ἕκαστος, *singulae*) gate was of one pearl. Rev.

xxi. 21.

silly, *adj.* merely expressive of the diminutive.

who lead captive *s.* women (γυναικάρια, *mulierculae*). 2 Tim.

iii. 6.

single, *adj.* (ἁπλοῦς, *simplex*), directed only to one object.

If thine eye be *s.* Matt. vi. 22; Luke xi. 34.

some, *pron.* (τις, *quis*). Used as a singular.

for a good man *s.* would even dare to die. Rom. v. 7.

sometime or **sometimes**, *adv.* (πότε, *aliquando*) once.

ye who *s.* were far off are made nigh. Eph. ii. 13.

you that were *s.* alienated. Col. i. 21.

in the which ye also walked *s.* Col. iii. 7.

the spirits, which *s.* were disobedient. 1 Pet. iii. 20.

sufficient, **-ency**, (ικανός, ικανότης, *sufficiens, sufficientia*) able, ability.

s. to such a man is this punishment. 2 Cor. ii. 6.

who is *s.* (*idoneus*) for these things? 2 Cor. ii. 16.

not that we are *s.* of ourselves . . . but our *s.* is of God.

2 Cor. iii. 5.

tabernacle, *sub.* (σκηνή, *tabernaculum*) simply a tent.

let us make here three *t.* Matt. xvii. 4; Mark ix. 5; Luke ix. 33.

I will build again the *t.* of David. Acts xv. 16.

If the house of this *t.* (σκήνος, *domus*) be dissolved. 2 Cor.

v. 1.

we that are in this *t.* (σκηνος, *tabernaculum*) do groan. 2 Cor. v. 4.

Abraham dwelling in *t.* Heb. xi. 9.

as long as I am in this *t.* 2 Peter i. 13.

knowing that shortly I must put off my *t.* 2 Peter i. 14.

he opened his mouth against God, to blaspheme his . . . *t.*
Rev. xiii. 6.

the temple of the *t.* of testimony in heaven. Rev. xv. 5.

the *t.* of God is with men. Rev. xxi. 3.

In other passages *tabernacle* refers to the moveable worship-tent of Moses.

See p. 249.

table, *sub.* (πλάξ, *tabula*) a writing tablet. Cf. Luke i. 63.

not in *t.* of stone, but in fleshy *t.* of the heart. 2 Cor. iii. 3.

See also p. 249.

tavern, *sub.* (ταβερνή, *taberna*) a shop.

They came to meet us as far as . . . The three taverns. Acts xxviii. 15.

title, *sub.* (τίτλος, *titulus*) an inscription.

Pilate wrote a *t.* . . This *t.* read many of the Jews. John xix. 19, 20.

translate, *v. a.* (μετατίθειναι, *transfere*) remove to heaven.

Enoch was *t.* that he should not see death, &c. Heb. xi. 5.

unction, *sub.* (χρίσμα, *unctio*) anointing.

Ye have an *u.* from the Holy One. 1 John ii. 20.

undergird, *v. a.* See *Helps*, on p. 183.

usury, *sub.* (τόκος, *usura*) interest, not necessarily in a bad sense.

I might have received mine own with *u.* Matt. xxv. 27;
Luke xix. 23.

vile, *adj.* humble, dirty, not necessarily in a bad sense.

who shall change our *v.* body (τὸ σῶμα τῆς ταπεινώσεως, *corpus humilitatis*). Phil. iii. 21.

a poor man in *v.* (ρυπαρός, *sordidus*) raiment. James ii. 2.

virtue, *sub.* (δύναμις, *virtus*) curative influence.

v. had gone out of him. Mark v. 30; Luke vi. 19.

In other passages 'virtue' has its modern sense.

whisperer, *sub.* (ψιθυριστής, *susurro*) slanderer.

full of envy, murder . . . malignity; *w.* Rom. i. 29.

SECTION V.

DICTIONARY OF BIOGRAPHY AND GEOGRAPHY.

*** The Latin words affixed to each word are the Vulgate renderings of the Greek.

Aaron [אַהֲרֹן, meaning not ascertained, 'Ααρών, *Aaron*] the elder brother of Moses, of the tribe of Levi, and son of Amram and Jochebed. By divine appointment he became 'spokesman' for his brother Moses to the people and before Pharaoh, and was made use of as his minister in the performance of the miracles in Egypt. Together with Hur, he bore up the hands of Moses during Joshua's battle with Amalek (Exod. xvii. 12). During the forty days' absence of Moses in Mount Sinai, he was induced by the people to make a molten calf, but was pardoned at his brother's intercession, and soon afterwards invested with the high-priesthood. This office was limited for ever to his family, and the Mosaic priesthood was named after him the 'order of Aaron' (Heb. vii. 11). He was not permitted to enter the promised land, but died upon mount Hor (Num. xx. 27, 28), his garments and official dignity having been previously transferred to his son Eleazar.

Elisabeth, mother of John the Baptist, was a 'daughter of Aaron' (Luke i. 5), and Stephen in his speech before the Sanhedrim, refers to the making by him of the molten calf (Acts vii. 40, 41). 'Aaron's rod that budded' is also enumerated in Heb. ix. 4, as among the contents of the ark. The particulars of the budding are given in Num. xvii., where we find that God's choice of Aaron as his priest was thus affirmed. Twelve rods, one for each tribe, were laid up in the tabernacle, and it was declared that the tribe whose rod should bud, should have the priesthood given to it. Aaron's name was written upon the rod of Levi, and on the morrow his rod was found to have budded. That he was not self-chosen, but 'called of God' was thus made apparent, and the divine character of his call is recognised in Heb. v. 4.

Abaddon [אַבְדּוֹן = *destruction*, Ἀβδδών, *Abaddon*]. 'The angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.' Rev. ix. 11. In the Old Testament, Abaddon sometimes = *destruction* (Job xxxi. 12; Ps. lxxxviii. 11) and sometimes is nearly equivalent to Sheol, the place of departed spirits (Job xxvi. 6; xxviii. 22; Prov. xv. 11; xxvii. 20).

Abel [הָבֶל = *breath*, and hence *something transitory*, Ἀβελ, *Abel*]. The second son of Adam. He was a keeper of sheep, and offered a sacrifice to God of his flock, at the same time as his brother Cain offered a sacrifice of the fruits of the ground. The Lord had respect to his offering, and this so excited the jealousy of his brother that he rose against him and slew him (Gen. iv. 1-8). Our Lord mentions Abel as the first martyr (Matt. xxiii. 35; Luke xi. 51). St. Paul declares his sacrifice to have been offered 'by faith (πίστει),' and that the 'blood of sprinkling (ῥαντισμός) speaketh better things than that of Abel' (Heb. xii. 24). By this in all probability is meant that the blood of Abel cried aloud for vengeance (Gen. iv. 10), while on the contrary the blood of Jesus Christ pleads with God on behalf even of his murderers.

Abiā [אֲבִיָּה = *whose father is Jehovah*, Ἀβιά, *Abias*]. 1. Son of Roboam, and one of the ancestors of our Lord (Matt. i. 7). He is called in the Old Testament both Abijah, and Abijam, and reigned three years, making successful war upon Jeroboam, and falling in old age into sensual sins.

2. A Levite, who gave his name to one of the twenty-four courses of priests arranged by David. Zacharias, father of John the Baptist, belonged to this course (Luke i. 5). See *Priest* in Sect. 4.

Abiathar [אֲבִיָּתָר = *father of plenty*, Ἀβιάθαρ, *Abiathar*]. Son of Ahimelech the priest, and afterwards high-priest himself. He escaped from the massacre of the priests at Nob, and having joined David, became his faithful follower and companion, both in his early struggles and in his subsequent prosperity. For some reason, not now to be ascertained, a double priesthood appears to have been set up during the reign of David so that Zadok and Abiathar were high-priests of equal rank. During Absalom's rebellion, Abiathar continued faithful to David, but when Adonijah set himself up as king in David's latter days, he 'following Adonijah helped him.' His share in this revolt was soon punished. After a short joint priesthood with Zadok (1 Kings iv. 4), he was banished by Solomon to Anathoth, his native village, being spared from death

because he had borne the ark before David, and been afflicted in all wherein David was afflicted. By his exile, the prophecy against the house of Eli (1 Sam. ii. 31-35) was fulfilled.

Our Lord thus refers to a portion of Abiathar's history, 'Have ye not read what David did, when he had need, and was an hungred, he and they that were with him. How he went into the house of God in the days of Abiathar the high-priest (ἐπὶ Ἀ. ἀρχιερέως, which some translate 'in that section of the scripture called Abiathar'), and did eat the shewbread' (Mark ii. 26). In the Old Testament narrative, Ahimelech is said to have been high-priest at the time referred to, but the bread belonged to the sons of the high-priest as well as to the high-priest himself (Lev. xxiv. 9), and it is quite possible (if the translation of A. V. be a correct one) that Abiathar was the actual giver of the bread to David.

Abilene [Ἀβιληνὴ, *Abilina*], a district of which Lysanias was tetrarch in the fifteenth year of Tiberius Cæsar (A.D. 28), when John the Baptist commenced his mission (Luke iii. 1). It took its name from Abila, now *Abil*, its chief city, situated on the river Barada (called in the Old Testament *Abana*), eighteen miles north-west of Damascus. The district included a portion of the valley between the ranges of Libanus and Antilibanus, and Abila was situated in the gorge where the Abana or Barada breaks through the range of Antilibanus before spreading itself over the plain of Damascus. The exact limits of the district have not been ascertained.

Abiud [Ἀβιούδ, *Abiud*], one of the ancestors of Jesus Christ, son of Zorobabel and father of Eliakim (Matt. i. 13).

Abraham [אַבְרָהָם = *father of a multitude*; but, at first אֲבִרָם = *father of elevation*, Ἀβραάμ, *Abraham*], son of Terah and ancestor of the Hebrew nation. He was a native of Ur of the Chaldees. Leaving Chaldæa with his father, and his relative Lot, he came to Haran, said to be in Mesopotamia (see *Haran*). In Haran, Terah died, and Abraham received a divine promise 'Get thee out of thy country and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed' (Gen. xii. 1-3).

Abraham now crossed the Jordan into Canaan, where he received a second promise, 'Unto thy seed will I give this land.' From

Canaan he went for a while into Egypt, and thence returned to Canaan, and was buried at Macpelah, or Hebron, at the age of 175 years. During his residence in Canaan he rescued his kinsman Lot from the hands of four Canaanitish chiefs, and in returning from battle met Melchisedek, king of Salem, 'the priest of the most high God (מֶלְכִּישֶׁדֶק מֶלֶךְ שָׁלֵם)', and gave him tithes of all. The promise of innumerable seed was renewed to him, and confirmed by the birth of Isaac, while his faith was further tried by a command to sacrifice Isaac. This command he unhesitatingly obeyed, but was at the last moment prevented by divine interposition from actually slaying his son. In Canaan also Abraham received the covenant of circumcision. By his wife Sarah or Iscah, (see Gen. xi. 29) he was the father of Isaac, when Sarah was past the usual child-bearing age; by Hagar, Sarah's maidservant, he became the father of Ishmael; and by Keturah, whom he married after Sarah's death, of six other children (see Gen. xxv. 1, 2).

Reference is made to Abraham in the New Testament as—(1) The great ancestor of the Jews; see Matt. iii. 9, Luke iii. 8, 'We have Abraham to our father.' See also John viii. 33, 37, 39, 40, 52, 53, and Heb. ii. 16, 'He took on him (ἐπιλαμβάνεται) the seed of Abraham.' (2) One who 'rejoiced to see the day of Christ, and seeing it was glad,' John viii. 56. By this the intercourse of Abraham with God is probably intended. In thus seeing God, Abraham saw Christ; comp. Gen. xviii. (3) Enjoying a state of blessedness after death, and being seen by the rich man in the parable with Lazarus in his bosom (Luke xvi. 24). (4) As a remarkable instance of faith, in leaving his country at God's command (Acts vii. 2-8; Heb. xi. 8), and in offering up Isaac (Heb. xi. 17; James ii. 21). (5) As the person in whose seed the promise that in it 'all the nations of the earth should be blessed' was to be fulfilled. St. Paul referring to this in Gal. iii. 16, says 'To Abraham and his seed were the promises made. He saith not, and to seeds (τοῖς σπέρμασιν), as of many; but as of one, And to thy seed (τῷ σπέρματι) which is Christ.' Here the stress lies upon the contrast of the singular to the plural; but the Hebrew זָרַע which = σῆμα, is used as a collective noun. Olshausen finely explains this, 'The difference between the seed of Abraham according to the flesh, and according to the spirit, with regard to their relation to God's gracious promises, is what the stress laid on the singular is to point out. Now, if any one asks if that idea is purposely included in the singular σῆμα by the author of Genesis,

we shall certainly not be able to affirm it. But St. Paul had, by the illumination of the Holy Ghost, full power . . . to unveil the innermost truth of the idea according to the meaning of Him that promises and prophesied.' In the east, the usual name by which Abraham is still referred to is El-Khalil, or 'the friend,' i.e. of God.

Aceldama [אַחֶלְדָּמָא = *field of blood*, Ἀκελδαμᾶ, *Haeceldama*, A. Acheldamach, B. Aceldamach], a portion of ground declared by Peter, at the selection of Matthias, to have been purchased by Judas 'with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; inasmuch as that field is called in their proper tongue, Aceldama,' Acts i. 18, 19. But it should be carefully noticed that this is a report of what Peter said, and the source of his information appears from his own words to have been common report. The real circumstances attending the purchase of Aceldama (unknown at the time of Peter's speech) are stated with correctness by an inspired writer to have been that the priests, unwilling to put the money returned by Judas into the treasury, bought with it the 'potter's field, to bury strangers in.' The place is now shown as a narrow terrace half way up the southern side of the valley of Hinnom, south of Jerusalem. See *Potter's Field* in Section 4.

Achaia [Ἀχαΐα, *Achaia*], originally the name of a narrow strip of country extending along the northern coast of Peloponnesus, between the mountains and the sea. In B.C. 281, the inhabitants of four towns in the north-west of this district, viz.:—Dyme, Patræ, Tritræ, and Pharæ, formed a league for the purpose of throwing off the Macedonian yoke. This league, called the Achæan League, was soon joined by many other towns, and became very powerful. In B.C. 148, the League declared war against Rome, and in B.C. 146 was broken up by the capture of its principal city, Corinth, by Mummius. The whole of the Peloponnesus, with the adjacent islands and the southern portion of North Greece, was afterwards erected into a senatorial province governed by a proconsul, and with Corinth for its capital. In A.D. 16, Tiberius made the province imperial, governed by a procurator, but Claudius restored it to the Senate. Thus Gallio, before whom Paul was brought when at Corinth, is correctly described as the ἀνθύπατος = proconsul (A. V. 'deputy:' Acts xviii. 12).

Achaia is in three places joined with Macedonia (Rom. xv. 26;

- 1 Thess. i. 7, 8), apparently to designate the whole of Greece. The zeal of the Achæan Christians in contributing to the necessity of the poor saints at Jerusalem is also lauded, and held up as an example to the Macedonian Christians (Rom. xv. 26; 2 Cor. ix. 2). Epænetus (Rom. xvi. 5) and the household of Stephanas (1 Cor. xvi. 15) are both mentioned as the first-fruits (*ἀπαρχή*) of Achaia; but B. & A. substitute Asia for Achaia. If, however, the reading 'Achaia' is to be sustained, Epænetus may be supposed to have been a member of the household of Stephanas, who lived at Corinth, a city between which and Rome there was much intercourse. The cities of Corinth and Athens and the port of Cenchreae were situated in Achaia, and details regarding those places are given under their names.

Achaicus [*Ἀχαιικός*, *Achaicus*], a Corinthian Christian, mentioned along with Fortunatus and Stephanas, as having visited Paul at Ephesus, and with them refreshing his spirit as well as that of the Corinthian Church (1 Cor. xvi. 17).

Achim [*אֲחִים* = *whom God strengthens* (?), *Ἀχίμ*, *Achim*], one of the ancestors of Jesus Christ, son of Sadoc, and father of Eliud (Matt. i. 14).

Achaz [*אֲחָז* = *possessor*, *Ἀχαζ*, *Achaz*], a king of Judah, who reigned B.C. 744-728. He is called in the Old Testament Ahaz, and was an idolatrous prince, although the prophets Isaiah, Hosea, and Micah all prophesied during his reign. His history is recounted in 2 Kings xvi.; 2 Chron. xxviii. In the New Testament, he only appears in the genealogy of our Lord (Matt. i. 9).

- **Adam** [*אָדָם*, perhaps = *red earth*, *Ἀδάμ*, *Adam*], the name given by God to our first parents (Gen. v. 2), but generally attributed only to the first man. The name appears to be connected with *Adamah* ('And Jehovah Elohim formed *Adam* of the dust of the *Adamah* (A.V. ground),' Gen. ii. 7), which again is derived from the verb *Adam*, to be red. The history of his creation, fall and actions more or less occupies Gen. i. 26 to Gen. v. 5. In the New Testament he is referred to as—(1) the first man, 1 Cor. xv. 45; (2) the introducer of death into the world by means of sin, Rom. v. 14; 1 Cor. xv. 22; (3) as superior to Eve in priority of creation, and as not having been deceived (*οὐκ ἠπαρώθη*), 1 Tim. ii. 13, 14. The term 'the last Adam' (*ὁ ἔσχατος Ἀδάμ*) is applied to Christ in 1 Cor. xv. 45, and under this name Christ is characterised as 'a quickening' or life-giving 'spirit.'

Addi [*אַדְדִּי*, *Addi*], one of the ancestors of our Lord, son of Cosam, and father of Melchi (Luke iii. 28).

Adramyttium [Ἀδραμυττηνόν, *Adrumetina*, adj.], the town from which the ship came, in which Paul, on his voyage to Rome, was conveyed from Cæsarea to Myra, in Lycia (Acts xxvii. 2). It lies at the head of a deep gulf on the coast of Mysia, in the north-west corner of Asia Minor.

Adria [ὁ Ἀδρία, *Adria*], the sea in which the ship of Paul and his companions was driven 'up and down' (διαφερομένων ἡμῶν) immediately before its striking upon the shores of Melita (Acts xxvii. 27). The present restriction of the name to the Gulf of Venice did not exist in ancient times, when it was applied not only to that sea, but to the sea between Crete and Sicily also.

Ænëas [Αἰνίας, *Æneas*], a man of Lydda who had kept his bed eight years, being sick of the palsy, and whose instantaneous cure by Peter caused all that dwelt at Lydda and Saron to turn to the Lord (Acts ix. 32-35).

Ænon [Αἰνών, *Ænon*], a place near to Salim, where John the Baptist was baptising, 'because there was much water there' (John iii. 23). Its position is disputed, some fixing it near to Shechem, or *Nablous*, others on the Jordan, about twenty miles south of the Sea of Galilee, others in a valley five miles north-east of Jerusalem. Clark says, 'not known.'

Agäbus [Ἀγαβος, *Agabus*], a prophet who came from Jerusalem to Antioch (in Syria), and 'prophesied that there should be great dearth throughout all the world (τὴν οἰκουμένην), which came to pass in the days of Claudius Cæsar' (Acts xi. 28). At a later date the same prophet came down to Cæsarea, and there, having bound his own hands and feet with Paul's girdle, prophesied that the owner of the girdle should be bound by the Jews and delivered to the Gentiles (Acts xxi. 10, 11). The fulfilment of the latter prediction was literally complete (cf. Acts xxiv. 1-9), but, as no universal famine occurred during the reign of Claudius, although four partial famines occurred, it has been thought that Agabus referred to a great scarcity in Judæa in the fourth year of Claudius. Josephus calls this scarcity 'the great famine.'

Agar [Ἄγαρ = *flight*, Ἀγαρ, *Agar*], called in the Old Testament Hagar, an Egyptian bondwoman, handmaid to Sarai, Abram's wife, and by her given to Abram as a concubine. By Abram she became the mother of Ishmael, and ancestress of the Arabians. On two occasions (Gen. xvi. and Gen. xxi.) she was driven out by the jealousy of Sarai, and on both she was succoured by an angel. In Gal. iv. 22-25 her position as a bondmaid, and her son's position as the son of a bondmaid, are allegorically contrasted

with the position of Sarah and her son Isaac. With them Paul compares the two covenants. In Sarah and Isaac, he sees Jerusalem which is above, the mother of 'the children of promise.' In Hagar and Ishmael he sees Mount Sinai in Arabia, and Jerusalem which now is with its children in bondage; in other words, the covenant of the law as opposed to the covenant of grace. This allegory is assisted by the fact that the name 'Hadschar,' or Hagar (meaning 'a rock'), is actually used by the Arabs to designate Mount Sinai. In support of this, Olshausen adduces the Arabic name of *Petra*, now called *Elh-hagar*, 'The Rock City,' as an illustration. But Lachmann omits Agar altogether from v. 25, and reads, 'For this Sinai is a mountain in Arabia, and answereth,' &c. N is with him, but B. and A. are against him.

Agrippa [*Ἀγρίππας, Agrippa*]. See *Herod*.

Alexander [*Ἀλέξανδρος, Alexander*], the name of several different persons mentioned in the New Testament. 1. The son of Simon the Cyrenian, who was compelled to bear our Lord's cross (Mark xv. 21). 2. One of the kindred of Annas the high-priest, and a member of the court before which Peter was brought after curing the lame man at the Beautiful Gate of the Temple (Acts iv. 6). 3. An Ephesian Jew, put forward by the Jews to defend their cause during the great tumult excited by Demetrius the silversmith. 4. One who, together with Hymenæus, concerning faith made shipwreck (1 Tim. i. 20). As he probably resided at Ephesus, he may be identical with Alexander the coppersmith. 5. A copper-smith (*ὁ χαλκικός*), who did much evil to Paul, and of whom Timothy is bidden by Paul to be ware also (2 Tim. iv. 15). Conybeare and Howson suggest the identity of 3. and 5.

Alexandria [*adj. Ἀλεξανδρεὺς, Ἀλεξανδρινός, Alexandrinus*], a famous city on the north shore of Egypt, founded by Alexander the Great, B.C. 332, and still existing. It occupied the peninsula which separates the Lake Mareotis from the Mediterranean, as well as the island of Pharos, which was joined to the mainland by a dyke or causeway. Its commerce was extensive, especially in corn, which was exported thence in large quantities; and it was also famous for its vast library, destroyed by Amrou, lieutenant of the caliph Omar, in A.D. 640. It was also the chief seat of the system of philosophy known as Neoplatonism, of which Philo Judæus (B.C. 20–A.D. 50) may be considered the precursor. Alexandria was the residence of a vast number of Jews, and here the Greek version of the Hebrew Scriptures, known as the Septuagint, or LXX. (from the number of its seventy translators; the Lat.

septuaginta meaning 'seventy'), was produced at the beginning of the third century B.C. Apollos, an eloquent Christian preacher, very much associated with Paul, and to whom Luther and others attribute the Epistle to the Hebrews, is stated to have been born at Alexandria (Acts xviii. 24), and some even suppose that Paul derived certain Alexandrine notions from this source. The Alexandrine Jews had a synagogue at Jerusalem (Acts vi. 9), and the ship which conveyed Paul from Myra to Melita, and was wrecked on the shores of the latter place, was an Alexandrine, employed in the corn trade (Acts xxvii. 6, 38).

Alphæus [Ἀλφαῖος, *Alphæus*]. 1. The father of James, one of the apostles (Matt. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13). Considerable difficulty attends the identity of the various persons called James in the New Testament, and these are discussed under *James*. But the received opinion respecting Alphæus identifies him with Cleophas (or, more properly, Κλωπάς, *Clopas*) of John xix. 25. Hence he is supposed by some to have been the father of Joses, Jude, and Simon, the 'brethren' or cousins (?) of our Lord, and the brother-in-law of the Virgin Mary. Of his personal history and character nothing is known. 2. The father of Matthew or Levi. Some few commentators identify him with (1).

Aminadab [אַמִּינָדָב = *kindred of the prince*, Ἀμινάδᾰβ, *Aminadab*], an ancestor of our Lord, son of Aram, and father of Naasson. In the Old Testament he is called Amminadab (Exod. vi. 23, &c.), but nothing is recorded of him but his name, and in the New Testament he only occurs in the genealogies (Matt. i. 4; Luke iii. 33).

Amon [אַמֹּן = *a workman*, Ἀμών, *Amon*], the idolatrous son and successor of Manasseh, king of Judah. He ascended the throne B.C. 642, at the age of twenty-two, and was assassinated by his servants two years afterwards. In the New Testament he appears as an ancestor of Jesus Christ (Matt. i. 10).

Amos [אַמֹּס = *strong*, Ἀμός, *Amos*]. 1. One of the ancestors of Jesus Christ, son of Naum, and father of Mattathias (Luke iii. 25). 2. The prophet Amos, who prophesied concerning Israel in the days of Uzziah, king of Judah (B.C. 810-758), and Jeroboam II., king of Israel. In the New Testament he is not mentioned by name, but two of his predictions (v. 25-27; ix. 11, 12) are quoted in Acts vii. 42-43; xv. 15-17.

Amphipolis [Ἀμφίπολις, *Amphipolis*], a city of Macedonia, on the river Strymon, not far from its mouth. The river nearly

encircled the town, whence its name. It was originally called Henneahodi, or 'Nine Ways,' but in B.C. 437 the Athenians took it, and changed its name. Under the Roman empire it was the capital of Macedonia prima, and the Via Egnatia passed through it. Paul and Silas, on their journey from Philippi to Apollonia and Thessalonica, passed through it (Acts xvii. 1).

Amplias [*Ἀμπλίας*, *Ampliatius*], a Christian greeted in Rom. xvi. 8.

Ananias [אֲנָנְיָא = *whom Jehovah guards*, 'Ανανίας, *Ananias*].

1. The husband of Sapphira. Having a possession he sold it, and, keeping back part of the price, he laid the remainder at the apostles' feet, pretending that he was contributing the whole of the produce of the sale. Peter declared this to be 'lying to the Holy Ghost,' and Ananias, hearing this, fell down dead. His wife Sapphira, coming in shortly afterwards, reiterated the same falsehood, and was similarly struck dead (Acts v. 1-10).

2. A disciple at Damascus, 'a devout man according to the law,' directed by a vision to go to the house of Judas in the street called Straight (*Εὐθεία*), and put his hands upon Saul, that he might receive his sight. Ananias at first hesitated, recalling the evil which Saul had done to the Christians in Jerusalem, but afterwards he obeyed. Immediately upon the imposition of the hands of Ananias, Saul received his sight, arose, and was baptised (Acts ix. 10-18; xxii. 12-16). Ananias is said to have become bishop of Damascus.

3. A Jewish high-priest, appointed by Herod, king of Chalcis, in A.D. 48. In A.D. 52 he was sent to Rome to be tried on a charge of oppression, but was acquitted. Shortly before the removal of Felix from the procuratorship of Judæa (A.D. 62) he was deposed. He was assassinated in the last Jewish war. He was president of the council before which Paul was brought at Jerusalem, and, having commanded some one to smite Paul on the mouth, was charged by him with being a 'whited wall (*τοιχος κεκοιναμμένος*),' sitting to judge according to the law, and commanding to be smitten contrary to the law. This charge, however, Paul withdrew, declaring that he had not been aware that Ananias was the high-priest, and acknowledging that it was not right to revile the ruler of the people. How Paul was not aware has been variously explained, by supposing that—(1) Ananias was not really the high-priest, which is contrary to fact; (2) Paul meant, 'I did not think Ananias was the high-priest,' which seems incredible, if Ananias occupied the chairman's seat; (3) Paul's sight was imperfect. After this, the apostle, having been removed to Cæsarea, Ananias

attended the court of Felix at that place, accompanied by Tertullus, an orator, and many friends, and took part in the unsuccessful prosecution of Paul which ensued (Acts xxiii. 2-5; xxiv. 1).

Andrew [*Ἀνδρέας, Andreas*], Simon Peter's brother, son of Jona, and one of the twelve apostles. He was originally a follower of John the Baptist, but having heard him say with regard to Jesus, 'Behold the Lamb of God,' he followed Jesus, and abode with him that day. He then sought out his brother Simon, and brought him to Jesus by the announcement, 'We have found the Messiah' (John i. 35-41). Afterwards, when fishing in company with his brother Simon on the Lake of Tiberias, Andrew received a formal call to become a 'fisher of men,' and leaving his nets followed Jesus (Matt. iv. 18-20; Mark i. 16-18). When our Lord, intending to feed the 5,000, but desiring to prove Philip, asked 'Whence shall we buy bread?' Andrew said, 'There is a lad here which hath five barley loaves, and two small fishes, but what are they among so many?' (John vi. 8, 9). Again, in company with Peter, James, and John, Andrew asked our Lord privately when the destruction of Jerusalem should take place, and what signs should precede (Mark xiii. 3, 4). Lastly, when certain Greeks desired to see Jesus, and expressed their desire to the apostle Philip, Andrew was consulted by Philip, and united with him in telling our Lord. In reply, Jesus uttered a remarkable prediction of his death and its results, but apparently declined an interview with the Greeks (John xii. 20-36). No other facts are related in the New Testament of Andrew, and nothing further is really known about him.

Andronicus [*Ἀνδρόνικος, Andronicus*], a Christian saluted in Rom. xvi. 7, along with Junias (or Junia (?), in which case the name may be feminine and designate the wife of Andronicus). Andronicus and Junias are declared to be kinsmen (*συγγενεῖς*, perhaps fellow-countrymen, cf. vv. 11, 21) of Paul, and 'of note among the apostles (*ἐπίσημοι ἐν τοῖς ἀπ.*),' which may mean 'well known among, i.e. by, the apostles,' but if not, then the term 'apostles' must have a wider meaning than ordinarily. They are also said to have been in Christ before the apostle himself.

Anna [*Ἄννα, Anna*], perhaps = *prayer*, "Anna, Anna], a prophetess, daughter of Phanuel, of the tribe of Aser, who assisted at the presentation of the infant Jesus in the temple. She was of great age, and remarkable piety, and 'gave thanks unto the Lord, and spoke of him to all them that looked for redemption in Jerusalem' (Luke ii. 36-38).

Annas [*Ἀννας*, *Annas*], a Jewish high-priest, appointed in A.D. 7, but deposed seven years later. After several changes, his son-in-law Joseph Caiaphas became high-priest, and during Joseph's tenure of office our Lord was crucified. It was to the house of Annas that Jesus Christ was first conducted, immediately after his apprehension, but he appears to have at once sent our Lord to his son-in-law (cf. John xviii. 12-14 with Matt. xxvi. 57). In Acts iv. 6, Annas appears as the high-priest, along with Caiaphas, John and Alexander, who are mentioned as 'of the kindred of the high-priest.' Before him on this occasion Peter and John were brought, to give an account of the name in which they had cured the lame man at the Beautiful Gate of the temple. It seems probable that, although officially deposed Annas retained much of his influence and power, and never lost his original title of high-priest. So great was this influence that five of his sons became high priests.

Antioch [*Ἀντιόχεια*, *adj.* *Ἀντιοχεύς* (Acts vi. 5), *Antiochia*, *Antiochenus*, *adj.*]. 1. The capital of the Greek kingdom of Syria, and the chief city of the Roman province of the same name. It was built by Seleucus Nicator, B.C. 300, and was situated about sixteen miles from the sea, where the river Orontes breaks through the gorge, separating the ranges of Lebanon and Taurus. It long continued to be one of the most prosperous and magnificent cities in the world, and was adorned and favoured by many successive monarchs, but was destroyed in A.D. 540 by the Persian king Chosroes, and although rebuilt by Justinian, has now dwindled away to a miserable village, named *Antakia*. The first mention of Antioch occurs in Acts vi. 5, where Nicolas (one of the seven deacons), is called 'a proselyte of Antioch.' In Acts xi. 19-26, a detailed account of the rise of the Christian church at Antioch is found. In the dispersion of the disciples by the persecution after Stephen's death, the preachers of the gospel reached as far as Antioch, and when 'a great number' of the people there believed, Barnabas was sent down from the church at Jerusalem, to encourage and guide the infant church. Barnabas soon obtained the help of Saul from Tarsus, and the disciples became so numerous a body as to win the distinctive title, first given at Antioch, of Christians. Some regard this title as having been originally one of the terms of derision, for the inventing of which the people of Antioch were celebrated. But, if it were so intended, the growth of the church at Antioch was not hindered by its use. Henceforward, Antioch appears as a great centre of Christian work. Here Agabus

announced a coming dearth, and a collection was made in consequence for the Christians of Jerusalem, and sent to them by Barnabas and Paul (Acts xi. 28-30). Here Barnabas and other eminent teachers habitually ministered, from this place Barnabas and Saul commenced a missionary journey (Acts xiii. 3), and to this place they returned with a report of their proceedings, and abode long time (Acts xiv. 26-28). The church at Antioch was then agitated with discussions as to the necessity of circumcision for Gentile Christians, and Paul and Barnabas were sent to Jerusalem about this question. From Jerusalem they returned to Antioch, accompanied by Barsabas and Silas, with the decision of the 'apostles, elders, and brethren,' (Acts xv. 22, 23). Again Paul and Barnabas remained at Antioch for a while, and once more left on missionary journeys, Paul with Silas, and Barnabas with Mark. At the close of this journey, Paul once more visited Antioch and 'spent some time there' (Acts xviii. 23), but no further statement with respect to the church there occurs in the New Testament.

2. A city of Pisidia, in Asia Minor, also built by Seleucus Nicator, and a Roman colony. Having come to this place in their first missionary journey, Paul and Barnabas entered into the synagogue on the Sabbath day, and Paul there reasoned from the Old Testament prophecies respecting Christ with such power, that many of the Jews and religious proselytes followed them, and the Gentiles besought that the same words might be addressed to them the succeeding Sabbath. When the next Sabbath arrived, so great a multitude was drawn together as to excite the jealousy of the Jews, and when Paul, turning from them, offered the Gospel to the Gentiles, they raised a persecution against the apostles, and drove them from the city (Acts xiii. 14-50). Even this withdrawal of Paul and Barnabas did not appease their hatred; a deputation of Jews from Antioch followed them to Lystra, a town about 100 miles distant, and there, having persuaded the people, stoned Paul. This, however, did not prevent the apostles from returning to Antioch for the purpose of confirming the souls of the disciples there (Acts xiv. 26-28). In 2 Tim. iii. 11, Paul pathetically refers to the knowledge which Timothy had of the persecutions which he met at Antioch, Iconium and Lystra, and to the Divine mercy by which he had been delivered.

Antipas [*Ἀντίπατρος*, *Ἀντίπας*, *Antipas*]. 1. A son of Herod the Great. See *Herod*. 2. A Christian martyr at Pergamos. Tradition says that he was despatched by being shut up in a red-hot brazen bull (Rev. ii. 13).

Antipatris [*Ἀντιπατρίς*, *Antipatris*], a town on the road from Jerusalem to Cæsarea, forty-two miles from Jerusalem, and twenty-six from Cæsarea. Its ancient name was *Χαβαρζαβᾶ*, or *Καφαρσαβᾶ*, and this is retained in the modern *Kefr-Saba*. To this town Paul was conveyed by night by a company of Roman soldiers, on his journey for trial at Cæsarea (Acts xxiii. 31).

Apelles [*Ἀπελλῆς*, *Apelles*]. A Christian saluted in Rom. xvi. 10, as ‘approved in Christ’ (*τὸν δόκιμον ἐν Χ.*).

Apollonia [*Ἀπολλωνία*, *Apollonia*], a city of Macedonia, about half-way between Amphipolis and Thessalonica. Paul passed through it on his journey between these places (Acts xvii. 1).

Apollos [*Ἀπολλῶς*, *Apollo*], an Alexandrine Jew, an eloquent (*λόγιος*, perhaps = learned) man, and mighty in the scriptures (Acts xviii. 24), but at first a follower of the doctrines of John the Baptist. Coming to Ephesus about A.D. 54, he was instructed by Aquila and Priscilla in ‘the way of God more perfectly.’ After preaching at Ephesus, he passed into Achaia, and thence to Corinth, where he ‘watered’ the spiritual plants which Paul had planted (1 Cor. iii. 6). From 1 Cor. xvi. 12, probably written at Ephesus about A.D. 57, it appears that Apollos was with Paul when he wrote his first epistle to the Corinthians, and that he intended to visit Corinth. In Titus iii. 13, i.e. about ten years later, Paul writes, probably from Corinth, and requests Titus to ‘bring Apollos on his journey diligently.’ It is, therefore, possible that Apollos was returning from the visit referred to, but this is merely conjectural. Equally conjectural are attempts made to identify the teaching of Apollos with the Alexandrine philosophical tenets, and to account for certain Alexandrine notions observable in Paul’s writings by his connexion with Apollos. But it appears that in the early Christian church at Corinth, the names of Apollos and Paul became party watchwords (1 Cor. i. 12; iii. 4, 5). Whether this arose from any personal influence of the two preachers or from any shades of difference in their doctrine, is unknown. Nothing is certainly known of Apollos when he disappears from the New Testament, but he is said to have become bishop of Cæsarea.

Apollyon [*Ἀπολλύων* = a destroyer, *Apollyon*], ‘the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon,’ Rev. ix. 11. See *Abaddon*.

Apphia [*Ἀφεία*, *Appia*, (*soror* is added)], addressed as ‘beloved’ along with Philemon and Archippus (Philem. 1, 2).

Appii Forum [*Ἀππίου Φόρον*], a station on the Via Appia,

about forty-three miles south of Rome, and at the northern end of a canal which ran parallel with the road for about nineteen miles, as far as Feronia. Here Paul, on his journey to Rome, was met by Roman Christians, come thus far to welcome him (Acts xxviii. 15). Horace describes the place as 'differtum nautis, cauponibus atque malignis,' Sat. i. 5. 4. Ruins of it still exist near *Treponti*.

Aquila [Ἀκύλας, *Aquila*], a Jew born in Pontus, exiled from Rome by the edict of Claudius (A.D. 49 or 52[?]), and found by Paul at Corinth, with his wife Priscilla (Acts xviii. 2). Like the great apostle, they were tent-makers, and accordingly he abode and worked with them. Either through this connexion, or otherwise, Aquila and Priscilla became Christians and accompanied Paul from Corinth to Ephesus, where they met Apollos, and 'expounded unto him the way of God more perfectly' (Acts xviii. 26). When Paul wrote 1 Cor. xvi. 19, probably from Ephesus, they were still with him, and had 'a church in their house.' Being saluted in 2 Tim. iii. 19, it is reasonable to suppose that they continued to reside at Ephesus, but in Rom. xvi. 3, they appear as residents at Rome, still having a church in their house, and being commended as fellow-workers in Christ Jesus, who for the apostle's life laid down their own necks.

Arabia [Ἀραβία = *the dry country*, 'Ἀραβία, *Arabia*], the place to which Saul retired after his first preaching at Damascus (Acts ix. 22, and Gal. i. 17). The country between Syria and Mesopotamia is regarded by some as the Arabia thus referred to, while others consider Petræan Arabia to be intended. From Petra, in the Roman period, a great road led to Damascus, and the Arabian Jews described in Acts ii. 11, as being present in Jerusalem on the day of Pentecost, probably came from there. On the other hand, the proximity of Syrian Arabia to Damascus is a great argument in its favour.

Aram [אַרָם, possibly the same name as אֲרָם, 'Ἀράμ, *Aram*], an ancestor of our Lord, son of Esron, and father of Aminadab. In the Old Testament he is called Ram (Ruth iv. 19; 1 Chron. ii. 9), but nothing is recorded of him except his name. In the New Testament he only appears in the genealogies (Matt. i. 3, 4; Luke iii. 33).

Archelaus. See *Herod*.

Archippus [Ἀρχιππος, *Archippus*], a Christian at Colossæ, entrusted with a ministry (διακονία) to which Paul exhorts him to take heed that he fulfil it (Col. iv. 17). He is further saluted in Philem. 2 as Paul's fellow-soldier.

Areopāgus [ὁ Ἄρειος πάγος, *Areopagus*, 'Mars' hill,' A. V.], a rocky eminence in Athens, west of the Acropolis, sloping towards the north, and having a steep declivity of about fifty feet to the south. On its summit, approached by sixteen stone steps, still preserved, was held the court of Areopagus, consisting of all ex-Archons, and regarded as the highest Athenian court. To this place Paul was brought, after daily disputations in the synagogue and the market (ἀγορά), and required to give an account of his new doctrine. His reply is contained in Acts xvii. 22-31. It mainly consisted of a declaration against idolatry, and a proclamation of future judgment by Christ, testified to in his resurrection. Dionysius, an Areopagite, or member of the court, was converted by this discourse; and tradition declares that he afterwards became the first bishop of Athens. But of the rest, 'some mocked, and others said, We will hear thee again of this.'

Arētas [Ἀρέτας, *Aretas*], king of Petra, but in possession of Damascus when Saul returned thither from his sojourn in Arabia. His governor (ἐθνάρχης) kept watch over the city night and day, in order to apprehend Saul, but the disciples let the apostle down from the wall in a basket (σαργάνη), and he escaped (2 Cor. xi. 33). Aretas was the father-in-law of Herod Antipas, by whom his daughter was divorced in order that he might marry Herodias, and this divorce was the chief occasion of a war between the two monarchs, in which Aretas was entirely successful. Soon afterwards Antipas was disgraced and banished, and it has been thought that Damascus was then given to Aretas by the emperor Caligula.

Arimathea [Ἀριμαθαία, *Arimathæa*], a city 'of the Jews' (Luke xxiii. 51), identified by many with *Ramah*, or *Ramathaim* ('Ραμαθαίμ, LXX.), the birthplace of the prophet Samuel (1 Sam. i. 1, 19), and probably situated on the summit of the eminence *Nebv Samwil*, about four miles north-west of Jerusalem. It appears in the New Testament as 'the city of' Joseph, a rich man who came to Pilate and begged the body of Jesus, for the purpose of burying it in his own new tomb (Matt. xxvii. 57; Mark xv. 43; Luke xxiii. 51; John xix. 38)

Aristarchus [Ἀρίσταρχος, *Aristarchus*], a Macedonian of Thessalonica, and one of Paul's companions in travel. Being with Paul at Ephesus, Aristarchus and Gaius were seized by the mob and hurried into the theatre, but Paul's own arrival appears to have diverted public attention from them, and the politic conduct of the town-clerk afterwards appeased the tumult (Acts xix.

29-41). In Acts xx. 4 he appears as one of Paul's companions on his return to Asia, and in Acts xxvii. 2, as one of his companions on board the ship which was to carry the apostle towards Rome. In Col. iv. 10 Paul calls him his fellow-prisoner, and in Philem. 24 his fellow-labourer; and coupling the fact that both these epistles were in all likelihood written from Rome with the above indications of companionship with Paul in widely remote places and on several occasions, it may be fairly concluded that Aristarchus was a personal friend and constant companion of the apostle. But nothing further is certainly known with regard to him.

Aristobŭlus [*Ἀριστοβούλος*, *Aristobolus*], a person whose household is saluted in Rom. xvi. 10.

Armageddon [*Ἀρμαγεδδών*, *Armagedon*], the battle-field of 'the great day of God Almighty' (Rev. xvi. 14), 'called in the Hebrew tongue Armageddon' (Rev. xvi. 16), i.e. the hill or city of Megiddo. Dean Stanley compares the name with Ar Gerizim, and suggests the plain of Esdraelon as having been present, under this title, to the vision of the apocalyptic seer.

Arphaxad [*אַרְפַּכְשָׁד*, *Ἀρφαζάδ*, *Arphaxad*] father of Cainan, and son of Sem, in the genealogy of our Lord (Luke iii. 36). No information is given in the Old Testament regarding him, beyond his mention in genealogies (Gen. x. 22; xi. 10).

Artēmas [*Ἀρτεμᾶς*, *Artemas*], an intended messenger from Paul to Titus (Tit. iii. 12).

Asa [*אַסָּא*, perhaps = *physician*, *Ἀσάς*, *Asa*], a king of Judah, grandson of Rehoboam, who reigned B.C. 955-914. His history is recounted in 1 Kings xv. 9-24, and 2 Chron. xiv.-xvi. From this we learn that on the whole he must be regarded as a wise and pious prince, although in his old age, being diseased in his feet, he 'sought not to the Lord, but to the physicians.' In the New Testament, Asa only appears in the genealogy of our Lord (Matt. i. 7, 8).

Aser [*אַשֶׁר* = *fortunate*, *Ἀσήρ*, *Aser*], one of the Israelitish tribes, occupying the fertile plain and country adjoining the bay of Acre. Of this tribe was the aged Anna, daughter of Phanuel, who came into the temple at the circumcision of our Lord, and gave thanks likewise (Luke ii. 36). Of this tribe also were sealed 12,000 among the 144,000 sealed ones of Rev. vii. 6.

Asia [*ἡ Ἀσία*, *Asia*], used in the New Testament to denote the Roman province which occupied the western portion of the modern Asia Minor. The basis of this province was laid by the last will

of Attalus III., king of Pergamus, who died 133 B.C., and left his dominions to the Roman Republic. The province included Ephesus and many other important cities, and was governed first by a Prætor, as a province appertaining to the emperor, and afterwards by a pro-consul (*ἀνθύπατος*, Acts xix. 38), as a province appertaining to the senate. Pious Jews from Asia assembled on the day of Pentecost (Acts ii. 9), and similar persons disputed with Stephen regarding the faith (Acts vi. 9). In Acts xvi. 6, we find Paul, after his missionary journey through Phrygia and Galatia, desirous of preaching the word (*λαλεῖν τὸν λόγον*) in Asia, but turning away, and passing into Macedonia, the Spirit not suffering them. On his return from Europe to Jerusalem, the apostle touched at Ephesus, and left there Priscilla and Aquila, whom he had brought from Corinth. These persons, together with Apollos, whom they had instructed, may have laid the foundations of an Asian church, for Paul returning to Ephesus from Jerusalem, found there 'certain disciples' (Acts xix. 1), baptised unto the baptism of John, but not in the name of the Lord Jesus. These disciples being baptised, and Paul's hands having been laid on them, the Holy Ghost came on them. The apostle now took up his residence at Ephesus, and with the exception of a short visit to Corinth, remained there three years. The effect of this was the rapid spread of the gospel through Asia, and ultimately a riot of the worshippers of Diana, described in Acts xix. The extent to which the gospel was accepted in this province may also be judged from the fact that three epistles are addressed to Asian churches, viz. Galatians, Ephesians, and Colossians; that the 'churches of Asia' are referred to in 1 Cor. xvi. 19; and that the seven churches whose angels are addressed in Rev. i.-iii. were all in Asia. In Rom. xvi. 5, 'Asia' should be read instead of Achaia. See further under *Achaia*.

Assos [*Ἄσσος*, *Assos*], a city of Mysia, the northern portion of the province of Asia, and situated on the northern shore of the gulf of Adramyttium. To this town Paul came 'afoot (*πεζεῦων*)' from Troas, about twenty miles distant across the promontory of Lectum, to join the ship which was bringing Luke and other companions from the same place, and which went round the cape. Having then received the apostle on board at Assos, the ship continued its voyage to Mitylene, and there anchored for the night (Acts xx. 13, 14).

Asyncritus [*Ἀσύγκριτος*, *Asyncritus*], a person saluted in Rom. xvi. 14. Nothing further is known of him.

Athens, Athenians [*Ἀθῆναι, Athenæ*; adj. *Ἀθηναῖοι, Athenienses*]. The capital of Attica, a triangular semi-peninsula lying just outside the Isthmus of Corinth, north-east of the peninsula of Greece. In New Testament times it formed part of the Roman province of Achaia, and was celebrated both for the beauty of its public buildings and as one of the principal seats of learning. To Athens the wealthy Romans were accustomed to send their sons, as young men are now sent to a University. In the centre of the city was a rocky eminence, about 150 feet high, called the Acropolis, and surmounted by many temples, chief amongst which were the Parthenon, or temple of the 'virgin' Athene (*παρθένον* Gr. = virgin), and the Erechtheum, a triple temple. Slightly north-west of the Acropolis was Areopagus, or the hill of Mars; and in the valley lying west of Acropolis, and south of Areopagus, was the Agora, or 'market.' Athens was visited by Paul during his second missionary journey, and he appears to have travelled by sea from Berea, whence popular irritation against the teachers of the gospel had compelled him to retire. At Berea, Silas and Timotheus had been with him; and while he waited for them to join him at Athens, the spirit of the apostle was stirred within him by the aspect of a city 'wholly given to idolatry (*κατείδωλον*)'. Hereupon he commenced discussions in the synagogue, and in the Agora, until his proceedings attracted great public attention, and he was brought before the court of Areopagus (see *Areopagus*) to give an account of his doctrine. His speech before the court is found in Acts xvii. 22–31. Beginning with a reference to an altar to the Unknown God (*Ἀγνώστῳ Θεῷ*), the apostle declared that it was his object to preach this unknown God. He then showed the folly and sin of idolatry, and declared the coming of a resurrection, and of a judgment by 'that man whom God had ordained, and whom he had raised from the dead.' The result of this address was that some mocked, others spoke of a further hearing, and some few clave unto Paul, of whom were Dionysius an Areopagite and a woman named Damaris. Paul afterwards left Athens for Corinth, but from 1 Thess. iii. 1, 2, it appears that Timotheus had previously joined him there, and been sent forward to Macedonia. Of the Athenian church little further is known, but it appears to have long continued in a weak state, and at one time to have been almost entirely dispersed.

Attalia [*Ἀτταλία, Attalia*]. A town to which Paul came from Perga, and from whence he sailed to Antioch, on his first missionary journey (Acts xiv. 26). It was situated on the coast of

Pamphylia, near the mouth of the river Catarrhactes. Now *Satalia*.

Augustus [*Ἀυγούστος*, *Augustus*], a title conferred by the Senate, B.C. 27, on Caius Julius Cæsar Octavianus, the second Roman emperor, and continued to his successors. The title is used twice in the New Testament, referring to (1) the above second emperor, generally known as Augustus. He was the grand-nephew of Julius Cæsar, and died at Nola, in Campania, A.D. 14, being 76 years old. This Augustus was the emperor under whom the decree went forth that all the world should be taxed (*δῶγμα παρὰ Καίσαρος* 'Α. ἀπογράφειν πᾶσαν τὴν οἰκουμένην, Luke ii. 1), in whose reign, and in a province of whose empire, Jesus Christ was born; (2) Nero Claudius Cæsar Drusus Germanicus, fifth Roman emperor, and commonly known as Nero. He began to reign A.D. 54, and killed himself A.D. 68. Nero was the Augustus referred to in Acts xxv. 21, to be reserved to the hearing of whom Paul appealed; but here the Greek has *σεβαστὸς*, and not *αὐγούστος*. For *Augustus'* *band* see Section 4.

Azor [*Ἀζώρ*, *Azor*], an ancestor of our Lord, son of Eliakim and father of Sadoc (Matt. i. 13, 14). Nothing further is known of him.

Azotus [*Ἀζωτός*, *Azotus*], the city at which Philip the evangelist was found, after being caught away by the Spirit, at the conclusion of his interview with the eunuch of Candace (Acts viii. 40). One of the five cities of the Philistine confederacy, and situated about three miles from the sea, between Gaza and Joppa. Having been burned by the Maccabees, it was rebuilt B.C. 55 by Gabinius, but is now only an insignificant village, named *Esdud*.

Babylon [*בָּבֶל* = *confusion*, *Βαβυλών*, *Babylon*]. 1. An ancient and important city whose site is generally identified with a series of artificial mounds of immense size, about five miles from *Hillah* on the Euphrates. It was founded by Nimrod (Gen. x. 10; xi. 9), and appears at an early date to have been subject to the Assyrian kings of Nineveh. In B.C. 606, Nabopolassar, father of Nebuchadnezzar, overthrew the Assyrian empire, and established Babylon as the centre of his own power. Nebuchadnezzar raised the Babylonish power to a still greater height, but the city was taken and destroyed under his grandson Belshazzar by Cyrus, King of the Persians and Medes. It then became one of the capitals of the Persian empire, but gradually sank, and has long been so utterly ruined that even its site has been matter of controversy. It is supposed to have formed a square, with sides each 120 stadia or

15 miles long, and to have been defended by walls 200 cubits high and 50 cubits thick. Among its many magnificent buildings were the temple of Belus, eight stories high, ascended by an exterior helical staircase, and the hanging gardens of Nebuchadnezzar. Many references to Babylon occur in the Old Testament, but in the New Testament only the 'carrying away into Babylon' (μετοικισία Βαβυλῶνος) is distinctly mentioned. This event is taken as a middle point for chronological reckoning between David and Christ, fourteen generations being counted on each side (Matt. i. 17.) (The arrangement of the three 'fourteens' here is easy. 1. From Abraham to David (inclusive); 2. From David to Josias (cf. ver. 11). 3. From Jechonias to Jesus Christ. Jechonias is not reckoned twice over, as David, because *a point of time*, and not a person, is taken as the further limit of the second period. See Alford.) It is also adduced in the speech of Stephen before the Sanhedrim (Acts vii. 43), adapting rather than quoting Amos v. 25, 26. Stephen seems to have used 'Babylon' instead of 'Damascus,' the city mentioned by Amos, because he wished to draw attention to the place to which Judah, and not Israel, should be exiled. (See Lee's *Inspiration of Scripture*, Appendix H.) The place from which 1 Peter was written is also inferred to be Babylon on the Euphrates, from the words 'the church at Babylon saluteth you' (1 Peter v. 13). Many have thought that Rome, and not Babylon, is intended; but there are no solid reasons for the supposition; and it is noticeable that the places, to the strangers in which Peter writes (viz. Pontus, Galatia, Cappadocia, &c.) are given nearly in the order of geographical distance from Babylon, i.e. in the natural order in which those districts would present themselves to one writing from Babylon to western churches.

2. The name Babylon occurs in Rev. xvi. 19 ('The great city was divided into three parts, and the cities of the nations fell: and great Babylon came into remembrance before God'); and Rev. xvii., xviii., are entirely occupied with the history of the destruction of this city, represented under the image of a harlot, arrayed in purple and scarlet colour. Many commentators have identified this mystic city with Papal Rome.

Balaam [בְּלָאֵם perhaps = *a foreigner*, Βαλαάμ, *Balaam*], a Midianitish prophet, son of Beor, and dwelling at Pethor, in Mesopotamia (Deut. xxiii. 4). When the Israelites approached his country, with a view to pass through it into Canaan, Balak king of Moab sent for Balaam to curse them. The prophet complied,

although God at first forbade his compliance, and notwithstanding that an angel stood in the way, and that his ass, terrified by the angel, refused to proceed, and opened her mouth to rebuke her master. On his arrival in Moab, Balaam endeavoured to carry out the wishes of Balak, but was forbidden by God to curse Israel, and commanded to bless them (Num. xxii.-xxiv.). Thus baffled, Balaam advised Balak to tempt the Israelites to sin by means of Moabite and Midianitish women, and licentious idolatrous rites. This plan was only too successful, but the Israelites were punished for their conduct in yielding to the temptation by a plague, in which 24,000 died (Num. xxv.). In vengeance for these crimes, war was now made upon the Midianites, a battle was fought, the kings of Midian were slain, and Balaam himself was put to the sword (Num. xxxi. 1-8). Three New Testament authors refer to this history. 2 Peter ii. 15 describes unworthy disciples as 'following the way of Balaam, the *son* of Bosor, who loved the wages of unrighteousness, but was rebuked for his iniquity; the dumb ass, speaking with man's voice, forbade the madness of the prophet.' Speaking of a similar class, Jude 11 says that they 'ran greedily in the way of Balaam for reward.' In Rev. ii. 14, 15, the angel of the church in Pergamos is thus addressed: 'I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which I also (καί γώ) hate.' If the meaning of Balaam be 'the lord of the people' (from לַעֲזָרָא and עֲזָרָא), there is a curious identity between the names of Balaam and Nicolaus, which also = lord of the people. See *Nicolaitanes* in Sect. 4.

Balac [פֶּלֶא = empty, Βαλάκ, *Balac*], referred to in Rev. ii. 14. See *Balaam*.

Barabbas [Βαραββᾶς, *Barabbas*], 'a robber' whose liberation was demanded by the people before Pilate, instead of that of Jesus (Matt. xxvii. 15-17, 20, 21; Mark xv. 6-11; Luke xxiii. 18, 19; John xviii. 40). It was the custom to release a prisoner at the feast, but when Pilate demanded whether he should release Jesus or Barabbas, the people, instigated by the chief priests, cried out 'Not this man, but Barabbas.' The Armenian version, and some MSS. of small authority, insert 'Ἰησοῦν' before the name of Barabbas in Matt. xxvii. 17; but no important MS. supports this reading.

Barachias [Βαραχίας, *Barachias*], the father of Zacharias, who was slain 'between the temple and the altar' (Matt. xxiii. 35).

The insertion of this name has created a difficulty, as Zechariah the prophet, who was thus slain, was the son of Jehoiada (2 Chron. xxiv. 20, 21). In Luke xi. 51 Barachias is not mentioned as the father of Zacharias, and hence it has been conjectured that the words 'son of Barachias' have crept into the text from some confusion in a copyist's mind between Zechariah the son of Jehoiada, and Zechariah son of Berechiah, the prophet. This conjecture is confirmed by the omission by \aleph of the words (in Matt. xxiii. 35) 'son of Barachias.' See *Zacharias*.

Barak [בָּרַק, *Barák*, *Barac*], referred to in Heb. xi. 32 as an instance of the power of faith. He was the son of Abinoam, and a native of Kedesh-Naphtali. With the aid of Deborah, a prophetess, he defeated Sisera, the general of Jabin king of Canaan, whose capital was at Hazor on Lake Merom. Fleeing away from the battle, Sisera was slain by Jael, the wife of Heber the Kenite, and further warfare seems to have followed, until the power of Jabin was utterly destroyed. Judges v. contains a remarkable song of triumph, sung by Deborah and Barak after the victory.

Bar-Jesus [Βαριῆσοῦς, *Barjesu*], the Hebrew name of Elymas, a sorcerer who withstood Saul and Barnabas before Sergius Paulus, the deputy or proconsul of Crete, and sought to turn him from the faith, which he appeared likely to embrace. In consequence of this opposition, he was smitten blind for a season by Saul, and Sergius Paulus himself, astonished at the miracle, believed (Acts xiii. 6-12).

Bar-Jona [Βάρ 'Ιωνᾶ, *Bar Jona*], a name by which our Lord addressed the apostle Peter, when talking with his disciples as to the various opinions entertained with respect to himself, and before solemnly confirming to him the name of Peter (Matt. xvi. 17). The use of the name (=son of Jonas) at such a time was no doubt intended to call attention to the fleshly origin of the apostle, about to be superseded by a spiritual birth.

Barnabas [Βαρνάβας, υἱὸς παρακλήσεως, *Barnabas*, *Filius consolationis*], the surname given by the apostles to Joses, or Joseph, a Levite of the island of Cyprus, who, having land, sold it, and gave it to the common stock of the primitive Christians (Acts iv. 36). The reason of this surname being attached to Joses does not appear, nor is its exact meaning apparent. (The usual explanation is that Barnabas = בְּרִיבִיטָא = son of 'prophecy,' rather than 'consolation,' as A.V. בְּרִיבִיטָא occurs in Neh. vi. 12; 2 Chron. xv. 8. But many commentators, as Olshausen, consider the derivation uncertain). In Acts ix. 27, he appears as taking Saul, of whom all

the disciples were afraid, bringing him to the apostles, and declaring (apparently from a personal knowledge) the facts of his conversion and subsequent preaching at Damascus. In Acts xi. 19-26, Barnabas appears as the messenger from the church in Jerusalem, to inquire into the preaching of the gospel to the Grecians at Antioch by men of Cyprus and Cyrene. Being 'a good man (*ἀνὴρ ἀγαθός*), and full of the Holy Ghost and of faith,' and being convinced that the work was of God, he was glad, and having gone to Tarsus, and fetched Saul, remained a whole year. At the close of the year, he was sent with Saul from Antioch with relief for the Christians at Jerusalem, then suffering under the dearth prophesied by Agabus (A.D. 45). During the persecution in which James the son of Zebedee was slain, and Peter imprisoned, Barnabas seems to have remained at Jerusalem, whence, after the death of Herod Agrippa I., he returned with Saul and his nephew John Mark to Antioch (Acts xii. 25). Barnabas was now chosen by the Holy Ghost as the companion of Saul in his first missionary journey, with him visited Cyprus, Perga, Antioch in Pisidia, Iconium, Lystra, and Derbe in Lycaonia, and returned through Attalia to Antioch (Acts xiii., xiv.), where they remained a long time. As far as Perga, John Mark accompanied them. The title of 'apostle' is given to Barnabas during this journey, in conjunction with Paul (Acts xiv. 14), but not used of him elsewhere in the New Testament. From Antioch, Barnabas and Paul, and certain others (among whom was probably Titus, Gal. ii. 3), were some time afterwards (A.D. 52?) sent to Jerusalem, to discuss with the apostles and elders there the question of the circumcision of the Gentiles (Acts xv. 1-31; Gal. ii. 1-10). Much contention at first arose, but at length an assembly of the apostles, elders, and brethren was held, a decision come to, and the right hand of fellowship given to Paul and Barnabas, on the understanding that they should go to the Gentiles, and the other apostles to the Jews. With the decree of the council at Jerusalem, Barnabas and Paul now returned to Antioch, and there continued for a while. After some time, a second missionary journey was proposed to Barnabas by Paul (Acts xv. 36), with the intention of revisiting the scenes of their former preaching. To this Barnabas agreed; but when he desired to take his nephew John Mark with him, Paul objected on account of John's former return from Perga in Pamphylia, 'and the contention was so sharp between them, that they departed asunder, the one from the other, and so Barnabas took Mark and sailed to Cyprus, and

Paul chose Silas, and departed, being recommended (παράδοθείς) by the brethren to the grace of God' (Acts xv. 39, 40). No further statement with regard to the work of Barnabas is found in the New Testament, but from 1 Cor. ix. 6, it has been inferred that his custom was to maintain himself, and not be at the charges of those to whom he ministered. Tradition further numbers him among the seventy disciples, and declares him to have preached in Rome, and become bishop of Milan. Several apocryphal books are also ascribed to him, and notably the Epistle of Barnabas, in twenty-one chapters.

Barsabas [Βαρσαβᾶς, *Barsabas*], the surname of—1. Joseph, also surnamed Justus, appointed as one of the two from whom a successor to the apostleship of Judas Iscariot was to be selected (Acts i. 23); 2. Judas, sent with Paul, Barnabas, and Silas to convey the decree of the council at Jerusalem on Gentile circumcision to the church at Antioch (Acts xv. 22). On his arrival, he 'exhorted the brethren with many words, and confirmed (ἐπεστήριξε) them,' being regarded as a prophet, and then returned to the apostles (Acts xv. 32, 33). Some regard him as a brother of (1), but on no certain grounds.

Bartholomew [בְּרִתְלִמְיָא = *son of Tolmai*, Βαρθολομαῖος, *Bartholomæus*], one of the apostles, mentioned in the lists of Matt. x. 3, Mark iii. 18, and Luke vi. 14, in conjunction with Philip, and also mentioned in the list of Acts i. 13. John does not mention Bartholomew, but he mentions Nathanael of Cana in Galilee in the company of the apostles to whom Jesus Christ appeared after his resurrection at the Sea of Tiberias (xxi. 2), and he also states that Nathanael was brought by Philip to Jesus. Hence it is supposed that Bartholomew is a patronymic of Nathanael, of whom Jesus Christ said, on beholding him, 'Behold an Israelite indeed, in whom is no guile (δόλος οὐκ ἔστι),' John i. 47. He appears to have been engaged in private devotion under a fig-tree, and to have been so struck by the knowledge which Jesus showed of this fact, that he at once admitted him to be the 'Son of God.' Previously to this, he had expressed his doubts to Philip in the proverbial phrase, 'Can any good thing come out of Nazareth?' Tradition states that he afterwards preached the Gospel in India.

Bartimæus [בְּרִתְמַיָא = *son of Timai*, Βαρτιμαῖος, *Bartimæus*], a blind beggar, or (as some think) the principal of two blind beggars, of Jericho. He was healed by our Lord on his last journey to Jerusalem, crying out, notwithstanding the efforts of

the disciples to suppress him, 'Jesus, son of David, have mercy on me' (Mark x. 46-52). Being cured, he followed Jesus, but no further record of him occurs. See p. 93, note.

Beelzebub. See Section 4, under *Devil*.

Belial. See Section 4, under *Devil*.

Berēa [Βέροια, Βεροιαῖος, *Beræa*, *Beræensis*], a city of Macedonia, visited by Paul on his second missionary journey. Being compelled to retire from Thessalonica, he and Silas came by night to Berea, and there made many converts, both amongst the Jews and Greeks. The character of the Bereans contrasted favourably with that of the Thessalonians, as they were 'more noble (εὐγενέστεροι)' and 'received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so' (Acts xvii. 10-12). The Jews of Thessalonica, however, hearing of this success, came and stirred up popular feeling against the Gospel, and Paul was obliged to retire to Athens, leaving Silas and Timotheus to follow. In Acts xx. 4, Sopater (Σωπατρος) of Berea is mentioned as accompanying Paul from Greece into Asia, and it is quite possible that Berea may have been revisited by the apostle during the abode in Greece from which he was then returning. Its modern name is *Verria*, in Roumelia, and it contains between 15,000 and 20,000 people.

Bernice [Βερνίκη, *Bernice*]. See *Herod*.

Bethabara [Βηθαβάρᾱ, Vulg. reads *Bethania*], the place beyond Jordan where John was baptising when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? and where Jesus Christ appears to have been baptised (John i. 28). Most ancient MSS., including **א**, read 'Bethany,' and, if this be the reading, no data exist for certainly determining its position. If, however, Bethabara be the correct reading, it may be a corruption of *Beth-nimrah*, and correspond to *Nimrin*, on the road from Jericho to Es-Salt; or it may = Beth-barah, the fords of Jordan, which the Ephraimites occupied in the conflict between Gideon and the Midianites (Judges vii. 24), near which Jacob wrestled with the angel (Gen. xxxii. 22), and at which Jephthah and the Gileadites slew the Ephraimites (Judges xii. 5, 6). As there are only two principal fords of Jordan (viz., the upper, where the above circumstances occurred, and to which the name Bethbarah is unquestionably given, and the lower near Jericho, which is too far from Nazareth to have been the scene of our Saviour's baptism), there are strong topographical reasons in favour of Bethabara, and not Bethany, being the true reading in John i. 28. These reasons,

in fact, induced Origen, notwithstanding the MSS., to insert the received reading.

Bethany [Βηθανία, *Bethania*. Two derivations of the name are given, 1. בֵּית־הַתְּמָרִים = house of dates, and 2. בֵּית־הָעֲנִי = the house of the poor]. 1. A place beyond Jordan, if the reading 'Bethabara' in John i. 28, be wrong. See *Bethabara*.

2. A village in the Mount of Olives, about two miles east of Jerusalem, and now called *El Azarieh*. The ridge of Olivet screens it from Jerusalem, and the road from that city to Jericho passes through it. The date-trees, from which its name may be derived, have disappeared. Here lived Lazarus, with his sisters Martha and Mary, and here also lived Simon the leper, supposed by some to have been the husband of Martha. The raising of Lazarus from the dead took place here (John xi.), and a deep vault in the rock is still pointed out as the traditional site of the event. Here also came Jesus six days before his last passover, and here a supper was made, at which Lazarus sat, and Martha served, while Mary anointed His feet with ointment (John xii. 1-8). From Bethany in the morning He made His triumphal entry into Jerusalem, and here He spent the nights of Passion week, the days being spent in Jerusalem. Our Lord's ascension also took place near Bethany, for 'he led them out as far as Bethany, . . . and He was parted from them, and carried up into heaven' (Luke xxiv. 50, 51). No mention is made of the village in the Old Testament, or in any book of the New Testament, subsequent to the gospels.

Bethesda [בֵּית־הַמֶּרְחָם = house of mercy, or בֵּית־הַמַּיִם = house of the flowing of water, Βηθεσδα, *Bethsaida*], a pool (κολυμβήθρα), by the sheep-market (ἐπὶ τῇ προβατικῇ: perhaps = the sheep-gate; cf. Neh. iii. 1, 32; xii. 39: others think the pool was called προβατικὴ, because in it the sacrifices were washed) at Jerusalem, having five porches filled with sick persons. At certain seasons, an angel stepped down and troubled the water, and the first one to step in was cured. This is the statement of John v. 4, but internal evidence is against the verse, and only one good MS. contains it. Here had lain, for a long while, a man with an infirmity of thirty-eight years' standing, but Jesus having said to him, Rise, he took up his bed and walked. This cure was effected on the sabbath-day, and the carrying of a bed on this day by his order led to the persecution of Jesus as a sabbath-breaker (John v.). A tradition to which no certainty attaches, identifies Bethesda

with Birket Israel, a large reservoir, seventy-five feet deep, north-east of the Haram.

Bethlehem [בֵּית-לֶחֶם = house of bread, Βηθλεέμ, *Bethlehem*] a town of Judah, five miles south-west of Jerusalem. It is situated on the narrow ridge of a long hill, and is now called *Beit-lahm*. It is sometimes called Bethlehem Judah, in order to distinguish it from another Bethlehem in Zebulun (Josh. xix. 15), and is first mentioned in Gen. xxxv. 19, under the name of Ephrath, as the place where Rachel died, and Jacob set up a monumental pillar. This name it retained until a late date, being referred to in Micah v. 2, under the same name ('Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting'). The incidents mentioned in the book of Ruth took place here, and here David, the son of Jesse, and future king of Israel, was born. Comparing Jer. xli. 17, with the history of Chimham, son of Barzillai, as given in 2 Sam. xix. 37-40, and taking into account the circumstance that Bethlehem has been from time immemorial the first halting-place for travellers from Jerusalem to Egypt, it has been conjectured that the Inn, or khan, of Bethlehem, was the ancestral house of the family of David, given by him to Chimham, but afterwards used as a public caravanserai. Bethlehem being thus the city of the family of David, Joseph the supposed father of our Lord, who was of the family of David, made his way from Nazareth to this city, in order to be taxed, or reckoned in the census (of Quirinus) ordered by Augustus Cæsar in A.D. 4; and with him went Mary, his espoused wife. The inn (referred to above) being full, they took refuge in a stable, and there our Saviour was born (Matt. ii. 1; Luke ii. 1-7). Shortly after the birth, shepherds, who were keeping their flocks by night in the neighbouring fields, were aroused by the appearance, in the heavens above, of a choir of angels, singing praises to God, and announcing the birth, at Bethlehem, of a Saviour, which is Christ the Lord. On this, the shepherds left their flocks, and hastened to Bethlehem, where they found Mary and Joseph and the babe (Luke ii. 8-20). To the same place, but how soon after does not appear, came three wise men from the east to worship the infant Jesus, being led to the house by a star. They appear to have discovered that the Messiah was to be born in Bethlehem, from the prophecy of Micah quoted above, to which they referred Herod on his inquiring

of them, When and where Christ should be born (Matt. ii. 1-12). That Bethlehem should be the birth-place of the Messiah was a popular opinion is also evident from the dictum of certain objectors to the Messiahship of Jesus, who, in ignorance that Jesus was a Bethlehemite, and supposing him, wrongly, to be a Nazarene, said 'Shall Christ come out of Galilee? Hath not the Scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?' (John vii. 42.)

The only other mention of Bethlehem in the New Testament occurs in the description of the massacre of the infants there. Herod, to whom the wise men had at first gone on their arrival in Judæa, had commanded them to return to him, when they should have found the child Messiah whom they sought. They, however, being warned of God in a dream, returned from Bethlehem another way. Upon this Herod, anxious to destroy one whom he regarded as a rival king of the Jews, sent orders to destroy all the infants in Bethlehem from two years old and under (*ἀπὸ δυτοῦς καὶ κατωτέρω*), and this order was executed. It has been reckoned, that, in so small a place, not above ten or twelve children perished. Among them our Lord was not, Joseph having been warned by an angel, and having retired with Mary and the babe into Egypt, where they remained until Herod's death. The modern Bethlehem abounds with traditional sites of the events both of the Old Testament and the New Testament; the well of David (2 Sam. xxiii. 15, 16; 1 Chron. xi. 16-18), the scene of the angelic appearing at the nativity, the tomb of Rachel, &c., are all pointed out, with more or less probability. Conspicuous among the edifices are the convents and Church of the Nativity, roofed with English oak (presented by Edward IV.), in the crypt of which our Saviour is said to have been born.

Bethphage [בֵּית פֶּזֶז] = house of unripe figs, Βηθφαγή (Matt.), Βηθφαγή (Mark and Luke), *Bethphage*], either, according to some, a village in Olivet close to Bethany, and apparently east of it; or, according to others, a suburb of Jerusalem, on the east side, and the residence of the priests. No traces of the village or suburb now exist, but tradition places it half-way between Bethany and the top of the mount. The only references to Bethphage in the New Testament are in the parallel passages of Matt. xxi. 1-6; Mark xi. 1-6; Luke xix. 29-34, whence it appears that it was the village into which Jesus directed two of his disciples to go in order to find the ass, and ass's colt, which he was to use in his triumphal entry into Jerusalem.

Bethsaida [Βηθσαιδά, *Bethsaida* = house of fish (?)] 1. A town of Galilee, on the Sea of Tiberias, situated in that fertile level enclosed between the hills and the north-west shore, which was formerly called Gennesaret. The site is by no means certain, but is most probably identified with *Ain-et-Tabighah*. It was the native place of the apostles Andrew and Peter, and the residence, if not the birthplace, of Philip (John i. 44; xii. 21). No record of particular miracles at Bethsaida exists, but in Matt. xi. 21, and Luke x. 13, it is coupled with Chorazin in the denunciation, 'Woe unto thee Chorazin! woe unto thee Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented.' From Mark vi. 45, 53-56, we also learn that numerous remarkable cures were performed by Jesus in the immediate neighbourhood, if not at the place itself.

2. A town to the east of the Sea of Tiberias, about three miles north-east from the northern junction of the Jordan with the lake. It was rebuilt by Philip the Tetrarch, and afterwards called *Julias*. Its modern equivalent is possibly *et-Tell*. In a desert spot (ἔρημος τόπος), belonging to the city called Bethsaida, and covered with green grass, Jesus fed 5,000 men, besides women and children, with five loaves and two fishes, and had twelve baskets full of fragments over (Matt. xiv. 13-21; Mark vi. 30-44; Luke ix. 10-17; John vi. 1-13). At Bethsaida also, they brought a blind man to Jesus, and He, first leading him by the hand out of the town, spat on his eyes, touched him with his hands, and finally completely cured him (Mark viii. 22-26).

Bithynia [Βιθυνία, *Bithynia*], a province of Asia Minor, lying along the southern shore of the Euxine, and touching the province of Asia on the north-east. The city of Nicæa (where the general council was held in A.D. 325, from which the Nicene Creed takes its name) is in Bithynia. In his second missionary journey, having come to Mysia, Paul 'assayed to go into Bithynia, but the Spirit suffered them not,' and so 'they, passing by Mysia, came down to Troas.' The gospel, however, appears to have penetrated by some agency into Bithynia, for 'the strangers scattered throughout . . . Bithynia . . .' are addressed by Peter in 1 Peter i. 1.

Blastus [βλάστος, *Blastus*], the chamberlain (ὁ ἐπὶ τοῦ κοιτῶνος) of Herod Agrippa I. To him the people of Tyre and Sidon, with whom the king was highly displeased, came, and having made him their friend (πίσαντες), petitioned for peace; which they succeeded in gaining (Acts xii. 20). See *Chamberlain* in Sect. 4.

Boanerges [בּוֹנֵרְגֵס, *Boanergēs*, ὁ ἐστὶν Υἱοὶ βροντῆς, *Boanerges*],

a surname signifying sons of thunder, given by our Lord to James and John, the sons of Zebedee (Mark iii. 17). Bengel says that 'without doubt' Christ alludes in this name to the two scribes who sat, the one on the right and the other on the left of the high-priest in his court, the one to gather the votes of condemnation, and the other the votes of acquittal.

Booz [בֹּזֵז = *fleetness*, Βοός, *Booz*], a Bethlehemite of the tribe of Judah, called in the Old Testament Boaz. He married Ruth the Moabitess, in default of a nearer kinsman, and by her became the great-grandfather of David, and an ancestor of our Lord. The story of his marriage is recounted in the book of Ruth. In N. Test. he only appears in the genealogies of our Lord (Matt. i. 5; Luke iii. 32).

Bosor [בֹּסֹר = *torch*, Βοσόρ, *Bosor*], the father (?) of Balaam, called in Old Testament *Beor* (Num. xxii. 5). His name only occurs in 2 Pet. ii. 15, and nothing is known of him. See *Balaam*.

Cæsar [Καίσαρ, *Cæsar*], the title by which the Roman emperor for the time being is referred to in all passages of the New Testament but two (Acts xxv. 21, 25, where Σεβαστός, = Augustus, is used). The whole of the New Testament events took place within the Roman empire, of which the Cæsars were the sovereigns, and during the reigns of Augustus Cæsar, Tiberius Cæsar, Caligula Cæsar, Claudius Cæsar and Nero Cæsar. Our Lord's life fell within the reigns of the first two. Augustus was the Cæsar under whom the decree went forth that all the world should be taxed (Luke ii. 1), and Tiberius the Cæsar of whom our Lord said 'Render unto Cæsar the things which are Cæsar's (ἀπόδοτε τὰ Καίσαρος Καίσαρι)' (Matt. xxii. 21; Luke xx. 25). Claudius Cæsar is mentioned by name as the emperor under whom the famine, predicted by Agabus, took place (Acts xi. 28), and who had published an edict for the banishment of all Jews from Rome (Acts xviii. 2). Nero was the Cæsar to whom Paul, in right of his Roman citizenship, appealed (Καίσαρα ἐπικαλοῦμαι, *Cæsarem appello*), and to whose court he was sent (Acts xxv. 11, 12, 21, 25; xxvi. 32; xxviii. 19). Members of the household (*oikia*) of Nero Cæsar are also referred to, as sending salutations to the Philippian Christians (Phil. iv. 22). Who these members were is not certainly known.

Cæsarea [Καισαρεία, *Cæsarea*]. 1. Cæsarea Philippi (ἡ Φιλίππου), a city near the easternmost source of the Jordan, and at the foot of Mount Hermon. The Jordan issues from a red limestone cliff of about eighty feet high, and in a neighbouring grotto the worship of Pan appears to have been carried on in heathen times. From this circumstance the town took its original name of *Panium*;

and here Herod the Great built a temple in honour of Augustus Cæsar. His son Philip, tetrarch of Trachonitis, improved and beautified the neighbouring town, and gave it the name of Cæsarea Philippi. The ruins are now known by the name of *Baneas*. It is uncertain whether our Saviour actually visited Cæsarea, but, near the end of his ministry, He came into 'the coasts' (μέρη, Matt. xvi. 13) or 'towns' (κώμαι, Mark viii. 27) of Cæsarea Philippi, and there discussed with his disciples the important question, 'Whom say men that I am?' The Transfiguration immediately followed, and Dean Stanley suggests that the snow-clad heights of Hermon, immediately overhanging this locality, were the scene of this event. Cæsarea Philippi was the most northern point of our Saviour's earthly travels.

2. The capital city of Roman Palestine. Its site is now entirely uninhabited, being only distinguished by vast masses of ruins, which occupy a rocky ledge on the sea-shore, about twenty miles south of the promontory of Carmel, and seventy miles from Jerusalem. It was built by Herod the Great, in honour of Augustus, from whom its full name *Καίσαρεια Σεβαστή* was derived, and became the official residence of the Herodian kings and the Roman procurators of Judæa. Many incidents in the New Testament are connected with Cæsarea. Philip the evangelist resided there (Acts xxi. 8, with which compare viii. 40), and other Christians were found there (Acts xxi. 16). Herod Agrippa I. died here, being eaten with worms, the result of the divine anger at his presumption. At a public official reception of emissaries from Tyre and Sidon, 'Herod, arrayed in royal apparel, sat upon his throne (βῆμα), and made an oration unto them. And the people gave a shout, saying, It is the voice of a God and not of a man. And immediately the angel of the Lord smote him (Acts xii. 21-23).' Here also lived Cornelius, the centurion, and first Gentile convert, whose conversion is recorded in Acts x., xi. Paul was frequently at Cæsarea. When his earnest preaching at Jerusalem, after his return from Damascus, had excited the anger of the Grecians, and endangered his life, 'the brethren brought him down to Cæsarea and sent him forth to Tarsus' (Acts ix. 30). Here he landed on his way from Ephesus to Jerusalem, at the close both of his second missionary journey (Acts xviii. 22) and of his third missionary journey (Acts xxi. 8). On the latter occasion he lodged with Philip the evangelist (see above), and 'tarried many days.' It was during this period that the prophet Agabus came to Cæsarea from Judæa, and vainly endeavoured to dissuade Paul from pro-

ceeding to Jerusalem, by representing to him the dangers which should there befall him. After the tumults at Jerusalem recorded in Acts xxi.-xxiii., Paul again appeared at Cæsarea, but this time as a prisoner, being sent by Claudius Lysias, the chief captain at Jerusalem, under the escort of a troop of soldiers. He was now kept at first in Herod's judgment-hall (*πραιτωριον*), but afterwards under the charge of a centurion (Acts xxiv. 23), and remained a prisoner at Cæsarea for two years. The incidents of his life there, especially his trials before Felix, Festus, and Herod Agrippa II., and Bernice, are detailed in Acts xxiv.-xxvii.; and some have supposed that the Gospel of Luke was written during this interval under his superintendence. Finally, it was from the harbour of Cæsarea that the apostle sailed from Rome, under the care of Julius the centurion, and in a ship of Adramyttium (Acts xxvii. 1, 2). The apostle Peter had also some connection with Cæsarea. Here he preached the gospel to Cornelius, and here he retired after his miraculous escape from Herod at Jerusalem (Acts xii. 19), nor is it unreasonable to suppose that, in doing so, he may have stayed with the converted centurion, of whose hospitable character mention is distinctly made (Acts x. 24).

Caiaphas [*Καϊάφας*, *gen. Καϊάφα*, *Caiphas*], high priest of the Jews from A.D. 25 to A.D. 36. He was son-in-law of Annas (see *Annas*), and his full name was Joseph Caiaphas. Luke mentions him as being high priest together with Annas at the time of the appearance of John the Baptist (Luke iii. 2). The councils held by the chief priests, Scribes, and Pharisees, for the purpose of destroying Jesus, appear to have taken place in his house (Matt. xxvi. 3), and at one of these councils, speaking with prophetic authority as the high priest, he foretold the death of Jesus Christ, declaring that it was 'expedient that one man should die for the people (*ὑπὲρ τοῦ λαοῦ*), and that the whole nation perish not' (John xi. 52; xviii. 13). To him his father-in-law Annas sent Jesus bound, and by him our Saviour was, after examination, handed over to Pontius Pilate (John xviii. 28). At his house Peter denied his master (Matt. xxvi. 57-75; John xviii. 15-28). His last appearance in the New Testament is that recorded in Acts iv. 6, when with Annas (who is there called 'high priest,' the title not being given to Caiaphas), and others, he formed the tribunal before which Peter and John were brought after their cure of the lame man at the Beautiful Gate of the Temple. In A.D. 36, he was deposed by Vitellius, and succeeded by Jonathan, son of Ananus.

Cain [קַיִן = *a possession*, קַאִיִן, *Cain*], the eldest son of Adam and Eve. He was a tiller of the ground, while his brother Abel was a keeper (*marg. feeder*) of sheep. The two brothers having each brought an offering to the Lord, Abel's offering of a lamb was accepted, but Cain's offering of the fruit of the ground was not accepted. Cain then arose against Abel and slew him. For this cause he was cursed by God, and driven out as a fugitive and vagabond, but had a mark set upon him (*lit.* God gave him a sign) lest any should kill him. He then withdrew into the land of Nod (= 'exile'), an undefined locality east of Eden, and there became the father of Enoch, and built the city of Enoch. In the New Testament the fact that Abel offered by faith a more excellent sacrifice than Cain is referred to (Heb. xi. 4), and this probably refers to his offering having been simply a thankoffering and not propitiatory. 1 John iii. 12 attributes his murder of Abel to jealousy, exhorting Christians to be 'not as Cain, who was of that wicked one (ἐκ τοῦ πονηροῦ) and slew his brother. And wherefore slew he him? because his own works were evil (πονηρά), and his brother's righteous.' In Jude 11 the 'way of Cain' is attributed to unworthy Christians; and from 1 John iii. 12 it is obvious that the root of their sin was hatred and jealousy of the godly.

Cainan [קַיִן, perhaps = *a possession*, קַאִינָא, *Cainan*]. 1. An ancestor of Jesus Christ, son of Arphaxad, and father of Sala (Luke iii. 36). The name, however, although found in LXX., does not occur in the Hebrew text of the Old Testament, nor in Beza's 'Codex' (see p. 3). 2. Another and earlier ancestor of Jesus Christ, father of Maleleel, and son of Enos (Luke iii. 38). Maleleel (or Mahalaleel) was born to Cainan when he was seventy years of age, and Cainan lived 840 years afterwards (Gen. v. 13).

Calvary [Κράνιον, *Calvaria*], the place where our Saviour was crucified (ὁ τόπος ὁ καλούμενος Κράνιον). In A. V. only Luke (xxiii. 33) appears to use the name, but it is also used in Matt. xxvii. 33 [A. V. 'a place called Golgotha, that is to say, a place of a skull (Κρανίου τόπος, *Calvariae locus*)']; in Mark xv. 22 [A. V. 'the place Golgotha, which is, being interpreted, the place of a skull (Κρανίου τόπος, *Calvariae locus*)'], and in John xix. 17 [A. V. 'the place of a skull, which is called in the Hebrew Golgotha (Κρανίου τόπος, *Calvariae locus*)']. It was 'nigh to the city' of Jerusalem (John xix. 20), 'without the gate' (Heb. xiii. 12), and in it 'was a garden' (John xix. 41); but its true position

has been much disputed. Dean Stanley on the whole inclines to accept the site of the present Church of the Holy Sepulchre as the possible site. This church is said to have been founded by Constantine; and tradition declares the 'skull' to have been the skull of Adam. The building stands in the north-west angle of the present city.

Cana of Galilee [Κανὰ τῆς Γαλιλαίας, *Cana Galilææ*], a village in Galilee, mentioned only in the Gospel of John. It is now either *Kana-el-Jelil*, about nine miles north of Nazareth, or *Kefr Kana*, five miles north-west of that place. Here Jesus Christ performed his first miracle—turning water into wine at a marriage (John ii. 1-11), and here He appears to have spoken the words by which a nobleman's son, who was sick at Capernaum, was healed (John iv. 46-54). Nathanael, of whom our Lord said, 'Behold an Israelite indeed!' and who was probably identical with Bartholomew (see *Bartholomew*), was a native, or resident, of Cana (John xxi. 2).

Canaan [כנען = *merchant*, Χαναανίαια, *Chananeæ* = a woman of Canaan], a designation in the Old Testament of the whole of Palestine, and used as such (under the name of *Chanaan* in A.V.) in Acts vii. 11 ('There came over all the land of Egypt and Chanaan'—*Speech of Stephen before Sanhedrim*), and in Acts xiii. 19 ('And when he had destroyed seven nations (Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites; Deut. vii. 1; Josh. iii. 10; xxiv. 11), in the land of Chanaan, he divided their land to them by lot'—*Address of Paul in the Synagogue at Antioch in Pisidia*). But in New Testament times the name was restricted to the plain between the mountains and the sea in the north of Palestine. A woman from these parts, called in Mark vii. 26, 'a Greek, a Syrophœnician by nation' (Ἑλληνίς, Συροφωίνισσα τῷ γένει), besought Jesus that he would heal her daughter, vexed with an evil spirit. Jesus at first declined, declaring that the children must first be fed. But when she answered 'Yea, Lord; yet the dogs under the table eat of the children's crumbs,' he consented, and healed her. See p. 80, note 2.

Canaanite [rec. Κανανίτης, but all good MSS., Καναανῖος, *Cananeus*], the Aramaic, or Syro-Chaldaic, equivalent for the Greek ζηλωτής = *zealot*. The sect of the Zealots had for its object the expulsion of the Romans, the rigid observance of the Mosaic law, the non-payment of foreign taxes, and the erection of a native kingdom. Its later excesses were to a great extent the cause of the destruction of Jerusalem. To this sect Simon, one of the

apostles, had belonged, and probably, in order to distinguish him from Simon Peter, took his name from the circumstance. In Matt. x. 4 and Mark iii. 18 he is called the Canaanite, but in Luke vi. 15 and Acts i. 13 Simon Zelotes.

Candäce [Κανδάκη, *Candacis*, *gen.*], the official title of the queens of Ethiopia; by which is meant in the New Testament the kingdom of Meroë in Upper Egypt, the chief city of which lay upon an island in the Nile, and of which Pliny says (*Hist. Nat.* vi. 35), ‘ædificia oppidi pauca, regnare feminam, quod nomen multis jam annis ad reginas transiit.’ The country is now known as *Abyssinia*. A eunuch under Candace, to whom tradition gives the name of Indich, and who had been to Jerusalem to worship, met the evangelist Philip on his road from Jerusalem to Gaza, and being instructed by him as to the meaning of the prophecy of Isaiah, which he was reading (*Is.* liii. 7, 8), and as to other Christian doctrine, received baptism and went on his way rejoicing (*Acts* viii. 26–39). The conversion of the Abyssinians did not take place until the fourth century, and it is therefore uncertain whether the conversion of the eunuch had any extensive result upon his nation.

Capernaum [Καπερναούμ, *Capernaum*, *Kaphar* = πόλις, *city*]. A city on the western shore of the Sea of Tiberias. In conformity with our Saviour’s prediction, ‘And thou, Capernaum, which art exalted to heaven (but Tischendorf, “Shalt thou be exalted to heaven?”) shalt be brought down to hell’ (*Matt.* xi. 23), complete destruction has overwhelmed Capernaum, and its very site is now a matter of doubt. Two places, however, chiefly dispute the right to be the Capernaum of the New Testament. One is known as *Khan-el Minyeh*, and is a mound of ruins at the northern extremity of the plain of Gennesareth. The other site, at present more in favour, is *Tell Hum*, a collection of ruins on the north-west shore of the lake, about one and a-half miles west of the northern inlet of the Jordan. In the time of Christ Capernaum was evidently of much importance; it had its synagogue, was a place of considerable trade, was the garrison town of a troop of Roman soldiers, and had a customs station, both of resident and itinerant officers. Hither our Lord appears to have come down from Jerusalem, at the commencement of the second year of his ministry (*Matt.* iv. 13), and to have made the town his home and centre of operations for about six months (inclusive of the visit to the district of Tyre and Sidon). During this period Capernaum was occasionally called ‘his own city’ (ἡ ἰδία πόλις, *Matt.* ix. 1); and when there, He was

said to be at home (*ἐν οἰκῷ*, Mark ii. 1). Here Peter and Andrew, James and John, resided, being engaged in the business of fishing on the Lake of Tiberias, and here they were all called to follow Jesus (Matt. iv. 18-22; Mark i. 16-20). Here the mother of Peter's wife was healed by Christ of a fever (Matt. viii. 14, 15; Mark i. 29-31; Luke iv. 38, 39). Here Matthew, or Levi, the tax-gatherer, was sitting at the receipt of custom (probably from the traffic across the Lake) when Jesus invited him to become his disciple; and here, having accepted the call, Matthew feasted the Lord in his own house (Matt. ix. 9-13; Mark ii. 13-22; Luke v. 27-39). Here resided a nobleman, or courtier (*βασιλικός*), whose son, being at the point of death, was cured by the word of Jesus, spoken at Cana in Galilee (John iv. 46-54).

Here also a man sick of the palsy was cured, having been let down through the roof into Christ's presence (Matt. ix. 1-8; Mark ii. 1-12; Luke v. 17-26), and here the servant of the centurion, who had probably built the synagogue of the town, was healed with a word (Matt. viii. 5-13; Luke vii. 1-10). Here a blind and dumb spirit was cast out (Matt. xii. 22, 23), and here many parables were spoken, some in the houses, some on the neighbouring sea-shore, some while the hearers stood on the shore, and Jesus addressed them from a boat. In the synagogue of this town our Lord appears to have preached regularly (Mark i. 21, 22; Luke iv. 31), thus fulfilling the prophecy, 'The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light' (Isaiah ix. 1, 2, quoted in Matt. iv. 15, 16). In the same synagogue of Capernaum was delivered the remarkable discourse of John vi., on Jesus as the Bread of Life, and there also two miracles were performed, viz. (1) an unclean spirit was cast out of a man (Mark i. 23-28; Luke iv. 33-37), and (2) the withered hand of a man was restored on the Sabbath day (Matt. xii. 9-14; Mark iii. 1-6; Luke vi. 6-11). In short, no other place in Palestine could have witnessed more of our Lord's works and words during his ministry than this city 'by the Sea of Galilee,' whose site is now unascertained.

Cappadocia [*Καππαδοκία*, *Cappadocia*], the most easterly province of Asia Minor. Jews from Cappadocia were found among the multitude who listened to Peter on the day of Pentecost (Acts ii. 9), and Christians of Cappadocia are addressed by the same apostle in 1 Pet. i. 1.

Carpus [*Κάρπος*, *Carpus*], a person with whom Paul left a

cloak (*πελὼνη*, *penula*) at Troas, and from whom he requested Timothy to obtain it and transmit it to Rome (2 Tim. iv. 13).

Cedron, [נַחַל קֶדְרוֹן = *the black watercourse*, ὁ χεῖμάριος τῶν Κέδρων (but other better readings, τοῦ κέδρων: the received text (= of the Cedars) obviously arises from a misapprehension by some copyist of the origin of the name, *Torrents Cedron*], the ravine and brook by which Jerusalem is separated on the east from the Garden of Gethsemane and the Mount of Olives. Over this brook our Lord is recorded to have passed on his way to the Garden with his disciples (John xviii. 1). See *Jerusalem*.

Cenchræa [Κεγχρεᾶί, i.e. Cenchrææ, *Cenchræ*], one of the two harbours of Corinth, viz. that situated on the Saronic Gulf. It was about nine miles from the city, and is now called *Kikries*. At this port, Paul, when on his second missionary journey (or perhaps Aquila) completed a vow, and thence, having shaven his head in token of completion, sailed to Ephesus, on his road to Syria (Acts xviii. 18). A Christian church existed there, and amongst the deaconesses of this church was Phœbe, saluted by Paul as 'our sister' in Rom. xvi. 1.

Cephas [Κηφᾶς, *Cephas*], a name given by Jesus Christ to Simon the son of Jona, when first brought to him by his brother Andrew. It is the Syriac form of the Chaldee ܬܝܬܝ, from the Hebrew הָרִי, a rock, and has Πέτρος (i.e. Peter) for its Greek equivalent. The name Cephas is applied to Simon in 1 Cor. i. 12; iii. 22; ix. 5; xv. 5; Gal. ii. 9. See *Life of Peter*, pp. 44-50.

Cesar. See *Cæsar*.

Cesarea. See *Cæsarea*.

Chaldæans [ܚܕܝܐ, Χαλδαῖοι, *Chaldæi*], the nation inhabiting lower Mesopotamia. They were a Cushite or African tribe, and to them the patriarch Abram belonged. His call out of the Chaldæans is referred to by Stephen in his address before the Sanhedrim (Acts vii. 4).

Chanaan, the A. V. spelling of *Canaan* in Acts vii. 11; xiii. 19. See *Canaan*.

Charran [חָרָרַן = *a dry place*, Χάρραν, *Charan*], the place, known in the Old Testament as *Haran*, at which Abram dwelt for a time after he came out of Ur of the Chaldees, and where his father Terah died. Stephen refers to it, in this connection, in his address before the Sanhedrim (Acts vii. 2, 4). It was probably situated in Mesopotamia, at *Harran*, between the Khabour and the Euphrates.

Chios [*Χίος, Chius*], an island in the Ægean, separated by a strait, about eight miles wide, from the centre of the western shore of Asia Minor. 'Over against Chios' the vessel which carried Paul (on his third missionary journey) from Mitylene to Lesbos anchored for the night (Acts xx. 15). Its modern name is *Scio*.

Chloe [*Χλόη, Chloe*], a woman referred to in 1 Cor. i. 11 ('It hath been declared unto me, by them *which are of the house of Chloe*, that there are contentions among you').

Chorazin [*Χοραζίν, Corozain*], a town on the Sea of Galilee, coupled with Capernaum and Bethsaida in the denunciation of Matt. xi. 21 and Luke x. 13 ('Woe unto thee, Chorazin! . . . for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the day of judgment than for you'). The prediction against the city has been so completely fulfilled, that even its site is now a matter of doubt. Most writers, however, consider it to have been at *Kerazeh*, near *Tell Hum*.

Chuza [*Χουζά, gen., Chusæ, gen.*], the steward (*ἐπιτρόπος*) of Herod Antipas, and husband of Joanna, one of 'the certain women which had been healed of evil spirits and infirmities,' and who 'ministered unto Jesus of their substance' (Luke viii. 2, 3). Joanna also appears to have followed Jesus Christ from Galilee, and was a companion of Mary Magdalene and Mary the *mother* of James in informing the apostles of the events at the sepulchre on the resurrection morning (Luke xxiii. 55; xxiv. 10).

Cilicia [*ἡ Κιλικία, Cilicia*], a maritime province on the south-east of Asia Minor, separated by the Taurus range from Cappadocia, and Lycaonia on the north. Many Jews resided here, and there was a synagogue of Cilician Jews at Jerusalem, some of whom disputed with Stephen (Acts vi. 9). There were also Christian churches there, and to them (with others) the apostles addressed the letter which Barnabas and Paul carried to the church at Antioch, on the circumcision of the Gentiles (Acts xv. 23). These Christians are further referred to in Gal. i. 21, and in Acts xv. 41, as being visited by Paul, on the first occasion, soon after his conversion, and on the second occasion in order to confirm (*ἐπιστηροῦν*) the churches. But Cilicia is most interesting as the country whose capital (Tarsus) was the birthplace of the great apostle Paul, and to this fact he himself referred in his speech from the castle stairs at Jerusalem (Acts xxii. 3). See *Tarsus*.

Cis [שׂר = *snaring*, Κίς or Κείς, *Cis*], the New Testament form of Kish, the name of the father of King Saul. Paul mentions him in his address at the synagogue of Antioch in Pisidia (Acts xiii. 21).

Clauda [Κλαύδη, *Clauda*], a small island, now *Gozzo*, about twenty miles to the south-west of Cape Matala in Crete. Under the lee of this island the ship in which Paul and his companions sailed to Italy was run, and there the boat was taken up into the ship, and ropes (βοηθείαι, A. V. 'helps') were passed round the outside of the ship, and tightened so as to hold her together.

Claudia [Κλαυδία, *Claudia*], a Christian woman, who sends greetings to Timothy (2 Tim. iv. 21). There are circumstantial reasons for supposing that she was the wife of Pudens, mentioned in the same verse, and daughter of Cogidubnus, a British king. In fact the Roman poet Martial (A.D. 43–104) has an epigram (iv. 13) in which he speaks of a Claudia as a foreigner, and the wife of a Pudens ('Claudia, Rufe, meo nubit peregrina Pudenti'). See *Pudens*.

Claudius Cæsar. See *Cæsar*.

Claudius Lysias. See *Lysias*.

Clement [Κλήμενς, *Clemens*], a fellow-labourer of Paul's at Philippi, commended to the help of the Philippians by the apostle, and declared by him to have his name 'in the book of life (ἐν βιβλῳ ζωῆς)', (Phil. iv. 3). It is uncertain whether this Clement, and the bishop of Rome of the same name, are identical.

Cleopas [Κλεόπας, *Cleophas*], one of two disciples who were joined and instructed by our Lord on the road to Emmaus, and to whom He made Himself known at supper-time (Luke xxiv. 18). The name given as Cleophas in A.V. of John xix. 25 (as the husband of one of the Maries who stood by the cross of Jesus Christ), is really Clopas (Κλωπᾶς), and it is therefore probable that the same person is intended in both places. The received opinion concerning this Cleophas or Clopas identifies him with Alphæus, the father of James, Joses, Jude and Simon, the 'brethren' of our Lord. See *Alphæus*.

Cleophas. See *Cleopas*.

Cnidus [Κνίδος, *Gnidus*], only mentioned in Acts xxvii. 7, as sighted by St. Paul, on his voyage to Rome ('When we had sailed slowly many days, and scarce' (but more accurately, 'with difficulty') 'were come over against Cnidus, the wind not suffering us, we sailed under Crete'). Cnidus was situated on Cape Crio, in Caria, at the extreme south-west end of Asia Minor. It was formerly a magnificent city, having two harbours, and was

famous as possessing a celebrated statue of Venus by Praxiteles. It is now altogether in ruins.

Colosse [Κολοσσαί, but in many MSS. Κολασσαί, *Colossæ*], a city in Phrygia, on the river Lycus. Its modern name is *Chonas*. To 'the saints which are at Colosse,' one of the epistles of Paul is addressed (Col. i. 2), but it appears from Col. ii. 1 that the apostle had not personally visited the place. In Col. i. 7; iv. 12, Archippus and Epaphras are regarded as the founders of the church. It is an ancient opinion that Philemon was a Colossian, and this is confirmed by the arguments that, 1. Onesimus was a Colossian ('who is *one* of you,' Col. iv. 9), 2. Archippus, saluted in Philem. 2, is saluted in Col. iv. 17 as a minister at Colossæ. See p. 39.

Coos. See *Cos*.

Corinth [Κόρινθος, adj. Κορίνθιος, *Corinthus*, adj. *Corinthius*], a city situated on the Isthmus which unites the peninsula to the mainland of Greece. It was built on the north of a mountain, 1,900 feet in height, which was called Acrocorinthus, and served as a citadel. Commanding the road into the Peloponnese, and having the two harbours of *Lechæum* on the Corinthian Gulf, and *Cenchreæ* on the Saronic Gulf, it early attained to great prosperity and power, but this was unhappily accompanied with extreme licentiousness of manners. In B.C. 146, the city was destroyed by the Romans under Lucius Mummius, and its site remained desolate for a century, but in B.C. 46 Julius Cæsar rebuilt and re-peopled it. It was then called *Colonia Julia Corinthus*, was made the capital of the Roman province of Achaia, and again became prosperous, wealthy, and extremely licentious. The site is now only marked by a few ruins and a miserable village, called *Gortho*. In Acts xviii. 1-18, we read that Aquila and Priscilla, Pontic Jews, came to Corinth when the edict of Claudius Cæsar had banished Jews from Rome, and there pursued their occupation of tent-makers. Here they were joined by the apostle Paul from Athens. Being of the same trade as themselves, he lodged and worked with them, and during a stay of eighteen months, preached the Gospel at Corinth with much success. Crispus, the chief ruler of the synagogue (Acts xviii. 8; 1 Cor. i. 14), and Gaius or Caius (Rom. xvi. 23; 1 Cor. i. 14) who afforded hospitality to the apostle, were baptised by him. Erastus, the chamberlain (οἰκονόμος) of the city (Rom. xvi. 23; 2 Tim. iv. 20), and Stephanas (1 Cor. i. 16; xvi. 15, 17) whose household Paul calls 'the first fruits of Achaia,' were also amongst his converts. At last the opposition of the Jews was so aroused that they brought the apostle

before the court of the Roman proconsul, Gallio. But the proconsul drove them from the judgment seat, and although the Greeks took Sosthenes, who appears to have succeeded Crispus in his office, he could not be prevailed upon to take action in the matter (*οὐδὲν τούτων τῷ Γαλλίῳ ἐμελεν*, A.V. 'Gallio cared for none of these things'). After this, Paul, Priscilla, and Aquila all left Corinth for Syria, and Apollos came from Ephesus, and had great success as a teacher amongst the Corinthians (Acts xviii. 27, 28; 1 Cor. i. 12; iii. 5, 6). Paul, however, visited Corinth again for a short period (Acts xx. 3), during which he is supposed to have written the epistle to the Romans, and many think that another visit also occurred, which is not mentioned in the Acts. Two epistles of Paul to the Corinthian church survive, and a third is probably lost (see 1 Cor. v. 9).

Cornelius [*Κορνήλιος*, *Cornelius*], a centurion of the 'Italian band (*ἡ σπεῖρη ἡ καλουμένη Ἰταλική*, *cohors, quæ dicitur Italica*),' and (if we except the eunuch of Candace) the first uncircumcised convert. The particulars of his conversion are recorded in Acts x., xi., and his name occurs nowhere else in the New Testament. From these chapters we learn that Cornelius lived in Cæsarea, the official capital of Palestine, and although a Roman by birth, was a devout man and had long been praying for more light, and exhibiting his faith by almsgiving. An angel was ultimately sent to him, by whose direction the apostle Peter, then staying at Joppa, about thirty-five miles distant from Cæsarea, was summoned. Peter, also instructed by a heavenly vision not to regard as common or unclean that which God had cleansed, came at once in obedience to the summons. Cornelius appears to have been not entirely unacquainted with the life of Jesus Christ (Acts x. 37, 38), but Peter now expounded to him and his friends the way of God more perfectly. The Holy Ghost fell upon the assembled hearers, to the great astonishment of the Jews present, and they (Cornelius and many of his household and friends) were baptised. The conversion thus effected was also officially recognised by the apostles and elders at Jerusalem, who formally discussed so important an event, and after hearing Peter's statement, glorified God for having granted to the Gentiles 'repentance unto life' (Acts xi. 18).

Cos [*Κῶς*, *Cous*], an island in the Ægean, separated only by a narrow channel from the south-west point of Asia Minor, and now called *Stanchio*. Off this island the apostle Paul, on his third missionary journey, passed the night, on the voyage from Miletus to Rhodes (Acts xxi. 1).

Cosam [Κωσάμ, *Cosan*], an ancestor of our Lord, father of Addi, and son of Elmodam (Luke iii. 28). Nothing further is known of him.

Crescens [Κρήσκης, *Crescens*], a companion of Paul, only referred to in 2 Tim. iv. 10, where he is said to have departed to Galatia, which some suppose (without much probability) to be Gaul.

Crete [Κρήτη, Κρηῖτες, *Creta*, *Cretes* (Acts ii. 11, A. V. 'Cretes'), *Cretenses* (Tit. i. 12, A. V. 'Cretians')], a large island on the south of the Ægean, now *Candia*. Jews from Crete were present on the day of Pentecost (Acts ii. 11), and the vessel in which Paul sailed from Syria to Rome was driven by stress of weather into the harbour of The Fair Havens (Καλοὶ Λιμένες), near Lasea, about the centre of the southern side of the island. Here the apostle recommended that they should remain during the winter, but, the haven being considered not commodious to winter in, the ship, after some considerable delay, put to sea again, with the view of reaching and wintering in Phenice (now *Lutro*), a harbour about forty miles further west, and still on the south side of the island. This harbour it never reached, but was driven out to sea and wrecked at Melita (Acts xxvii. 7-13). No record of evangelistic work at Crete during this visit of Paul exists, but it is supposed that he paid a second visit to the island between his first and second imprisonments at Rome, and then founded a Christian church, of which he left Titus in charge, with directions to 'set in order the things which were wanting, and ordain elders in every city (καταστήσαι κατὰ πόλιν πρεσβυτέρους)' (Tit. i. 5). Further on in his epistle to Titus the apostle calls special attention to the great necessity for watchfulness, arising from the bad moral character of the people, and quotes the saying of Epimenides of Phæstus or Gnosus, a Cretan author (B.C. 600), who says, 'The Cretians are always liars, evil beasts, slow bellies (Κρηῖτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί)' (Tit. i. 12). See *Titus*.

Crispus [Κρίσπος, *Crispus*], the chief ruler of the synagogue at Corinth when Paul arrived there from Athens. He became a convert, with his house (Acts xviii. 8), and was one of the few persons at Corinth who were baptised by Paul himself (1 Cor. i. 14). From Acts xviii. 17, he appears to have been superseded in his office, on account of his conversion, by Sosthenes.

Cyprus [Κύπρος, adj. Κύπριος, *Cyprus*, adj. *Cyprius*], a large island in the north-east corner of the Levant, immediately south of Cilicia, and south-west of Seleucia. It became a Roman pro-

vince B.C. 58, and at first belonged to the imperial provinces, and was governed by a prætor, but afterwards was transferred to the senatorial provinces, and was then governed by a proconsul (*ἀνθύπατος*). Hence Luke, in Acts xiii. 7, who describes Sergius Paulus as the *proconsul* (Gr. *ἀνθύπατος*, A. V. 'deputy') of Cyprus, describes his official standing with the utmost exactness. Cyprus was the native country of Barnabas (Acts iv. 36). The gospel was introduced into Cyprus as a result of persecution. In Acts xi. 19, 20, we read that 'they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.' In Acts xiii. 4-12 we find Barnabas and Saul making Cyprus the scene of the commencement of their missionary work. At Salamis, a city on the south-east of the island, they remained for some time, and preached in the synagogues. Thence they passed through the isle to Paphos, near the western extremity, where was the proconsul, Sergius Paulus, attended by a Jewish sorcerer, named Barjesus or Elymas. As a punishment for obstinate resistance to the word of God, Elymas was visited with temporary blindness, and Sergius Paulus, astonished at this miracle and at 'the doctrine of the Lord,' became himself a convert. After this, Barnabas and Saul, who had now taken the name of Paul (possibly after his distinguished convert, Sergius Paulus), left the island. It was again visited by Barnabas and Mark (Acts xv. 39), from whom Paul (who had apparently intended to accompany Barnabas) had separated, on account of a contention about Mark; but no details of their visit are given. No further record of Cyprus occurs in the New Testament, except that the ship, in which Paul sailed to Rome, passed under the lee of the island (Acts xxvii. 4), and that one Mnason, 'an old disciple (*ἀρχαῖος μαθητής*),' who joined Paul at Cæsarea, and went up with him to Jerusalem, is stated to be of Cyprus (Acts xxi. 16).

Cyrene, Cyrenian [*Κυρήνη, Κυρηναῖος, Cyrene, Cyrenæus*], a city of Libya, nearly south of the western extremity of Crete. The territory of Cyrene ('the parts of Libya, about Cyrene, *τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην*,' Acts ii. 10) became a Roman province in B.C. 75, and was united to Crete for purposes of government in B.C. 67, under the name of Creta-Cyrene. Large numbers of Jews were resident here, and a synagogue of Cyrenians existed at Jerusalem, members of which disputed with

Stephen (Acts vi. 9). A Cyrenian named Simon, encountered, as he was coming out of the country, by the soldiers who were bringing Jesus out of the prætorium, was compelled by them to bear our Saviour's cross (Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26). Cyrenian Jews were present on the day of Pentecost (Acts ii. 10). When the disciples were scattered abroad after the persecution which arose about Stephen, some travelled as far as Cyrene, and preached the gospel to the Jews there. 'And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus' (Acts xi. 19, 20). Hence, in Acts xiii. 1, we find, in the church of Antioch, a teacher named Lucius of Cyrene.

Cyrenius [Κυρηνίος, *Cyrinus*], the Latinised Greek equivalent of Quirinus. His full name was Publius Sulpicius Quirinus. He was an Italian, attained the Consulship in B.C. 12, was appointed guardian of the young prince Caius Cæsar, nephew and presumptive heir of Augustus Cæsar, during an expedition to Syria and Armenia, was twice governor of Syria, and died A.D. 21. The dates of his governments, as given by Dr. Zumpt, are; 1st. governorship B.C. 4 to A.D. 1; 2nd. governorship, A.D. 6 to A.D. 11. It is to the first governorship that Luke ii. 2 refers ('It came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world (πᾶσαν τὴν οἰκουμένην) should be taxed, and this taxing was first made (αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο) when Cyrenius was governor of Syria'); and not to the second, as was long supposed, previously to Dr. Zumpt's elaborate and learned investigation. See pp. 56, 57.

Dalmanutha [Δαλμανουθά, *Dalmanutha*], probably a village near Magdala, on the west shore of the Sea of Tiberias. Here the Pharisees and scribes came to Jesus, tempting him and demanding a sign from heaven. It is only mentioned in Mark viii. 10 ('the parts of Dalmanutha, τὰ μέρη Δ.'). In the parallel passage, Matt. xv. 39 gives 'the coasts of Magdala (τὰ ὄρια Μαγδαλά)'. .

Dalmatia [Δαλμαρία, *Dalmatia*], a district on the east shore of the Adriatic, and forming part of the Roman province of Illyricum, which had been at least approached by the evangelistic work of Paul, on his third missionary journey. To Dalmatia, Titus 'departed' from the apostle, during his second imprisonment at Rome, but for what purpose is unknown (2 Tim. iv. 10).

Damaris [Δάμαρις, *Damaris*], a woman at Athens, converted under Paul's preaching there (Acts xvii. 34).

Damascus [דַּמָּשְׁקַי = *industry or alertness*, Δαμασκός, *Damascus*],

the capital of Damascene or Cœle-Syria, existed in the time of Abraham, whose steward was 'Eliezer of Damascus' (Gen. xv. 2). It was conquered by David (2 Sam. viii. 6), but recovered its independence in the time of Solomon (1 Kings xi. 24), under Rezon, and continued independent until added to the kingdom of Assyria by Tiglathpileser (2 Kings xvi. 9). It then passed under the dominion successively of the Babylonians, the Persians, the Greek kings of Syria, the Romans (who gave it to Aretas, king of Petra, for a time, but resumed possession afterwards), and the Arabians, who took it from the emperor Heraclius in A.D. 624. After being the residence of the caliphs for some period, it was taken by the Turks, to whom it now belongs, bearing the name of *Es Scham*, and being the capital of a pashalic of the same name. It is still one of the richest cities of the east, and contains about 150,000 inhabitants. Its situation is very beautiful, and favourable for trade, lying in a broad valley watered by the Chrysorrheas, or Baroda (anciently the *Abana*, 2 Kings v. 12), at the east foot of Antilibanus, and on the caravan road from Syria to Persia. It appears in the New Testament as the city near which the apostle Paul was converted. A band of Christians had gathered at Damascus, and Saul, fresh from the murder of Stephen, went thither, armed with letters from the high-priest, to search for and punish them. As the cavalcade approached Damascus, a blinding light fell from heaven, Saul was struck down to the earth, and the voice of Jesus in glory addressed him (Acts ix. 1-8; xxii. 4-9; xxvi. 10-18). Being raised from the earth, Saul was then brought in a blinded condition into the city, to the house of Judas, in the street called Straight (Acts ix. 11), and there visited by a disciple named Ananias, who opened his eyes, and instructed him. A street called Straight is still shown, but the probability is that the street so called in the New Testament is not that which now bears the name, but another, of which magnificent traces have been discovered, and which stretched from the east gate to the west gate of the city. After the visit of Ananias, Saul continued in Damascus for some time, preaching in the synagogues (Acts ix. 20), but the fury of the Jews was aroused against him, and he had to retire into Arabia (Gal. i. 17). From Arabia he returned to Damascus, and again preached with such power and success that the Jews resolved to assassinate him. In this design, they were assisted by the Ethnarch of Aretas, king of Petraea, into whose hands the city had now fallen, and whose forces watched the walls day and night to kill him. Hereupon, the disciples let

Paul down from the walls by night in a basket (*σαργάνη*), and he so escaped to Jerusalem (2 Cor. xi. 33). Most of the localities here referred to are still shown, but there is little probability of their authentic character.

Daniel [דָּנִיֵּאל, or לְדָנִיֵּאל = *God is my judge, or the judge of God*, Δανιήλ, *Daniel*], one of the four greater prophets. He was an Israelite, of royal lineage, and was carried captive to Babylon in B.C. 604. Here he rose, by integrity of character, purity of life, strength of intellect, and a divinely-granted power of interpreting dreams, to be the chief of the wise men, and (under Darius) one of the 'three presidents' of the empire. His piety was proverbial. He was in the habit of using private prayer three times a day, and rather than resign this practice, suffered himself to be cast into a den of lions, from whom, however, he was miraculously preserved. He uttered many remarkable prophecies; and is supposed to have died at Susa, in Persia, where a tomb, said to be his, is still visited by multitudes of pilgrims. In the New Testament Daniel is referred to as 'the prophet (*προφήτης*)' by whom the 'abomination of desolation (*τὸ βδέλυγμα τῆς ἐρημώσεως*) standing in the holy place' is spoken of as a sign of the latter days (Matt. xxiv. 15; Mark xiii. 14). This may be a reference either to Dan. ix. 27; xi. 31; and xii. 11, or may be collected from the united sense of all these passages. The 'abomination' spoken of is most probably the Roman ensign as the symbol of an idolatrous power. In the Apocrypha the same expression is applied to the introduction into Jerusalem of idolatrous worship by Antiochus Epiphanes ('they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side,' 1 Macc. i. 54).

David [דָּוִד, or more rarely דָּוִדָּא = *beloved*, Δαβιδ, *David*], the eighth and youngest son of Jesse, a man of Bethlehem. In his youth he kept his father's sheep, but having been selected by God, and anointed by the prophet Samuel, he became king of Judah on the death of Saul, and on the death of Ishbosheth, Saul's son, seven years and a half later, king of Israel and Judah united. He wrote many of the Psalms; and the history of the events of his life mainly occupies a large portion of the Old Testament, viz. 1 Sam. xvi. to 1 Kings ii., and 1 Chron. xi. to 1 Chron. xxix. In the New Testament he only appears as the ancestor or predictor of the Messiah. Thus in Acts ii. 24-31, Peter, speaking on the day of Pentecost, points out that David in Ps. xvi. 8-11 is not speaking of his own freedom from liability to death, but of the incorruptible

character of the body of the Messiah. It was universally admitted by the Jews that the Messiah was to come of the family of David, according to the promises (2 Sam. vii. 12-15; 1 Chron. xvii. 11-14; 2 Chron. vi. 42; Ps. lxxxix. 4-37; cxxxii. 10-17; Isa. ix. 7; xi. 1; lv. 3, 4; Jer. xxiii. 5, 6; Amos ix. 11) that 'of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne' (Acts ii. 30). This belief is referred to in Matt. xxii. 41-46; Mark xii. 35-37; Luke xx. 41-44, where our Lord puts forward the difficulty (inexplicable except by acknowledging the twofold nature of Christ) which arises from the Messiah being at once David's son and Lord. The application of the designation 'son of David' to Jesus Christ was therefore equivalent to acknowledging his Messiahship. It was so intended by Matthew in the title of his gospel ('The book of the generation of Jesus Christ, the son of David, the son of Abraham,' Matt. i. 1); by the two blind men in Galilee (Matt. ix. 27); by the people in the synagogue at Capernaum, who, beholding a blind and dumb spirit cast out, cried out, 'Is not this the son of David?' (Matt. xii. 23); by the Syrophenician woman (Matt. xv. 22); by blind Bartimæus (Matt. xx. 30, 31; Mark x. 47, 48; Luke xviii. 38, 39); and by the multitudes who, at the triumphal entry into Jerusalem, cried out, 'Hosanna to the Son of David' (Matt. xxi. 9). Both genealogies of Jesus Christ (Matt. i. 1-17, and Luke iii. 23-38) have the Davidic descent in view, Matthew probably showing that Jesus was the *legal successor* to the throne of David, and Luke showing that Jesus was the *lineal descendant* of David. Referring to this descent of Jesus from David, Joseph, the supposed father of Jesus, was called 'son of David' by the angel who announced to him the Immaculate Conception of Christ (Matt. i. 20; Luke i. 27); and attention is further called to Joseph's descent in Luke ii. 4, where the reason of his going to Bethlehem to be taxed is stated to be that he was 'of the house and lineage of David.' In his character of prophet, David is also quoted in the hymn or prayer of the disciples, after the discharge of Peter and John by the council, who had apprehended them for their miracle of healing on the lame man at the Beautiful Gate of the Temple. In this passage (Acts iv. 25-28), Ps. ii. is applied to Christ, and many other psalms of David are similarly employed in the New Testament, without mention of their author's name.

Decapolis [Δεκαπόλις = ten cities, *Decapolis*], a district comprising ten cities, all, except Scythopolis, situated on the east of the Sea of Tiberias. What were the cities which composed it is

not exactly known; Gadara and Damascus are the only two mentioned in the New Testament. Great multitudes from Decapolis flocked to hear Jesus (Matt. iv. 25), and it was in this district that He healed the demoniac named Legion, out of whom the devils departed into the swine, and who, after being healed, preached the gospel in Decapolis (Mark v. 20). The feeding of the 5,000, and of the 4,000, likewise took place in Decapolis, and here a deaf man, with an impediment in his speech, was healed, and many other miracles performed (Mark vii. 31-37).

Demas [Δημᾶς = Δημήτριος or Δημάρχος (?), *Demas*], a fellow-labourer (συνεργός) of Paul, who sends greetings from Rome to Philemon (Philem. 24) and in conjunction with Luke to the Colossian Christians (Col. iv. 14). Afterwards, however, he fell away, and forsook Paul, 'having loved this present world (τὸν νῦν αἰῶνα), departing to Thessalonica' (2 Tim. iv. 10).

Demetrius [Δημήτριος, *Demetrius*]. (1) A silversmith at Ephesus, who made silver shrines for the goddess Diana (ναοὺς ἀργυροῦς Ἀρτέμιδος), i.e. small silver models of her temple and image, to be used as charms. Fearful that his trade would suffer by the spread of the gospel at Ephesus, he called together his fellow-craftsmen, and raised the tumult in Ephesus, described in Acts xix. 23-41. (2) A Christian referred to by the apostle John in 3 John 12, and there stated to be 'of good report of all men, and of the truth itself.'

Derbe [Δέρβη, *Derbe*; adj. Δερβαῖος, *Derbeus*], a city of *Lycaonia*, visited by St. Paul both on his first and second missionary journeys. On the first occasion, it appears to have been the final point reached, and no particulars are mentioned except that Paul and Barnabas 'preached the gospel to that city' (Acts xiv. 21), and thence returned to Lystra, whence they had come. It is evident, however, that success followed the work. The expression 'taught many' really = 'made many disciples,' and in Acts xvi. 1-3, which relates the second visit, we find that Timotheus was there, as well as his mother Eunice, and here, for the satisfaction of the Jews, he consented to be circumcised. Further on (Acts xx. 4), another disciple, Gaius of Derbe, appears as the companion of St. Paul's travels.

The site of Derbe is unascertained. It probably lay to the south-east of the great Lycaonian plain, and was evidently in the neighbourhood of Lystra and Iconium, with which places its name is generally connected.

Diana [Ἀρτέμις, *Diana*], an Asiatic goddess, worshipped at

Ephesus under the name of *Artemis*. She was regarded by most idolatrous systems as the patroness of virginity and chastity, and was represented as a huntress or as the goddess of the moon. Her image at Ephesus was of wood, in the form of a many-breasted female above, but shapeless below, and it was said to have fallen down from Jupiter. The temple in which it was placed was reckoned one of the wonders of the ancient world. See *Ephesus*.

Didymus [*Δίδυμος* = a twin, *Didymus*], the Greek translation of the Hebrew דִּידִמָּי (= a twin) from which *Thomas* is derived. It is applied to the apostle Thomas in John xi. 16; xx. 24; xxi. 2. See *Thomas*.

Dionysius [*Διονύσιος ὁ Ἀρεοπαγίτης*, *Dionysius Areopagita*], a member of the court of Areopagus at Athens, who was converted by the address of Paul there, and 'clave unto him' (Acts xvii. 34). Nothing is certainly known of his subsequent history, but there is a tradition that he became first bishop of Athens, and suffered martyrdom there. See *Areopagus*.

Diotrephes [*Διοτρεφής*, *Diotrephes*], mentioned in 3 John 9, where the apostle says 'I wrote unto the church, but Diotrephes, who loveth to have the pre-eminence (ὁ φιλοπρωτεύων) among them receiveth us not.' Nothing is further known of him.

Dorcas [*Δορκάς* = a gazelle, *Dorcas*], a woman's name, being the Greek equivalent for the Hebrew זִבְיָה = a female gazelle, ('Zibia,' 1 Chron. viii. 9), of which *Tabitha* is the Aramaic form. Dorcas or Tabitha was a Christian woman, residing at Joppa, 'full of good works and almsdeeds,' and especially notable for making garments for the poor. She was raised from the dead by the apostle Peter, who was previously residing at Lydda, in the neighbourhood, and having there cured Æneas of the palsy, was sent for by the friends of Dorcas, possibly in the hope that such a miracle might be wrought. One result of the miracle was the conversion of many persons in Joppa. These incidents are related in Acts ix. 36-43.

Drusilla [*Δρουσίλλα*, *Drusilla*], the wife of Felix, the procurator of Judæa. She was present when Paul was brought before her husband at Cæsarea (Acts xxiv. 24). She was 'a Jewess,' being the daughter of Herod Agrippa I. She had been previously married to Azizus, king of Emesa, but Felix, captivated with her beauty, induced her to desert her husband. See under *Herod*.

Egypt, Egyptian [מִצְרַיִם, but generally used in the plural form מִצְרַיִם (there being two Egypts, upper and lower; or from the land

being cut in two by the Nile; or from Mizraim, son of Ham), adj. מִצְרַיִם; Αἴγυπτος, adj. Αἰγύπτιος; *Ægyptus*, adj. *Ægyptius*]. 1. A country on the north-east of Africa, bounded by the Mediterranean on the north, the Red Sea on the east, the deserts of Libya on the west, and Nubia on the south. The river Nile runs from south to north through the whole country, and by its annual overflow, which happens from April to October, and which is permitted to submerge the land, Egypt is rendered extremely fertile. The north portion of the Nile valley expands into a delta, intersected by the many streams, into which the river is then broken. Egypt was invaded in B.C. 332 by Alexander the Great, and at his death fell to the lot of Ptolemy, the son of Lagos, who assumed the throne in B.C. 306, and whose successors ruled Egypt until B.C. 30. In B.C. 30, on the death of Cleopatra, the last of the Ptolemies, Egypt became a Roman province, and so continued during New Testament times. Under the Ptolemies, Egypt at first attained much prosperity and became the seat of Greek learning. Vast numbers of Jews resided there, especially at Alexandria, where the Hebrew Scriptures were translated into Greek. A Jewish temple was also erected at Leontopolis or On. Pious Jews from Egypt were present on the day of Pentecost (Acts ii. 10). Many incidents connected with the Old Testament Egyptian history are referred to in the New Testament. The sale of Joseph into Egypt and his life there are referred to by Stephen in his address before the Sanhedrim (Acts vii. 9-16), and in Heb. xi. 22. The birth of Moses and his mission to his countrymen in Egypt are described by Stephen in Acts vii. 17-35; also in Heb. xi. 24-27, where his actions are set forth as an exhibition of faith. The Exodus from Egypt is referred to by Stephen in Acts vii. 36; by Paul, addressing the Jews in the synagogue at Antioch in Pisidia (Acts xiii. 17); in Heb. iii. 16 (where the apostacy of some, and the continuance of other, Israelites is spoken of); in Heb. viii. 9 (where a prophecy of the prophet Jeremiah (xxxi. 31-34) is quoted as to the nature of God's covenant with his people); in Heb. xi. 29; and by Jude (ver. 5), who puts Christians in remembrance that some who came out of Egypt were afterwards destroyed.

Our Lord, as an infant, spent a short time in Egypt, having been taken there by Joseph, under the direction of an angel, in order to frustrate the murderous intentions of Herod. On Herod's death, and by the direction of a second angelic vision, the child Jesus was again brought to Palestine, when Joseph, hearing that Archelaus reigned in Judæa, 'turned aside (ἀνεχώρησεν) into the parts of

Galilee.' These circumstances are only mentioned by Matthew (ii. 13-15, 19-23), who quotes a prophecy on the subject from Hosea (xi. 1), 'Out of Egypt have I called my son.' Tradition names Mataræa, near the temple at Leontopolis, as the scene of the Residence in Egypt, but no reliance can be placed upon this.

In Acts xxi. 38. the chief captain at Jerusalem, when about to take Paul into the castle, for protection against the infuriated Jews, says, 'Art not thou that Egyptian which before these days madest an uproar, and leddest out into the wilderness four thousand men which were murderers (σικαριοί)?' This Egyptian, whose name is not known, is related by Josephus to have announced himself as a prophet, and to have encamped with his followers at the Mount of Olives, promising them that, at his word, the walls should fall down before them. Felix, however, attacked him. Many of his followers were killed, but he himself escaped. Josephus himself reckons the number of his followers differently in different places, giving six hundred at one time and three thousand at another. No doubt the number varied from time to time, nor is it necessary to suppose that the chief captain was correctly informed on the subject.

2. One of the spiritual names of the great city, 'where also our Lord was crucified,' and where the dead bodies of the Two Witnesses are to lie for three and a half days (Rev. xi. 8, 9).

Elamites [Ἐλαμίται, *Ælamitæ*], the inhabitants of Elam, a province of Persia, at the head of the Persian Gulf. Jews from Elam were present on the day of Pentecost (Acts ii. 9).

Eleazar [עֶלְעָזָר = *one whom God aids*, Ἐλεάζαρ, *Eleazar*], one of the ancestors of Jesus Christ, son of Eliud, and father of Matthan (Matt. i. 15). This is the same name as *Lazarus*, which see.

Eliakim [עֲלִיכִים = *one whom God has set*, Ἐλιακίμ, *Eliacim*], one of the ancestors of Jesus Christ, son of Juda or Abiud (Hodaiah, 1 Chr. iii. 24), and brother of Joseph (Matt. i. 13, with which compare Luke iii. 26). See *Genealogy of Christ*, p. 176.

Elias [עֲלִיָּהּ and אֱלִיָּהּ = *my God is Jehovah*, Ἠλίας, *Elias*], the name under which the prophet Elijah is always mentioned in the New Testament. He was 'a Tishbite, of the inhabitants of Gilead' [So A. V. (1 Kings xvii. 1): but the passage may mean, 'the Tishbite, of Tishbeh of Gilead': the locality of Tishbeh is utterly unascertained]. He prophesied in Israel during the reigns of Ahab, Ahaziah, and Jehoram. He worked many remarkable miracles, and was finally carried to heaven by a chariot and

horses of fire, in the presence of his successor Elisha. His miracles, his ascetic character, and his power with God by prayer, deeply impressed the nation to whom he was sent. Many stories of reappearances were told, and many customs indicated the constant expectation of his return entertained by the Jews. Principally, however, he was expected to return to the earth in order to announce the Messiah, in accordance with the prophecy of Malachi iv. 5, 'Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.' Hence, when the angel announced to Zacharias the coming birth of John the Baptist, he foretold respecting him that he 'should go before him (the Lord their God), in the spirit and power of Elias' (Luke i. 17), and when John appeared, he was asked whether he were Elias or not. To this John himself answered with his ordinary modesty 'I am not' (John i. 21), but our Lord distinctly stated that his forerunner, John the Baptist, was entitled to be considered Elias (Matt. xi. 14; xvii. 11, 12; Mark ix. 11, 12). Our Lord himself was considered by some to be Elias (Matt. xvi. 14; Mark vi. 15; Luke ix. 8), but when he uttered on the cross the remarkable words, 'Eloi, Eloi, lama sabachthani,' some of those that stood by regarded this as a cry for Elias, and seem to have expected that Elias would appear to assist (Matt. xxvi. 46-49; Mark xv. 34-36). This may have arisen from the fact that Elias actually appeared at the Transfiguration, in company with Moses, and conversed with our Saviour on his passion and death (Matt. xvii. 3; Mark ix. 4; Luke ix. 30). From all this it appears that in the New Testament times Elias was chiefly regarded as a forerunner and supporter of the Messias. Two only of his miracles are referred to in the New Testament; viz., (1). The miraculous increase of the barrel of meal and cruse of oil, which belonged to the widow of Zarephath. This was alluded to by our Lord in his first sermon at Nazareth, where he pointed out that, although there were many widows in Israel in the time of Elijah, the prophet only assisted one, who was not an Israelite, but an inhabitant of Sidon; and (2) the calling down by Elias of fire from heaven on the captains of fifties (2 Kings i.), which the disciples James and John vainly requested our Lord to imitate, for the destruction of a certain inhospitable Samaritan village (Luke ix. 51-56). In Rom. xi. 2-4, the answer of God to Elias, when the prophet supposed himself to be the only true

worshipper left in Israel, but was assured by God that 7,000 men had not yet bowed the knee to Baal, is introduced as an instance of the existence at all times of a 'remnant according to the election of grace (κατ' ἐκλογὴν χάριτος).' Finally the power of prayer is illustrated in Jas. v. 17, 18 (where it is remarkable that the prophetic character of Elias is not the point dwelt upon), by the remark that 'Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth fruit.' The cessation and recommencement of this rain is stated in 1 Kings xvii. 1; xviii. 45, but that they were brought about by *prayer* is not expressly stated, but only implied.

Eliezer [Ἐλιέζερ, *Eliezer*], an ancestor of our Lord, father of Jose, and son of Jorim (Luke iii. 29). Nothing further is known of him.

Elisabeth [Ἐλισάβετ, *Elisabeth*], the wife of Zacharias, and mother in her old age of John the Baptist. She was a relative (συγγενής) of the Virgin Mary. Tidings of the unexpected condition of Elisabeth were conveyed to Mary by the angel at the Annunciation, and she in consequence visited the house of Zacharias, who dwelt in a city of Judah, and saluted her relative. As she came in, Elisabeth was inspired by the Holy Spirit to exclaim, 'Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord is come to me? For lo! as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed, for there shall be a performance of those things which were told her from the Lord.' In answer to this, Mary uttered the song known as the *Magnificat*, and appears to have remained with Elisabeth until the birth of John the Baptist. At the circumcision of John, the friends desired to call him Zacharias, but Elisabeth, in accordance with the angelic message (Luke i. 13), named him John, and Zacharias confirmed her determination (Luke i. 5, 7, 13, 24, 25, 36, 39-45, 57-63).

Eliseus [עִלְיָא = *one to whom God is salvation*, Ἐλισσαίος or Ἐλισαῖος, *Elisæus*], the name under which the prophet Elisha is mentioned in the New Testament. He was the son of Shaphat, of Abelmeholah (an unidentified place in the Jordan Valley), where he was found ploughing by the prophet Elijah, and chosen by him to be his successor. He prophesied in Israel, after the

rapture of Elijah, during the reigns of Ahab, Ahaziah, Joram, Jehu, Jehoahaz, and Joash (about sixty-five years), and performed many wonderful miracles. But his cure of the Syrian leper Naaman (2 Kings v.), is the only circumstance of his life referred to in the New Testament. The point of this reference, made by our Lord in his first sermon in the Synagogue of Nazareth (Luke iv. 27), lay in the fact that, although there were many lepers in Israel in Elisha's time, the prophet was only commissioned to heal one, who was not an Israelite, but a Syrian.

Eliud [Ἐλιοὺδ, *Eliud*], one of the ancestors of our Lord, son of Achim, and father of Eleazar (Matt. i. 15).

Elymas [Ἐλύμας, *Elymas*], the Greek name of the sorcerer, Bar-jesus. See *Bar-jesus*.

Elmodan [Ἐλμαδάμ, *Elmadam*], an ancestor of our Lord, father of Cosam, and son of Er (Luke iii. 28). Nothing further is known of him.

Emmaus [Ἐμμαούς, *Emmaus*], a village sixty furlongs from Jerusalem. It has been identified with (1) *El-Kubeibeh*, which is about seven miles north-west of the city, near *Neby Samwil*, and (2) *Kulonich*, originally a Roman colony, about four and a-half miles west of the city, but neither identification rests on sufficient grounds, while a third, which makes Emmaus, or Nicopolis, in Philistia to be the Emmaus of the New Testament is untenable from its distance (twenty miles) from Jerusalem. Two disciples, one named Cleopas, were on the road to Emmaus, on the day of the resurrection, and were sadly discussing the disappointment of their hopes by reason of their master's crucifixion and death. To them, under the guise of a traveller, Jesus himself appeared, and pointed out, as they walked, that the prophets had prophesied the humiliation and suffering of the Messiah. When they arrived at Emmaus, the disciples constrained the supposed stranger to enter and share their evening meal. Then as he sat at meat with them, their eyes were opened and they recognised their master. He immediately vanished out of their sight, but they returned at once to Jerusalem, and related to the other disciples what had occurred (Luke xxiv. 13-35).

Emmor [הַמּוֹר = *an ass*, Ἐμμόρ or Ἐμμώρ, *Hemor*], the New Testament equivalent of Hamor, the father of Sychem (called in the Old Testament Shechem), of whom Jacob is said to have bought a parcel of land for one hundred pieces of money (Gen. xxxiii. 19). In Stephen's speech before the Sanhedrim, a purchase of land at Shechem is ascribed to Abraham (Acts vii. 16), and this is assumed by many to be an erroneous statement of the

transaction between Jacob and the Shechemites (Gen. xxxiv. 19). But it is quite possible, and indeed probable, that Abraham, as well as Jacob, bought land at Shechem, as he resided there for some time (Gen. xii. 6), nor is it at all impossible that the possession of ancestral property at Shechem was the true reason of Jacob's journey thither, and purchase of additional ground. See *Sychem*.

Eneas. See *Æneas*.

Enoch [עֲנוֹךְ] = *initiated*, or *initiating*, [Ἐνώχ, *Henoch*], the name of several Old Testament persons, but used in the New Testament only to designate the son of Jared, and father of Methuselah, of whom we read in Gen. v. 18, 21-24, 'Jared lived 162 years, and begat Enoch . . . and Enoch lived 65 years and begat Methuselah; and Enoch walked with God after he begat Methuselah 300 years, and begat sons and daughters, and all the days of Enoch were 365 years; and Enoch walked with God, and he *was* not, for God took him.' The expression 'walked with (or before) God' is also used of Noah (Gen. vi. 9), Abraham (Gen. xvii. 1), and Isaac (Gen. xlviii. 15), and may therefore be regarded as describing a virtuous and godly life (see also Heb. xi. 6). That 'God took him' was understood by the Jews to signify translation to heaven, is also plain from Ecclus. xlix. 14 ('Upon the earth was no man created like Enoch, for he was taken from the earth'). In the New Testament Enoch is mentioned in Luke iii. 37, as one of the ancestors of Jesus Christ. His translation to heaven is ascribed in Heb. xi. 5, 6, to the power of faith ('By faith Enoch was translated (*μετετέθη*), that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God'). In Jude 14, a prophecy of Enoch is quoted, which is also found in the apocryphal 'Book of Enoch,' where also the statement in ver. 9, about Michael and Satan disputing for the body of Moses, is found. This 'Book of Enoch' has been assigned to various dates and writers, but as a whole it may be regarded as describing an important phase of Jewish opinion shortly before the coming of Christ. Passages from it are quoted by early Christian writers and by Jewish writers since Christ, but the whole book was not known until three copies of an Æthiopic version were brought from Africa by the traveller Bruce, in 1773, and it is still doubtful whether the original was in Hebrew or Greek. It consists of revelations, supposed to have been made to Enoch and Noah, and is divided into five parts, containing, 1. An account of the fall of the angels, and

their punishment, and the commencement of the journey of Enoch through the earth and lower heaven; 2. Three parables of the future blessing of the righteous and the coming glories of the Messiah; 3. Astronomical speculations, and end of Enoch's journey; 4. A dream of the history of the world; 5. Enoch's exhortations to his children, and signs attending the birth of Noah. It is to be noticed that the quotation of the prophecies of Enoch by Jude, while it stamps the particular passages with divine authority, does not necessarily involve their quotation from the 'Book of Enoch.' Even supposing the ante-Christian date of the book clearly proved, the book of Enoch and the apostle may both have quoted prophecies traditionally (and correctly) ascribed to Enoch.

Enon. See *Ænon*.

Enos [עֲנוֹשׁ = *a man*, Ἐνώς, *Henos*], the son of Seth, and father of Cainan (Gen. v. 6, 9, 10). At his birth men 'began to call themselves by the name of the Lord' (marg. Gen. iv. 26). In Luke iii. 38, he is mentioned as one of the ancestors of Jesus Christ.

Epaenētus [Ἐπαίνετος, *Epænetus*], a Roman Christian, 'the first fruits of Achaia (or rather Asia, which is the more correct reading) unto Christ,' and saluted in Rom. xvi. 5 as 'well-beloved.' He is not mentioned elsewhere.

Epaphras [Ἐπαφρᾶ, *Epaphras*, generally regarded as an abbreviation of *Epaphroditus*], a Colossian Christian, called by Paul a 'dear fellow-servant, and faithful minister of Christ' (Col. i. 7), 'a servant of Christ' (Col. iv. 12), and 'a fellow-prisoner (συν-αιχμάλωτος) in Christ Jesus' (Philem. 23). He was apparently a native of Colossæ, being called, in Col. iv. 12, 'One of you (ὁ ἐξ ὑμῶν),' and he was at any rate an eminent minister there, of whom the Colossians had learned the truth (Col. i. 7), and who was deeply interested in them, 'always labouring fervently in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, and for them that are in Laodicea, and them in Hierapolis' (Col. iv. 12-13). With Paul, he salutes the Colossian church generally (Col. iv. 12), and Philemon particularly, probably as a member of that church (Philem. 23).

Some (including Grotius) identify Epaphras with Epaphroditus, who was sent by the church at Philippi with contributions for the assistance of St. Paul during his first imprisonment at Rome, and then sent back by the apostle with the epistle to the Philippians.

But there are no grounds for this identification, except the similarity of name.

Epaphroditus [*Ἐπαφρόδιτος*, *Epaphroditus*], 'brother and companion in labour, and fellow-soldier' of Paul at Rome. He was sent by the Philippians with liberal contributions for the apostle's support, which he calls 'an odour of sweetness, an acceptable sacrifice, well-pleasing to God' (Phil. iv. 18). At Rome he fell sick with a nearly fatal sickness, and had to be sent back to Philippi, being filled with a longing to see his brethren of that church again (Phil. ii. 25-28). Paul appears to have been deeply attached to him, and urges the Philippians to 'hold such men in honour; because his labour in the cause of Christ brought him nigh to death.' Some identify him with *Epaphras* (which see), but on no sufficient grounds. Nor is it easy to see how the same person could be closely connected with both Colossæ and Philippi.

Epenetus. See *Epanetus*.

Ephesus, Ephesians [*Ἐφεσος*, adj. *Ἐφεσῖος*, *Ephesus, Ephesius*], the principal of the twelve Ionian cities of Asia Minor. It was situated near the mouth of the river Cayster, on a marshy plain south of the river, and bounded by hills on the east and south. To the north of the city lay a considerable lake, communicating with the river and forming the inner harbour. East of this lake, and outside the city walls, was the great temple of Artemis or Diana (see *Diana*), which was reckoned one of the wonders of the ancient world. It was 425 feet long by 220 broad, of the Ionic style of architecture, and its roof was supported by 127 columns, each 60 feet high. The city was regarded as the 'worshipper' (*νεωκόρος*, Acts xix. 35) of Diana, and its prosperity was greatly promoted by the existence of this temple, as vast multitudes of worshippers thronged to it from all parts of the world, and many artificers were employed in making small models in precious metals of the temple and image of Artemis, to be used for devotional purposes. Magic was also largely practised, and the manufacture of magical books was an extensive trade (for the magical effects of what were called *Ephesian letters*, see Conybeare and Howson, c. xiv.). Ephesus was also a place of considerable commercial importance, being the chief harbour of a rich and fertile district, and a chief city of the Roman province of Asia. Public games were celebrated there, under the superintendence of Asiarchs (*ἀσιάρχαι*, 'chief men of Asia,' A.V.), assizes were held, and the city, being a free city, was governed by its own senate or *Boule*. Its present condition is one of entire desolation, only a small

village, called *Aya Sabak* (= *the holy divine*, i.e. St. John, for whose connection with Ephesus see below), occupying the site.

It is not known certainly when or by what means the Gospel was introduced into Ephesus, but large numbers of Jews are known to have resided there, and Jews from the province of Asia were present on the day of Pentecost at Jerusalem (Acts ii. 9). In Acts xviii. 19 we read that when Paul left Corinth by way of Cenchreae, on his second missionary journey, he sailed to Ephesus, and found there a synagogue, which he attended, and where he preached the Gospel.

As he was on his way to Jerusalem, Paul's stay on this occasion was only short, but he left with the Ephesians Priscilla and Aquila, converted Pontic Jews, whom he had brought from Corinth. After his departure, Apollos, an eloquent and learned Alexandrine Jew, arrived at Ephesus, and began to teach in the synagogue the 'things of the Lord, knowing only the baptism of John.' Aquila and Priscilla then instructed him, and a small Christian church was apparently formed. This church, however, was in a condition of great ignorance, being altogether unaware of the existence of the Holy Spirit (Acts xix. 1-2), and in this position Paul found it at his return from Jerusalem. Under the apostle's instructions, the members of the church, in number twelve, were now baptised, and the Holy Spirit came upon them. For a short time the Christians appear to have been connected with the Jewish synagogue, but disputes arising, Paul separated them, and held daily disputations 'in the school of one Tyrannus.' This Tyrannus was probably a teacher of philosophy or rhetoric. Whether he was a convert or not, does not appear.

Acts xix. 10 informs us that 'this continued by the space of two years,' and it is generally supposed that at the end of the two years Paul paid a short visit to Corinth (see 2 Cor. xii. 14; xiii. 1, 2), and soon after his return wrote the letter now called the first epistle to the Corinthians. In this he refers to 'fighting with beasts at Ephesus' (xv. 32), and to his 'many adversaries' (xvi. 9), probably using the former expression as a metaphorical description of the great opposition which he had to encounter, and which was naturally provoked by the important success which the gospel had now attained. It had been so extensively preached that all in Roman Asia had heard the word; and in addition to the work effected by preaching, miracles had been wrought, evil spirits cast out, and many conversions made. At length the craftsmen, whose business it was to design, and make, silver shrines of Artemis or Diana,

being led by Demetrius a silversmith (*ἀργυροποιός*), and Alexander, a coppersmith (*χαλκεύς*, 2 Tim. iv. 14), raised a tumult, with the purpose of destroying Paul, and crushing Christianity altogether. The circumstances connected with this tumult, which was with great difficulty suppressed by the tact and influence of the town-clerk (*ὁ γραμματεὺς*), are related in Acts xix. Shortly after its suppression, Paul left Ephesus, and travelled into Greece.

Of the Ephesian church during his absence we know nothing, but from Acts xx. 17, we learn that, on his return thence, nine or ten months afterwards, the apostle sent for the Ephesian presbyters or elders to meet him for a farewell conference at Miletus, a seaport about twenty miles off, where he touched on his journey to Jerusalem. At Miletus, he tenderly addressed them, recounted his earnest, faithful, and disinterested three-years ministry, and having warned them against unfaithful future teachers, kneeled down, prayed with them, and bade them farewell, in the apparent expectation of never again meeting (Acts xx. 17–38). Nor is there any distinct statement in the New Testament that the apostle ever visited Ephesus again, and even the epistle to the Ephesians (if it be really addressed to them), throws no light upon the circumstances of the church there. But it may be inferred from several passages that he revisited Ephesus after his first imprisonment in Rome, and possibly also after a visit to Spain (Rom. xv. 24), about A.D. 66. During this period we may suppose that Ephesus was Paul's centre of operations, and he appears to have left it on a short visit to Macedonia, whence he wrote the first epistle to Timothy (1 Tim. i. 3), on a similar visit to Crete (in company with Titus, whom he left there, Tit. i. 5), and finally for Rome, by way of Miletus and Corinth (2 Tim. iv. 20). During these absences of Paul, and after his final departure, Timothy was left in charge of the church at Ephesus, and we learn from the epistles addressed to him that Gnostic heresies had already begun to divide it (1 Tim. i. 20), and that heresiarchs—such as Hymenæus, Alexander, and Philetus—had already arisen, who even denied the physical character of the Resurrection, and affirmed that the only resurrection possible was that of the soul from ignorance and sin (1 Tim. i. 20 ; 2 Tim. ii. 18). In the second epistle to Timothy (written shortly before Paul's execution, and carried to Ephesus by Tychicus, 2 Tim. iv. 12), Timothy is requested to leave Ephesus, and join the apostle at Rome (2 Tim. iv. 9), but we do not know whether he was able to obey this injunction.

No further statement concerning Ephesus appears in the New

Testament, with the exception of the address to the angel, or chief minister, of the church there, which is contained in Rev. ii. 1-7, and from which it appears that the Nicolaitan heresy had arisen in Ephesus, and that the church, although to some extent zealous and successful against error, had on the whole become less vigorous ('Nevertheless, I have somewhat against thee, because thou hast left thy first love,' Rev. ii. 4). But trustworthy tradition informs us that the apostle John resided at Ephesus both previous to and after his exile to Patmos (during which he wrote the Revelation), there wrote his epistles, and there lived to a great age.

Ephraim [*Ἐφραίμ*, *Ephrem*], a city to which Jesus returned with his disciples, to escape the enmity of the chief priests and Pharisees, after the raising of Lazarus, and the consequent determination of the council to put Him to death (John xi. 54). It was situated in 'the country near to the wilderness,' or pasture hill-country north-east of Jerusalem, between that city and the Jordan valley. It has been identified with *Ophrah* (Josh. xviii. 23; 1 Sam. xiii. 17), and with *Et-Tairjebah*, a small village on the crown of a conical hill, about sixteen miles nearly north of Jerusalem.

Epicureans. See *Philosophy* in Section 2.

Er [*Ἡρ*, *Her*], one of the ancestors of our Lord, son of Jose, and father of Elmodam (Luke iii. 28).

Erastus [*Ἐραστός*, *Erastus*], (1) one of 'them that ministered (*διακονούντων*)' to Paul, when at Ephesus, and sent by him to Macedonia along with Timotheus (Acts xix. 22). (2) A Christian who is stated, in 2 Tim. iv. 20, to have remained at Corinth, probably on the journey from Ephesus to Rome before Paul's last imprisonment. He may be identical with (1). (3) The chamberlain (*οἰκονόμος*) of the city of Corinth. He sends salutations to the Roman Christians in Rom. xvi. 23, and is therefore regarded as a convert. It is worth notice that the opinions known as *Erastian* derive their name from none of the above, but from Thomas Erastus, a doctor of medicine at Heidelberg in the sixteenth century, who publicly maintained them.

Esaias. See *Isaiah*.

Esau [*Ἰσῆ* = *hairy* or *rough*, *Ἡσαῦ*, *Esau*], the twin brother of Jacob, and son of Isaac and Rebekah. He took his name from his body being naturally covered with hair (Gen. xxv. 25), and was reckoned the elder brother. Hence he inherited the birthright of the elder son, which in his case included the 'blessing of Abraham.' This

birthright, however, he disposed of to his brother Jacob, under pressure of hunger, for a mess of red pottage, and from this circumstance obtained the second name of Edom ('Esau said to Jacob, Feed me, I pray thee, with that same red (Heb. *Adom*) pottage; . . therefore was his name called *Edom* (= the red one).'
Gen. xxv. 30). From this and from the partiality shown by Rebekah to Jacob, Esau became a bitter enemy to Jacob. At length, when Isaac was old, Jacob obtained from him by stratagem the formal bestowal of the birthright blessing (Gen. xxvii.), and Esau then determined to slay his brother, as soon as their father should be dead. This determination was frustrated by Jacob's withdrawal to Padan-aram. Esau's name now disappears from the sacred history until the return of Jacob to Palestine, enriched with two wives, and large possessions. Esau then appears in 'the land of Seir, the country of Edom' (Gen. xxxii. 3), and Jacob succeeds in propitiating him by the offer of large presents. The brothers then again separate, Esau returning to Mount Seir, and Jacob crossing the Jordan westward.

After this, Esau and Jacob again met at the funeral of Isaac (Gen. xxxv. 29), and all that is further known of Esau's history is given in Gen. xxxvi. 6-8; 'Esau took his wives, and his sons and his daughters, and all the persons of his house, and his cattle, and all his beasts and all his substance which he had got in the land of Canaan; and went into the country from the face of his brother Jacob. For their riches were more than that they might dwell together, and the land wherein they were strangers could not bear them, because of their cattle. Thus dwelt Esau in Mount Seir. Esau *is* Edom.'

The Edomites, descendants of Esau, were always regarded as hereditary connections of the Israelites, and the book of the prophet Obadiah refers entirely to them. For their connection with New Testament history, see *Idumæa*.

In the New Testament, the choice of Jacob instead of Esau as the inheritor of the Abrahamic blessing is adduced as an instance of the sovereignty of divine grace (Rom. ix. 11-13, quoting Mal. i. 2, 3, 'Jacob have I loved, but Esau have I hated'). His conduct in selling his birthright to Jacob, and the fruitlessness of his tears when endeavouring to recover it (Gen. xxv. 29-34; xxvii. 38) are also referred to (a 'profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully

with tears,' Heb. xii. 16, 17), and the circumstance of Isaac blessing Esau and Jacob is adduced in Heb. xi. 20 as an instance of faith in that patriarch.

Esli [Ἑσλί, *Heshli*], one of the ancestors of our Lord, son of Nagge, and father of Naum (Luke iii. 25). Probably the name is the same as Azaliah (2 Kings xxii. 3; 2 Chron. xxxiv. 8).

Esrom [הֶסְרֹן, Ἑσρώμ, *Esron*], one of the ancestors of our Lord, son of Phares, and father of Aram (Matt. i. 3; Luke iii. 33). In the Old Testament, he only appears (as Hezron) in genealogies (Gen. xvi. 12; Num. xxvi. 21; Ruth iv. 18, 19; 1 Chron. ii. 5; iv. 1), and is not to be confounded with Hezron the son of Reuben.

Ethiopia, Ethiopian [Αἰθιοψ, *Æthiops*, adj. only found], only occurring in Acts viii. 27, where a eunuch of Candace, queen of Ethiopia, meets the evangelist Philip, and is by him instructed and baptised. In the Old Testament, Ethiopia appears in Gen. x. 6, 7, 8; 1 Chron. i. 8, 9, 10, and Is. xi. 11, as *Cush*, but in other places has the same title as in the New Testament. It embraced Upper Egypt or Meroë, with the country about the sources of the Nile, and in most respects corresponded to modern Abyssinia. See *Candace*.

Eubulus [Εὐβουλος, *Eubulus*], mentioned in 2 Tim. iv. 21, with others, as sending salutation to Timothy. Nothing further is known of him.

Eunice [Εὐνείκη, *Eunice*], the mother of Timothy. She is described in Acts xvi. 1 as a resident at Lystra in Lycaonia, and a Jewish Christian. In 2 Tim. i. 5, her 'unfeigned faith' is spoken of, and from 2 Tim. iii. 15 ('Thou from a child hast known the Holy Scriptures') it may be concluded that she bestowed great care upon the early religious education of her son.

Euodias [Εὐωδία, *Euodia*], only mentioned in Phil. iv. 2 ('I beseech Euodias, and I beseech Syntyche that they be of the same mind in the Lord'). The following verse says, 'I beseech thee also . . . help those women which (αὐταῖς αἰτίνες) laboured with me in the Gospel,' and some refer αὐταῖς to Euodias and Syntyche, but this seems a doubtful interpretation. The questions of the sex of Euodias and of the character of Euodias and Syntyche must therefore be considered as altogether undetermined.

Euphrates [פְּרָת, Εὐφρατής, *Euphrates*], the westernmost of the two great rivers, which, now uniting in the stream called *Shat-el-Arab*, pour themselves into the north-western end of the Persian Gulf. It rises in the Taurus range on the east of Asia Minor, and runs in a south-east course for about 1,000 miles before its confluence with the Tigris. The country enclosed between its stream

and that of the Tigris was called Mesopotamia; Babylon was built upon its banks, and many of the principal events of Old Testament history occurred within its district. In the New Testament it only appears mystically in Rev. ix. 14 ('Loose the four angels which are bound in (ἐπι) the great river Euphrates'), and Rev. xvi. 12 ('The sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared'). If the mystic Babylon be taken to represent papal Rome, then the drying up of Euphrates may signify the wasting away of the resources of the Roman papacy. The true Babylon was actually taken by the diversion of the waters of the river into a fresh channel, and the mystical 'drying-up' possibly alludes to this circumstance.

Eutychus [Εὐτυχος, *Eutychus*], a young man who sat in a window at Troas to hear St. Paul preach, and 'as Paul was long preaching,' was overwhelmed with sleep, and, falling down from the third story, was taken up dead. St. Paul, however, descended, laid himself on the body (as Elijah upon the widow's son), and brought him back to life (Acts xx. 9, 10).

Eve [חַוָּה = *living*, Εὐα, *Heva*], the first woman. Her origin and history are related in Gen. ii. 21—iv. 25. She there appears as having been formed out of one of Adam's ribs, to be a helpmeet for him, as being first called simply *Isha* (that is, the feminine of *Ish* = man), as having been herself beguiled by the serpent, and as then beguiling her husband to eat the forbidden fruit. With her husband she was driven from Paradise, and became the mother successively of Cain, Abel, and Seth. No record of her death exists. In the New Testament, her priority in yielding to temptation, and inferiority in order of creation, are adduced as reasons for the woman not usurping authority over the man (1 Tim. ii. 13, 14), and the subtlety of the serpent in deceiving her is used as an illustration of the ease with which Christians may be led away from the simplicity of the faith (2 Cor. xi. 3).

Ezekias [חִזְקִיָּה and חִזְקִיָּהוּ = *the might of Jehovah*, Ἐζεκίας, *Ezekias*], a king of Judah, called in the Old Testament Hezekiah. He reigned B.C. 728–699, and his history is related in 2 Kings xviii.–xx.; 2 Chron. xxix.–xxxii.; Isaiah xxxvi.–xxxix. From this it appears that, except in the matter of exhibiting his treasures to the envoy of Berodach-Baladan, king of Baladan, his conduct was pleasing to God, and as a testimony to this, his days were prolonged fifteen years, and the country was miraculously delivered

from Sennacherib, king of Assyria. He also cleansed the temple, and kept a remarkable passover in the year B.C. 726. In the New Testament Ezekias only appears in the genealogy of our Lord (Matt. i. 9, 10).

Fair havens [καλοὶ Λιμῖνες, *Boniportus*], a haven of Crete, at which Paul vainly recommended the shipmaster and centurion Julius to lay up for the winter the ship which was carrying them to Rome (Acts xxvii. 8–11). It was ‘nigh unto the city of Lasæa,’ and was probably four or five miles east of Cape Matala. See *Lasea*.

Felix [Φῆλιξ, *Felix*], the procurator or ‘governor (ἡγέμων)’ of Judæa, in succession to Ventidius Cumanus. According to Tacitus, he was originally appointed in conjunction with Cumanus, Cumanus taking Galilee, and Felix Samaria: Josephus, however, simply says (Ant. 20. 7. 1) that when Cumanus was recalled, ‘Claudius sent Felix, the brother of Pallas, to take care of the affairs of Judæa;’ but in this he is supposed to be in error. Cumanus had had many severe contests with the Jews, and at length popular feeling was so thoroughly aroused, that an appeal against him was made to the emperor: in consequence of this appeal he was sent to Rome to answer for his conduct, and finally deposed. Felix then became sole procurator of Judæa. He was a freedman of Claudius, and brother of Pallas, also a freedman and favourite of the emperor. His full name was Antonius Felix, from which it has been conjectured that he owed his freedom to Antonia, the mother of Claudius. Tacitus says of him that ‘per omnem sævitiam ac libidinem jus regium servili ingenio exercuit (i.e. he indulged in every possible cruelty and lust, and exercised the power of a sovereign with the temper of a slave).’ Felix was probably appointed sole procurator in A.D. 53, and had been five years in office when St. Paul was brought before him at Cæsarea, charged by the Jews with being ‘a pestilent fellow, and a mover of sedition throughout the world, and a ringleader of the sect of the Nazarenes.’ The progress and results of this trial are recorded in Acts xxiv. It there appears that Felix, although in many respects a man of unprincipled character, acted at first with due regard for justice. He declined to hear the cause until both prosecutor and defendant were before him; and when Tertullus, the advocate for the Jews, and Paul for himself, had argued the cause, he still left the case undetermined until Claudius Lysias, the captain of the temple, should come and give further evidence in the matter. This further investigation, however, did

not take place during his procuratorship, which lasted two years longer. During this time Paul was kept in free custody, and frequently conversed with the procurator and his wife Drusilla (daughter of Herod Agrippa I.), who was a Jewess. Of these conversations we read that 'as Paul reasoned of righteousness, temperance, and judgment to come, Felix trembled.' But, as in many similar cases, no positive result ensued; but Felix still deferred any decisive action. 'Go thy way for this time,' said he, 'and when I have a convenient-season (*καιρόν* without any adj.), I will send for thee.' The 'convenient season,' however, never arrived; in the expectation of his offering a heavy bribe, Paul was still kept in bonds; nor was his imprisonment brought to an end until the recall of Felix himself. This occurred in A.D. 60. The troubles of the province had by this time materially increased, and tumults had even taken place within the streets of Cæsarea itself. Felix was therefore summoned to Rome, and Porcius Festus appointed in his place. With a view of propitiating the Jews, Paul was now most unjustly left in prison, whence he was ultimately brought before Festus, and then on his own appeal before the emperor at Rome. Felix was followed to Rome by his accusers, and would probably have been seriously punished for mal-administration had not his brother Pallas successfully interceded for him. Nothing further is known of his history.

Festus [*Πόρκιος Φῆστος*, *Porcius Festus*], the procurator who succeeded Felix in the government of Judæa, in A.D. 60. He remained in office until his death, which occurred in A.D. 62; and he was regarded as a just and moderate ruler, although he put down the tumults and insurrections of his time with a strong hand. During his procuratorship, the Jews built a high wall to prevent the temple-worship being overlooked from a palace which Herod Agrippa II. had built near the western side of the temple. Great public irritation arose from his decision as to this wall. This was adverse to the Jews, and from it they appealed to the emperor Nero, who (being probably influenced by his wife Poppæa, a Jewish proselyte) ultimately reversed the decision of Festus, and decided in favour of the Jews being allowed to keep their wall.

Festus appears in the New Testament as the governor before whom St. Paul was brought on his accession to office, as a remanet from the procuratorship of Felix. The circumstances connected with this trial are related in Acts xxv., xxvi. The justice of his character there appears in the answer which he gave the Jews to their demand for immediate judgment against Paul, viz. 'that it

is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him.' We further find that he invited in the hearing of the cause the assistance of Herod Agrippa II.—who came down from Jerusalem to congratulate him on his appointment—on the ground of his own ignorance, and Herod's knowledge, of Jewish law. But the arguments of the apostle had no further effect upon his convictions than to cause him to utter the exclamation, 'Paul, thou art beside thyself; much learning hath made thee mad (τὰ πολλὰ σε γράμματα εἰς μανίαν περιτρέπει).' So far as regarded his judgment in the cause, his decision was clear and just: 'This man doeth nothing worthy of death or of bonds.'

Fortunatus [Φουρτουνάτος, *Fortunatus*], one of three Corinthian Christians, the others being Stephanas and Achaicus, at whose coming to him at Ephesus Paul rejoiced (1 Cor. xvi. 17). It has been conjectured, but without any solid grounds, that he was one of the 'household of Stephanas,' mentioned in 1 Cor. i. 16.

Gabbatha [Γαββαθα, *Gabbatha*], the Hebrew name of the place called in the Greek Λιθόστρωτος (= *Pavement*). The term only occurs in John xix. 13, where, in the description of the final sentencing of our Lord by Pilate, we read, 'When Pilate therefore heard that, he brought Jesus forth, and sat down in the judgment-seat (ἐπὶ τοῦ βήματος) in a place that is called the Pavement, but in the Hebrew, Gabbatha.' No place bearing this name can be certainly identified, although some have supposed it to refer to a paved chamber, contiguous to the temple, in which the Sanhedrim sat, and which went by the name of *Gazith*. A more probable supposition is that the term is connected with *Gibeah* (גִּבְעָה = *a hill*), a term applied to any high place. In this case it may be taken to mean the Bema, or elevated seat of justice, upon which Pilate sat when officially pronouncing sentence. The 'Pavement' may have been a moveable one, of mosaic or some similar material, on which, for the purpose of imparting additional dignity to the proceedings, the Bema was placed. Such a moveable pavement is known to have been carried about by Julius Cæsar.

Gabriel [גַּבְרִיֶּל = *man of God*, Γαβριήλ, *Gabriel*], an angel mentioned in Luke i. 19, 26. In the former of these two passages he describes himself as one who stands 'in the presence of God.' The objects of his appearances were (1) to announce the birth of John the Baptist to his father Zacharias, and (2) to announce the

birth of Jesus Christ to the Virgin Mary. In the Old Testament appearances of Gabriel to Daniel are also mentioned, and in these cases he is described as 'the man Gabriel' (Dan. viii. 16; ix. 21). Coupling this with the fact that his appearances to Zacharias and the Virgin do not appear to have in themselves caused any great surprise, we may conceive that the form in which he was manifested on those occasions did not materially differ from a human form. With regard to the connection of Gabriel with the angelic hierarchy, see *Angel*, in Section 4.

Gadarenes [Γαδάρηνοι, *Gadareni*], the inhabitants of Gadara and its district. Gadara was an important Roman town, the capital of Perea, and situated on the hills to the east of the southern end of the Sea of Galilee. It was a place of considerable antiquity, having been taken by Antiochus the Great, in B.C. 218. In the civil wars of the Jews it had been partially destroyed, but Pompey the Great rebuilt it to gratify his freedman Demetrius. Extensive ruins on the site, now called *Um Keis*, still testify to its former splendour. The remains of a large theatre, and of a paved street having a colonnade on each side, still exist; and its tombs, which are excavated in the limestone rock and are of great extent and importance, still excite the interest and admiration of travellers.

It was in 'the country of the Gadarenes' that our Lord performed one of his most remarkable miracles. Having crossed the Sea of Galilee from its western side, he was encountered by a demoniac (or two demoniacs), named Legion, who lived in the tombs. On the hills around was a vast herd of swine. The evil spirits at once recognised our Lord, and demanded of him that, if they should be dismissed from the man, they might go into the herd of swine. Permission having been granted, the demons entered into the swine, and under the demoniac influence they at once rushed 'down a steep place into the sea, and perished in the waters.' On this, the inhabitants of Gadara, apparently alarmed at the power of our Lord, came out and entreated him to depart from their district. To this demand he acceded, and at once left them and crossed to the other side; nor does he appear to have at any other time visited their district (Matt. viii. 28-34; Mark v. 1-21; Luke viii. 26-40).

In St. Matthew, the Gadarenes are called the 'Gergesenes (Γεργεσηνοί),' and there are also other difficulties arising from various readings of the name. These are discussed in the 'Sketch of Gospel History,' p. 75. Here it may be stated that a town called Gergesa is stated by Origen to have formerly existed on the eastern

side of the Sea of Galilee, and the name still survives in *Kherasa*. The city of Gadara being an important one, the surrounding district, inclusive of Gergesa, might well have been included under the name of 'the country of the Gadarenes.'

Gaius [Γαῖος, *Caius*]. This appears as the name of (1) a man of Macedonia, one of Paul's companions in travel, who was assaulted by the Ephesian mob, on the occasion of the great riot in that city (Acts xix. 29); (2) a citizen of Derbe in Lycaonia, who travelled with Paul from Corinth to Asia, after his third visit to that city (Acts xx. 4); (3) the host, at Corinth, of Paul, and of the whole church (ὁ ξένος μου καὶ τῆς ἐκκλησίας ὅλης), and so described in Rom. xvi. 23; (4) one of the few persons baptised at Corinth by Paul himself, the others being Crispus, and the household of Stephanas (1 Cor. i. 14); (5) the Christian to whom the Third Epistle of John is addressed, under the title of 'the well-beloved Gaius, whom I love in the truth' (3 John 1). There can be little doubt but that (2), (3), and (4) are identical, but whether (1) and (5) refer to the same person cannot be ascertained. The name *Caius* was a common Roman name, and the additional description of (1) as 'a man of Macedonia' seems certainly to point to a distinct individuality from Gaius of Derbe.

Galatia [ἡ Γαλατικὴ χῶρα (Acts xvi. 6; xviii. 23), Γαλατία, *Galatia*], a Roman province of Asia Minor, occupying a nearly central position between Asia on the west, Cappadocia on the east, Pamphylia and Cilicia on the south, and Bithynia and Pontus on the north. But it is very doubtful whether the strict limits of Roman Galatia are designated by this term in the New Testament. This district appears in Acts xvi. 6, as visited by Paul and Silas on St. Paul's second missionary journey, but no particulars of the visit are recorded. But as in 1 Cor. xvi. 1 'the churches of Galatia' are spoken of as taking part in a collection for the poor Jewish Christians at Jerusalem, and in 1 Pet. i. 1 the same churches are mentioned among those addressed in the epistle, it is evident that the visit was not without spiritual fruit in the establishment of Christian congregations. Further than this, the Epistle to the Galatians offers sufficient evidence that the Galatians received the Gospel with joy; and on his third missionary journey St. Paul 'went over all the country of Galatia and Phrygia in order, strengthening all the disciples' (Acts xviii. 23), a statement which presupposes a flourishing Christian community.

Beyond the sending of Crescens to Galatia from Rome by Paul, when near his martyrdom (2 Tim. iv. 10), nothing further is

recorded in the New Testament of Galatia and its churches. For an introduction to the Epistle to the Galatians, see Section 1, p. 39.

Galilee, Galilæan [גליל = *the circuit*, ἡ Γαλιλαία, Γαλιλαῖος, *Galilæa, Galilæus*], originally the name of 'a circuit' of cities in the tribe of Naphtali, around Kedesh, inhabited by Phœnicians, and hence called 'Galilee of the nations' (Isa. ix. 1; with which cf. 1 Macc. v. 15). In our Lord's time Galilee had become one of the three provinces into which Judæa was divided under the Romans. Josephus (B. J. 3. 3) gives an account of the district at this time. He describes it as divided into Upper and Lower Galilee, bounded to the west by Phœnicia and Mount Carmel, to the south by Samaria and Scythopolis, as far as the Jordan, to the east by Hippene, Gadaris, and Gaulonitis, to the north by Tyre and the country of the Tyrians. The soil was of extreme fertility, and the population warlike. 'Moreover, the cities lie here very thick; and the very many villages there are here and everywhere so full of people, by the richness of their soil, that the very least of them contain above fifteen thousand inhabitants.' Modern Galilee still retains the characteristic of great fertility, being watered by numerous mountain streams, and diversified with features of great natural beauty; but its population has to a considerable extent departed, and few traces exist of the many considerable cities which formerly surrounded its great inland lake, known as the Sea of Galilee. The principal town is now called *Safed*, and contains about four thousand Jews.

Towns of Galilee mentioned in the New Testament are; Nazareth, the residence of our Lord's parents; Nain, where a young man was raised from the dead; Cana, the scene of our Lord's first miracle; Chorazin, Bethsaida, Capernaum, Dalmanutha, and Tiberias, cities on or near the Sea of Galilee. Accounts of these places are given under their own names.

Of the circumstances connected with Galilee, the earliest is the annunciation of our Lord's birth to Mary, at Nazareth; and the insurrection of Judas of Galilee, which took place about this time, is also referred to in Gamaliel's speech to the Sanhedrim (Acts v. 37). Our Lord's early life was spent in Galilee, the earlier portion of his ministry took place in the same district, and there he appeared to his disciples after his resurrection. Moreover, notwithstanding the want of faith in him manifested by his mother and brethren, the Galileans generally appear to have received him gladly (John iv. 45); they followed him both in their own country and to Jerusalem

(Matt. xxvii. 55; Mark iii. 7; xv. 41; Luke xxiii. 49, 55), and in Acts ix. 31 we read of 'the churches of Judæa, Galilee, and Samaria.'

The dialect of the Galilæans was probably tinged by their contact with other nationalities, and hence Peter was recognised as a Galilæan by his accent, when, in the high priest's palace, he attempted to deny his discipleship to Jesus ('Surely thou art a Galilæan, and thy speech agreeth thereto,' Mark xiv. 70; 'This fellow also was with him, for he is a Galilæan,' Luke xxii. 59). Whether by reason of this rustic accent, or from their connection with foreigners, the Galilæans were apparently regarded with a certain degree of contempt. 'Are not all these which speak Galilæans?' was the enquiry of the amazed visitors to the apostles on the day of Pentecost (Acts ii. 7), and that no 'prophet could arise out of Galilee' was an expression which (notwithstanding the case of Jonah) had passed into a proverb (John vii. 41, 52). Yet the apostles were without exception 'men of Galilee,' and were so addressed by the angel at the Ascension ('Ye men of Galilee, why stand ye gazing up into heaven?' Acts i. 11).

In Luke xiii. 1, 2, we read of certain 'Galilæans, whose blood Pilate mingled with their sacrifices,' but nothing is otherwise known of the circumstance there described. It might possibly have occurred in connection with one of the numerous tumults which were continually happening amongst the vast numbers of Jews who then frequented the temple.

Dr. Porter, in Smith's Bible Dictionary, has well called attention to the interesting fact that the nature of those of our Lord's parables and illustrations which were used in Galilee was greatly influenced by the natural features and products of the country. 'The vineyard, the fig-tree, the shepherd, and the desert in the parable of the Good Samaritan, were all appropriate in Judæa; while the corn-fields (Mark iv. 28), the fisheries (Matt. xiii. 47), the merchants (Matt. xiii. 45), and the flowers (Matt. vi. 28), are no less appropriate in Galilee.'

Galilee, Sea of (ἡ θάλασσα τῆς Γαλιλαίας, *mare Galilææ*). This expanse of water is also called in the New Testament 'the sea of Gennesaret, or Genesareth (λίμνη Γεννησαρέτ, *stagnum Genesareth*, Luke v. 1),' and 'the Sea of Tiberias (ἡ θάλασσα ἡ Τιβερινιάδος, *mare Tiberiadis*, John vi. 1; xxi. 1).' In the Old Testament it goes by the name of the 'Sea of Chinnereth (תַּיְבֵּרֵת הַיָּם, possibly = *the harp-like sea*)' (Num. xxxiv. 11; Josh. xii. 3; xiii. 27), and its modern name is *Bahr Tubariyeh*, from the town Tubariyeh, the

modern representative of the ancient Tiberias. In 1 Macc. xi. 67 the same lake also bears the name of 'The Water of Gennesar (ἕδωρ Γεννήσαρ).' Its shape is nearly that of a pear, having the stalk end to the south; its length from north to south is about thirteen geographical miles, and its greatest breadth about six miles. The river Jordan flows in near the north-east corner, and out at the extreme southern end. The water is bright, sparkling, and full of fish, and the shore pebbly. Its level is 653 feet below the Mediterranean, and the effect of this is to create an almost tropical temperature in its vicinity. Around on all sides are lofty hills; on the east these approach the shore closely, but on the western side they open towards the north and enclose a broad and undulating valley, called in the New Testament 'the land of Gennesareth,' stretching up from the shores of the sea in a westerly direction, and remarkable for its fertility. See map on p. 79.

The present condition of this lake is one of almost total desolation. Few, if any, fishing boats are found on its waters, and the wretched village of Tubariyeh, about the centre of the western shore, is the only assemblage of habitations upon its banks. But in the time of our Lord the aspect of the lake and its neighbourhood must have been entirely different: the sea was covered with ships and boats; a dense population lived on its shores, especially in the land of Gennesaret; Herod Antipas resided in Tiberias, then a fine city; and numerous other towns, such as Chorazin, Bethsaida, Capernaum, Gergesa, and Tarichæa, studded the vicinity. In Capernaum our Lord resided for some time, several of the apostles pursued their trade as fishermen in the waters (Matt. iv. 18; Mark i. 16; John xxi. 1), and Matthew was a customs-officer, probably in connection with the transit-dues across the lake (Mark ii. 14). In one of the sudden storms, common on the lake, our Lord's disciples were fearful of shipwreck, and He arose and rebuked the winds and the sea, and there was a great calm (Matt. viii. 26; Mark iv. 39; Luke viii. 24); and here Peter was rescued when walking on the sea and beginning to sink (Matt. xiv. 30). Very interesting and minute accounts of the present condition of the lake may be found in Mr. Macgregor's 'Rob Roy on the Jordan,' and in vol. ii. of the 'Exploration of Jerusalem,' published by the Palestine Exploration Fund.

Gallio [Γαλλίων, *Gallio*], the proconsul (ἀνθύπατος) of the province of Achaia, when St. Paul first visited Corinth. He refused to listen to the complaints made by the Jews of Corinth against Paul, on the ground that it was a matter of 'words, and names,

and your law,' nor was he moved by Sosthenes, the chief ruler of the synagogue, being brought and publicly beaten before his judgment-seat or chair of office (Acts xviii. 12-17). The statement that 'he cared for none of these things (οὐδέν τούτων τῷ Γαλλίῳ ἐμελεν)' has passed into a proverb for indicating indifference to religious teaching, but it is possible that Gallio acted from a sense of duty and impartiality, and not from a personal indifference.

The title of 'proconsul' given to Gallio in Acts xviii. 12 is a striking testimony to the truth of the narrative there recorded. Achaia was originally a senatorial province, but Tiberius (who died A.D. 37) temporarily made it an imperial province (and, therefore, administered by a proprætor, and not by a proconsul), in which condition it continued until the time of Claudius (A.D. 41), when it returned to the senate. When, therefore, Paul visited Corinth (probably A.D. 52-54) the governor would be rightly described as a 'proconsul.'

Gallio's original name was Marcus Annæus Novatus, but he had been adopted into the family of Lucius Junius Gallio, and hence took the name of Junius Annæus Gallio. He was the brother of the philosopher Seneca, who was tenderly attached to him, and who describes him as a man of the greatest amiability. He resigned the charge of Achaia, in consequence of ill-health, and is said by some to have destroyed himself after his brother's death, and by others to have been put to death by Nero.

Gamaliel [גמליאל = *benefit of God*, Γαμαλιήλ, *Gamaliel*], a Pharisee, who, when the apostles were brought before the Sanhedrim, recommended a policy of inaction, on the ground that if the Christian cause were of men it would come to nought, but if it were of God it would be impossible for the council to overthrow it (Acts v. 34-39). In Acts xxii. 3 we find St. Paul declaring himself to have been brought up at Jerusalem 'at the feet of Gamaliel.' It is generally agreed that these statements refer to one person, and that the person intended was a celebrated Jewish doctor of this name, the first of the seven who alone were honoured, on account of their great learning, with the title of *Rabban* (see *Rabbi*, in Sect. 4). He was also called the 'Beauty of the Law,' was the grandson of Hillel, and the son of Simeon, and president of the Sanhedrim under Tiberius, Caligula, and Claudius. He died eighteen years before the capture of Jerusalem, and some have imagined that he became a Christian. But there is no reason to suppose otherwise than that he lived and died a

Jew, and he even composed a well-known prayer against the Christians.

Gaza [גָּזָא, *ráza*, *Gaza*; in Old Testament either *Gaza* or *Azzah* (Deut. ii. 23; 1 Kings iv. 24); modern name, *Ghuzzeh*], the south-west frontier-town of Palestine. It first appears in the Old Testament as a border city of the Canaanites (Gen. x. 19), and was included in the territory of Judah, but this tribe was not able to subdue it, and it remained in the possession of the Philistines at least as late as Hezekiah (2 Kings xviii. 8). This was the city whose gates were carried away by Samson, and where he died. It was utterly destroyed by Alexander the Great, and again by the Jews in their civil wars, about A.D. 66 (Josephus, B. J. 2. 18. 1), but is now once more a flourishing town, extensively engaged in the corn, oil, and soap trade. Many mills are still found there (as probably in Samson's time), in which the corn grown in the neighbourhood is reduced to flour. In the New Testament, Gaza appears only as the place to which the roads from Jerusalem ran towards Egypt, on one of which Philip the Evangelist was directed to find, and did find, the eunuch of Candace (Acts viii. 26). The words are, 'Arise, and go towards the south, unto the way that goeth down from Jerusalem to Gaza, which is desert.' Whether the road to Gaza, or Gaza itself, is here called desert is doubtful. If Gaza itself, then this passage could not have been written before A.D. 66; but if the road is described, then the words formed part of the angel's address to Philip. There are still two roads from Jerusalem to Ghuzzeh, one by Ramleh, and another, by Hebron, through a comparatively unpopulated district. On this latter road, about half-way between Hebron and Gaza, occurs the water of the *Wady-el-Hasy*, very suitable for the baptism of the eunuch. The traditional locality of the baptism is *Beit-Súr*, between Jerusalem and Hebron.

Gedeon [גִּדְעֹן = *cutter-down* (?), i.e. *brave-soldier*, cf. Is. x. 33, Γεδεών, *Gideon*. Called also in Old Testament Jerubbaal = *Let Baal plead* (Judges vi. 32), from his boldness in casting down Baal's altar and cutting down his grove, and the inability of the idol to avenge itself.] A deliverer of the Israelites out of the hands of the Midianites. His history is recorded in Judges vi.-viii. 32. From this it appears that he was the son of Joash, a man of Abiezer, about B.C. 1256. At this time the Israelites were completely impoverished by the incursions and oppression of the Midianites and Amalekites, but on their crying to the Lord, a

prophet was first sent to announce deliverance, and then an angel, who summoned Gideon to save Israel from the hand of their enemies. Gideon at first doubted, but by the signs of a wetted fleece when the ground was dry, and a dry fleece when the ground was wet, he was reassured, and notwithstanding successive diminutions of his followers to 100 men, attacked and so completely defeated the Midianites that forty years of freedom from their oppressions ensued. After this victory, he was offered the sovereignty of the kingdom, but declined it, and retired to his home, where he died 'in a good old age.' His deeds are also recorded in connection with the putting away of idolatry. He commenced his career in this direction by destroying the idol and grove of Baal belonging to his father, and in which the men of Ophrah worshipped; but he afterwards set up a fresh idolatry, the object of which was a sacred ephod, manufactured out of the spoils of the Midianites, and, immediately after his death, the worship of Baal was generally resumed. In the New Testament, Gideon only appears in Heb. xi. 32, as one of the worthies celebrated for their faith ('The time would fail me to tell of Gedeon').

Gennesaret. See *Galilee, Sea of*.

Gergesenes. See *Gadarenes*.

Gethsemane [גֶּתְשֶׁמָנִי נַי = *the oil-press*; Γεθσημανη, *Gethsemane*], the place where our Lord was arrested. Matthew (xxvi. 36) and Mark (xiv. 32) simply call it 'a place (χωρίον),' but Luke (xxii. 39) defines its position by mentioning that it was 'in the mount of Olives,' and John (xviii. 1) further describes it as 'over the brook Cedron, where was a garden . . . for Jesus oftentimes resorted thither with his disciples.' A spot corresponding to this description is still pointed out as the traditional site, just over the brook Kidron, on the road to Bethany, and eastward of Jerusalem. But considerable doubt of course attends this identification. See p. 376.

In Gethsemane our Lord prayed that the cup might depart from Him, and endured that agony in which His sweat was as it were great drops of blood falling to the ground. Here also an angel appeared, strengthening Him; and here Judas came with a band of soldiers from the high-priests, and betrayed his Master into the hands of his enemies.

Gideon. See *Gedeon*.

Gog [גִּיג, גִּוִּג, *Gogus*], only mentioned, in company with Magog, in Rev. xx. 8, 'Satan . . . shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to

gather them together to battle . . . and they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them.' But Gog and Magog are also mentioned in the Old Testament. In Gen. x. 2 and 1 Chron. i. 5, Magog appears as the son of Japheth; and in 1 Chron. v. 4, a son of Shemaiah is called Gog. Again, in Ezek. xxxviii. and xxxix., a prophecy against Gog is found, in which Gog is called the prince of Meshech and Tubal (xxxviii. 3; xxxix. 1), while Magog appears as the land of Gog (?), and a terrible conflict between Gog and Israel is predicted, which ends in the entire destruction and death of Gog's multitude (xxxix. 11). Comparing the passages, it is evident that the prediction refers to some final and decisive conflict between the powers of Satan on the one hand, and God's people on the other, immediately preceding the final judgment. Some modern commentators, looking at Gog and Magog as the offspring of Japheth, and therefore representing the northern nations, have identified them with the *Russian* power; but the words of Rev. xx. 8 point distinctly to all the four quarters of the world as the origin of these mystic persons.

Golgotha [גִּלְגֹּתָא = *the skull*, Γολγοθά, *Golygotha*], the Hebrew name of the place where our Lord was crucified, and probably so designated on account of the skulls of executed malefactors abounding there. Three of the Evangelists use this designation (Matt. xxvii. 33; Mark xv. 22; John xix. 17). As to its locality, and other connected circumstances, see *Calvary*.

Gomorrha [עֲמֹרְרָה, perhaps = *depression*, Γομόρρα (a neut. plur. form), *Gomorrha*, adj. *Gomorrhæus*], called in the Old Testament Gomorrah, and always coupled in the New Testament with Sodom. It is mentioned in Matt. x. 15; Mark vi. 11 (where the Vulgate omits it); Rom. ix. 29; 2 Pet. ii. 6; Jude 7, and always as a typical instance of complete and utter destruction. It was one of the five cities of the plain, the population of which are described as 'wicked and sinners before the Lord exceedingly' (Gen. xiii. 13), and which were destroyed by fire and brimstone from heaven (Gen. xix. 24, 25). Some have thought that the plain originally occupied by these cities is now the basin occupied by the Dead Sea, but recent geological investigations seem to lead to the opinion that the Dead Sea was not the result of any such catastrophe as the overthrow of these cities. The five cities probably stood at the north end of the sea, near the embouchure of the

Jordan. A wady, or valley, still exists on the south-west side of the Dead Sea, which recalls the name under the form of *Wady 'Amorah*.

Greece [ἡ 'Ελλάς, *Græcia*], occurs only in Acts xx. 2 (Paul 'came into Greece, and there abode three months'). In the New Testament, generally, Greece is spoken of as Achaia, then the name of a Roman province, including the Peloponnesus and some portion of the mainland. The term Hellas appears to have been employed in Acts xx. 2, with the view of distinguishing the country referred to from Macedonia, which was also reckoned a part of Greece, but not Greece proper.

For particulars of Greece, see *Achaia*; and for the use of the words 'Greek' and 'Grecian' in the New Testament, see under those words in Section 4.

Heber [עֵבֶר, 'Εβέρ, *Heber*], one of the ancestors of our Lord, son of Sala, and father of Phalec (Luke iii. 35). He must not be confounded with the Hebers, the Hebrew equivalent of whose names is הֶבֶר, or *Cheber*, who are six in number, and the best known of whom was Heber the Kenite, husband of Jael. This Heber, or more properly Eber, was the grandson of Shem. Nothing is stated in the Old Testament of his history, and he only appears in genealogical tables (Gen. x. 21, 24, 25; xi. 14, 15, 16, 17; 1 Chron. i. 18, 19, 25; v. 13). Still, according to some, his name is the root of the famous patronymic, 'Hebrew,' under which word see below.

Hebrew [עִבְרִי, 'Εβραῖος, *Hebræus*; adj. 'Εβραϊκός, *Hebraicus*; adv. 'Εβραϊστί, *Hebraice* (= 'in the Hebrew tongue,' A. V.; John v. 2; Rev. ix. 11; xvi. 16)—but in Acts xxi. 40; xxii. 2, the Greek equivalent of the phrase 'in the Hebrew tongue' is τῇ 'Εβραϊκῇ διαλέκτῳ], a designation first applied to Abram (Gen. xiv. 13), and afterwards to his descendants. Some derive this name from Heber (see preceding article), but a more reasonable supposition is that it was given to Abram by his Canaanitish neighbours as having come from beyond the river Euphrates, the Hebrew word עֵבֶר signifying *he passed over*. In the Old Testament, 'Hebrew' is the appellation commonly applied to the Jews by foreign nations (Gen. xxxix. 14, 17; xli. 12; 1 Sam. iv. 6, 9, &c.), or used by the Jews when speaking of themselves to foreigners (Gen. xl. 15; Exod. i. 19, &c.), or when used in opposition to other nations (Gen. xliii. 32; Exod. i. 15). On other occasions, according to Gesenius, the term 'Israelites' is used. In the New Testament,

'Hebrew' is used in three ways. (1) To describe the vernacular of Palestine at the time of our Lord and his apostles. In this language the title on our Lord's cross was written, as well as in Greek and Latin (Luke xxiii. 38; John xix. 20), and various specimens of it are given, viz. Bethesda (John v. 2), Gabbatha (= *Pavement*, John xix. 13), Golgotha (= *a skull*, John xix. 17), Abaddon (= *Apollyon*, Rev. ix. 11), Armageddon (Rev. xvi. 16). Three phrases of our Lord are recorded in this language, viz. Ephphatha (= *be thou opened*, Mark vii. 34), Talitha cumi (= *Damsel arise*, Mark v. 41), and Eli, Eli, lama sabachthani (= *My God, my God, why hast thou forsaken me*, Matt. xxvii. 46; Mark xv. 34). Paul is also stated to have used this language when addressing the people assembling in the Temple just previous to his arrest, and by this course to have instantly commanded their attention (Acts xxi. 40; xxii. 2). The language thus referred to was a corruption of the older Hebrew, and is sometimes called Aramæan, and sometimes Chaldaeo-Syriac. It held its place in Palestine as the vernacular of the natives, pretty much as Flemish in Belgium, and Walloon in Luxembourg at the present time (1872). Besides this language, as the inscriptions on the cross testify, there were two other current languages; viz. Latin, the official language of the Imperial Roman government; and Greek, the common medium of conversation between educated persons, and the native tongue of the Asiatic and Egyptian Jews. The older Hebrew still preserved its place also, as the language of scripture and public worship. (2) To describe the native Jewish Christians, as contrasted with the Grecians, or Hellenist Jews (Acts vi. 1). See under *Grecians*, in Section 4. (3) As an intensive, signifying the completely Jewish character of St. Paul. In this sense it is used twice ('Are they Hebrews? So am I. Are they Israelites? So am I,' 2 Cor. xi. 22. 'Of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews,' Phil. iii. 5). Here the idea is that St. Paul was not merely an Israelite, who might be a Hellenist, or Greek-speaking Jew, but one who retained the *language* and *nationality* of the Hebrew, and was a Hebrew-speaking Jew. See Acts xxii. 2.

Heli [Ἠλὶ, *Heli*], the son of Matthat, and father of Joseph, and therefore reputed grandfather of our Lord (Luke iii. 23). According to some, he is to be regarded as the brother of Jacob, the Virgin Mary's father, but on this see *Genealogy* in Section 4.

Hermas [Ἑρμᾶς, *Hermas*], a Roman Christian saluted by St.

Paul in Rom. xvi. 14. He was identified by Irenaeus, Tertullian, Origen and Jerome, with Hermas, the author of an early Christian work called 'The Shepherd,' but it is more probable that this work was written by a brother of Pius, bishop of Rome about A.D. 150.

Hermes [Ἑρμῆς, = Mercurius, the Greek God of gain, *Hermes*], a Roman Christian saluted by St. Paul in Rom. xvi. 14.

Hermogenes [Ἑρμογένης, *Hermogenes*], only referred to in 2 Tim. i. 15 ('all they which are in Asia be turned away from me, of whom are Phygellus and Hermogenes'). Nothing is certainly known of him, but a tradition exists that he had been a magician, who, along with Phygellus, had been converted by James the Just.

Herod [Ἡρώδης, *Herodes*], the family name of a regal dynasty frequently referred to in the New Testament. In order to understand their exact position, it will be necessary to review the course of events in Palestine for some time previous to the birth of our Lord, and this will also furnish a good opportunity of introducing the sketch of the history of the times between the Old and New Testament, referred to in the notice at the head of Section 2.

The monarch, whose commission was given to Nehemiah to rebuild the walls of Jerusalem was Artaxerxes Longimanus, who died in B.C. 425. It is uncertain how long Nehemiah continued his functions, but after his death Palestine was added to the prefecture of Syria, and appears to have so remained until the breaking-up of the Persian empire by Alexander the Great. This great conqueror, after the battle of Issus (B.C. 333), in which he overthrew Darius Codomannus, marched into Judæa, with the intention of punishing the Jews for supplying the people of Tyre with provisions; but was diverted from his purpose of destroying Jerusalem in a most remarkable manner. The high-priest Jaddua, being warned in a dream, went out in solemn procession to meet him, arrayed in his pontifical robes, and accompanied by attendant priests, and an immense multitude of citizens, clad in white garments. Alexander, on beholding this spectacle, at once made gestures of adoration, and explained to his courtiers that in a vision some time previous, at Dios in Macedonia, he had seen this same person, and by him had been promised victory over the Persians. He then gave Jaddua his right hand, ascended with him into the temple, where he was shewn the prophecies referring to him (probably Dan. vii. 6; viii. 3-8, 20, 22; xi. 3), and finally departed, leaving permission for the Jews to enjoy their own laws,

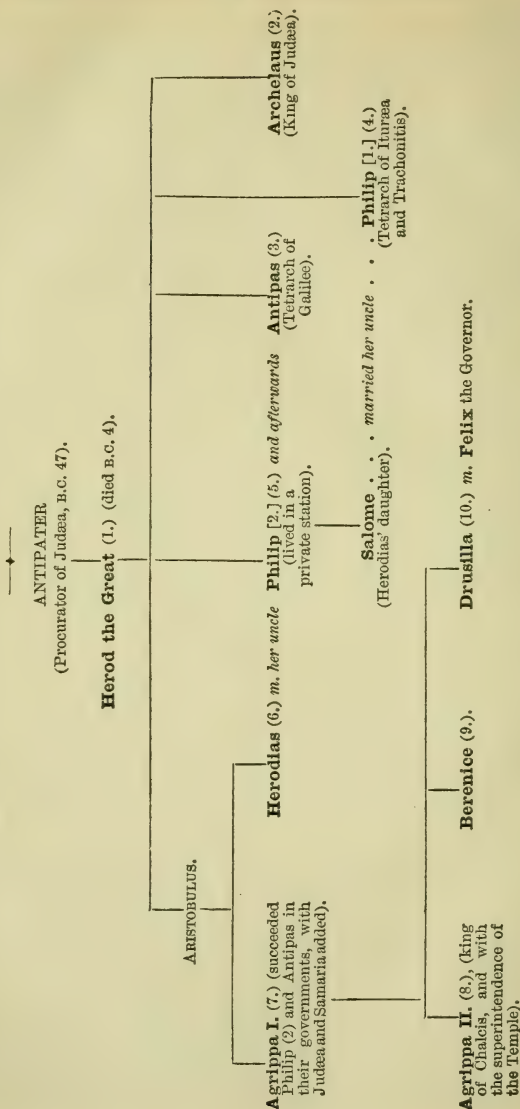
and pay no tribute every seventh year (Jos. Ant. 11. 8. 5). But this state of peace did not last long. In B.C. 323, Alexander died at Babylon, his empire was divided amongst his four generals, and thenceforward, for many years, Palestine became the scene of continual warfare. Being the only road between Egypt and Syria, and on the confines of both these empires, it became a continual subject of contention, belonging now to one empire and then to the other, and occasionally asserting a comparative independence. At length the tyranny of Antiochus Epiphanes (or, as he was also ironically termed, Epimanes, i.e. *madman*), roused the Jews to a last effort for independence. Antiochus, retreating from Egypt through Palestine, caused all sacrifices to Jehovah to cease, suppressed all Jewish observances, forbade the children to be circumcised, burned every copy of the law upon which he could lay his hand, polluted the temple by offering unclean flesh upon the altar, and by dedicating the building to Jupiter Olympius, and offered every Jew whom he could find the alternative of death or submission to the practice of idolatry. Under these circumstances, Mattathias, the great-grandson of Asmonæus, one of the priests, assisted by his five sons, took up arms, slew Bacchides, the Syrian general, and, being joined by numbers of his countrymen, actually drove the Syrians out of the country, and became for a short time the sovereign. He was succeeded by Judas, his son, surnamed Maccabæus, who recovered the temple, cleansed, purified, and re-dedicated it (B.C. 164), a circumstance commemorated by the Feast of Dedication, yearly solemnised in the month of December. Notwithstanding this, he was in continual conflict with the Syrians, and was at last slain by them. His brothers Jonathan and Simon succeeded him, fulfilling the combined offices of high-priest and governor, and after them his son John Hyrcanus, who administered the government for thirty-three years, and who, according to Josephus, 'alone had three of the most desirable things in the world, the government of his nation, and the high-priesthood, and the spirit of prophecy' (Jos. B. J. 1. 2. 8). He was succeeded successively by his sons Aristobulus, and Alexander Jannæus. The latter reigned twenty-seven years, and transmitted the sovereignty to his widow Alexandra. On her death in B.C. 70, a conflict arose between her sons Hyrcanus and Aristobulus, which was terminated by the interference of the Roman general, Pompey the Great. Pompey took Jerusalem, where he pillaged the temple and entered into the Holy of Holies, and made Judæa tributary to the Romans, with Hyrcanus as a

nominal governor. This condition of affairs lasted until B.C. 47, when Hyrcanus was deposed from the throne, although continued in the priesthood, and Antipater, an Idumæan, made procurator of Judæa in his place. The Idumæans had been brought over to Judaism by John Hyrcanus, and therefore, although not a native, Antipater was sufficiently Jewish to be acceptable to the people whom he was called to govern. His dynasty accordingly supplanted that of the Asmonæan princes, and he became the founder of the family of the Herods, to whom reference is so continually made in the pages of the New Testament. A table of the principal members of the family is printed on p. 354, the names of the persons mentioned in the New Testament being printed in black letters. The numbers affixed to each name refer to the accounts immediately following. For a full account of the family see Jos. Ant. 18. 5. 4, and B. J. 1. 28. 4.

1. **Herod the Great** is called *Herod the King* in Matt. ii. 1, and *the King of Judæa* in Luke i. 5. He was the second son of Antipater the Idumæan, and, after holding the government of Galilee and the joint government of Judæa, was appointed by the senate sole king of Judæa, and in B.C. 31 confirmed in the kingdom by Augustus. After this his reign was comparatively uninterrupted by public disturbances, but his private life was embittered by ceaseless troubles. He was of a ferocious and jealous temper, and put to death his wife Mariamne, with her two sons Alexander and Aristobulus, and his eldest son Antipater, who was executed only five days before his own death. A short time before his death, he sent for the principal men of Palestine to Jericho, where he then was, and, having had them shut up in the hippodrome, gave strict orders to his sister Salome to put them all to death immediately after his own decease, on the ground that in this way his death would be followed by such a mourning as he considered that he deserved !

The points in the history of Herod the Great which come into contact with New Testament facts are—(1) the mention of his name as the reigning monarch when our Lord was born ; (2) the visit of the Wise Men to him, followed by the destruction of the infants at Bethlehem ; and (3) his rebuilding of the Temple. With respect to (1) and (2) reference may be made to Section 2, pp. 55–59. It may here be further stated, that no mention of the massacre at Bethlehem occurs in Josephus, probably from the insignificance of the act when compared with the ordinary cruelties of this ferocious sovereign ; and that the death of Herod took

Genealogical Table of the Principal Members of the Herod Family.



place at Jericho in the beginning of April B.C. 4, his body being afterwards conveyed to Herodium, upon a golden bier, and accompanied by a most magnificent procession.

As to (3), the Temple of which our Lord said 'Forty and six years was this temple in building' (John ii. 20) was the gift of Herod the Great to the Jews. He undertook it, not from any truly religious feeling (for he also restored the Samaritan temple upon Mount Gerizim, and at Cæsarea favoured idolatrous rites), but from political motives. The work was commenced in B.C. 20, and when our Lord uttered the words (A.D. 30), it was not really finished, nor do the Greek words used by our Lord imply that it was. The complete finishing of this temple is placed by Josephus in the time of Herod Agrippa II. (about A.D. 50). Besides the temple, Herod the Great also built a palace at Jerusalem, connected with the temple by a bridge, and on its western side.

At the death of Herod the Great, his kingdom was divided amongst three of his sons, Archelaus, Antipas, and Philip—Archelaus taking Judæa, Antipas taking Galilee, and Philip taking Ituræa and Trachonitis.

2. **Archelaus** is only referred to in the New Testament in Matt. ii. 22 ('He,' i.e. Joseph, 'heard that Archelaus did reign in Judæa in the room of his father Herod'). His accession to the throne of Judæa was not effected without considerable difficulty and disturbance, both from the Jews and from his brother Antipas, who desired the whole kingdom of his father for himself. He therefore sailed to Rome, where he at length obtained an imperial confirmation of his authority over one half of his father's dominions, including Idumæa, Judæa, and Samaria, with the title of Ethnarch, and the promise of the title of king, 'if he governed virtuously' (Jos. Ant. 18. 11. 4). This, however, he failed to do; and by a course of evil government and private licentiousness so aroused the hatred of his subjects that they appealed against him to Rome. On this occasion he was less fortunate than before, being condemned and banished to Vienne in Gaul, where he probably died.

3. **Antipas** [*Ἀντίπατος* and *Ἀντίπατρος*], son of Herod the Great, by Malthace (who was the mother of Archelaus) and therefore own brother to Archelaus. By the will of his father (which was afterwards confirmed by Augustus: see under *Archelaus*) he was appointed tetrarch of Galilee, and is so designated in Matt. xiv. 1; Luke iii. 1, 19; ix. 7; Acts xiii. 1. In Mark vi. 14, he is called 'King Herod (*ὁ βασιλεὺς Ἡ.*)' but this title he never legally obtained. He married the daughter of Aretas, king of Arabia, but

after awhile divorced her, and married Herodias, his brother Philip's wife, upon which Aretas marched against him and defeated him in a great battle. 'Some of the Jews,' says Josephus (Ant. 18. 6. 2), 'thought that the destruction of Herod's army came from God, and that very justly, as a punishment of what he did against John, that was called the Baptist.' This famous ascetic, whom Herod at first heard gladly (Mark vi. 20), had strongly remonstrated with Herod for his incestuous conduct, and had been by him at first imprisoned, and afterwards (at the solicitation of Salome, the daughter of Herodias) put to death (Mark vi. 17-29). Remorse for this wicked deed appears to have continually haunted Herod, so that when he heard of Jesus, he said, 'It is John whom I beheaded; he is risen from the dead' (Matt. xiv. 2; Mark vi. 16; Luke ix. 7), and 'desired to see him' (Luke ix. 9; xxiii. 8). Our Lord, however, sedulously avoided him, nor does He appear ever to have entered into the city of Tiberias, which Antipas built, and where he principally resided. Nor was He unaware of the real character of Antipas. On one occasion He warned his disciples to beware of 'the leaven of Herod' (Mark viii. 15), and on another occasion, being warned by the Pharisees to leave Perea, or else Herod would kill him, He replied, 'Go and tell that fox,' &c. (Luke xiii. 32).

The Herod to whom Pontius Pilate sent our Lord to be tried was this Antipas. He and Pilate had had a quarrel, and Pilate was glad to have an opportunity of making it up by sending a Galilæan prisoner to the tetrarch of Galilee, then at Jerusalem for the Passover. No doubt by his directions, Herod's men of war set our Lord at nought and mocked Him before sending Him back to Pilate, and Herod and Pilate were that day once more reconciled.

Seven years after the crucifixion (A.D. 37), the jealousy of Antipas and Herodias was aroused by the favour into which Agrippa, their nephew, was taken by the Emperor Caligula, on his accession. They sailed together to Rome to oppose him, but were there met by counter accusations of treacherous correspondence with the Parthians, and, being found guilty, were banished to Lugdunum, now *Lyons*, and afterwards to Spain, where Antipas died.

4. **Philip** [2.], whose wife Herodias was married by Antipas, must not be confounded with Philip [1.], the tetrarch of Ituræa and Trachonitis. Philip [2.] was also a son of Herod the Great, by Mariamne, but lived in privacy at Rome, and it was during a visit of Antipas to Rome, when he lodged with his brother, that the attachment between Herodias and Antipas sprung up (Jos. Ant. 18. 5. 1). Philip [2.] is only mentioned in the New Testament

as the former husband of Herodias (Matt. xiv. 3; Mark vi. 17; Luke iii. 19), and nothing further is known of his history.

5. **Philip** [1.] was a son of Herod the Great by Cleopatra of Jerusalem, and went to Rome after his father's death along with Archelaus, for the double purpose of assisting him in his appeal, and of obtaining if possible a share in his father's dominions. Augustus appointed him tetrarch of 'Batanaea and Trachonitis and Auranitis, with a revenue of 100 talents.' He afterwards married Salome, the daughter of Herodias and his brother Philip [2.], and devoted himself to the duties of his government with energy and moderation. He built Baniass or Cæsarea Philippi, at the sources of the Jordan, and rebuilt Bethsaida Julias (where he died) near the influx of the Jordan into the Sea of Galilee. His government is referred to in Luke iii. 1. He died in A.D. 34, having been preceded by his wife Salome, and leaving no children. His dominions were at first added to the province of Syria, and afterwards given to Herod Agrippa I. (Jos. Ant. 18. 4. 6; 18. 6. 10).

6. **Herodias**, granddaughter of Herod the Great, daughter of Aristobulus, and sister of Agrippa I. She first married her uncle Philip [2.] of Rome, and by him had a daughter, named Salome, but, being seduced by her uncle Antipas, she agreed to desert Philip and live with Antipas, on the condition that he should divorce his then wife, the daughter of Aretas, king of Arabia. This act was justly regarded by the Jews as opposed to the moral institutions of their country, and John the Baptist, whom Antipas feared and listened to, reproved him for his incestuous conduct. By this act John aroused the extreme hatred of Herodias, and the anger of Antipas, who cast him into prison. A short time afterwards, Antipas held his birth-day festival, and incautiously promised to Salome, who pleased him by her dancing, that he would give her whatever she should ask. Being instructed by her mother, Salome demanded the head of John the Baptist, and Antipas, for his oath's sake, caused John to be executed, and his head given to Herodias (Matt. xiv. 8-11; Mark vi. 24-28). It is said that this wicked woman, when the head of John was brought to her, drew out the tongue and pierced it through with a needle. Her ambition was ultimately the ruin of her paramour. Her brother, Agrippa I., having received the title of king, she urged Antipas to go to Rome to solicit the same honour; but so far from obtaining this, Antipas was met at Rome by accusations of treachery, and banished at first to *Lyons*, in France, and then to Spain. Thither Herodias accompanied him, and there she is supposed to have died.

7. **Herod Agrippa I.**, sometimes called the Great. He was the son of Aristobulus and Berenice, brother of Herodias, and grandson of Herod the Great. Aristobulus had been strangled by order of his father, and Agrippa seems to have been reduced to great straits in the early part of his life. When Herod the Great died, Agrippa was living at Rome, but was obliged to leave that city on account of his poverty, and returned to Judæa, where he lived for some time as a dependent on the bounty of his uncle Antipas, and of Flaccus, the then president of Syria. After this he returned to Rome, and here came under the displeasure of Tiberius, who put him under arrest, from which he was only freed by the accession of Caligula. Caligula had been intimate with and very friendly towards Agrippa, and he now not only released him, but gave him the tetrarchy of his uncle Philip [1.], and promised him that of Lysanias. Agrippa then returned to Judæa, for the purpose of assuming the government of Philip's dominions. His good fortune, however, excited the jealousy and anger of Antipas and Herodias, who soon after went to Rome to request Caligula to confer upon Antipas the royal title and an increase of his kingdom. In this they were disappointed, a freed-man of Agrippa, named Fortunatus, having been sent by him to bring accusations of intended revolt against Antipas, and Antipas as a result being banished (see *Antipas*). Agrippa now succeeded to the dominions of Antipas, but appears to have taken up his residence at Rome, where he was at the time of the assassination of Caligula, and where he materially contributed to the elevation of Claudius to the imperial purple. In gratitude, Claudius conferred upon Agrippa all the dominions of his grandfather, Herod the Great. Agrippa then returned to Judæa, and spent the rest of his life in the duties of his government there. He became a very strict observer of Jewish rites and ceremonies, and very popular amongst the Jews. It is only during this latter period of his career that he comes into view in the New Testament, as the destroyer of James the son of Zebedee, and the would-be destroyer of Peter, who, however, was miraculously delivered from his hands (Acts xii. 1-19). His death occurred immediately afterwards at Cæsarea, in the manner related in Acts xii. 20-24, a relation confirmed by Josephus (Ant. 19. 8. 2), who adds that the immediate cause of the blasphemous adoration of Agrippa by the people was the splendid appearance which his garments, entirely composed of silver, exhibited in the rays of the early sun.

8. **Herod Agrippa II.**, the son of Agrippa I., by Cypros, was

a youth of seventeen years of age when his father died, and this circumstance alone prevented Claudius, the Roman emperor, from giving him his father's dominions and position. He was therefore advanced to the kingdom of Chalcis, which had belonged to his uncle, and to this were added the tetrarchies of Philip [1.], and of Abilene. He was also entrusted with the office of Superintendent of the Temple. In this latter capacity he resided at Jerusalem, where he had a quarrel with the Jews on account of a wall built by them so as to obscure the view of the interior of the temple, which was commanded by his palace (see *Festus*). Agrippa appears in the New Testament, as coming down to Cæsarea to salute Festus on his appointment as procurator of Judæa, and as being invited by him to assist with his advice touching the prisoner Paul. Before him, together with his sister Bernice or Berenice, and the procurator, St. Paul accordingly appeared, and delivered the address recorded in Acts xxvi. His exclamation at the conclusion of the address has become almost proverbial, 'Almost thou persuadest me to be a Christian' (but see note on p. 34). No real conversion to Christianity, however, followed. If the stories which coupled his name with that of his sister Bernice, in an infamous manner, were true, this may easily be explained. In the war with the Romans, Agrippa took the side of the Romans, and after the fall of Jerusalem, resided at Rome with his sister, and there died in A.D. 100.

9. **Berenice** or *Bernice*, was the sister of Herod Agrippa II. She was first married to Marcus, the son of Lysimachus, and then to her uncle, Herod, king of Chalcis. After his death, she lived with her brother Agrippa II., with whom common report declared her to have had an infamous relationship. When this report of her became general, she married Polemo, king of Cilicia, 'as supposing, that by this means she should prove those calumnies upon her to be false' (Jos. Ant. 20. 7. 3). However, she soon left Polemo, and at the same time gave up the profession of Judaism. Afterwards, she was accused of being the mistress both of Vespasian and Titus, but of her end nothing is known. In the New Testament she appears only in Acts xxv. as joining her brother Agrippa in his visit to Festus, and sitting with him at the audience accorded to the apostle Paul.

10. **Drusilla**, a younger sister of Herod Agrippa II., and by him given in marriage to Azizus, king of Emesa, upon his agreeing to become a Jew. This marriage, however, was after a while dissolved at the instigation of Felix, the procurator of Judæa.

He conceived a passion for Drusilla, who was of great personal beauty, and being assisted by a Cypriot magician, named Simon, induced her to leave Azizus, and become his wife. By Felix, she had a son named Agrippa, who perished with his wife in an eruption of Vesuvius. She appears in Acts xxiv. 24, as being with Felix, when he sent for Paul, and 'heard him concerning the faith in Christ.'

Herodians. See Section 4.

Herodias. See under *Herod*.

Herodion [*Ἡρωδίων*, *Herodion*], a Roman Christian saluted by St. Paul in Rom. xvi. 11, and designated by him as his 'kinsman (*συγγενής*).' Nothing is certainly known of him, but a tradition exists that he was bishop of Tarsus.

Hierapolis [*Ἱεράπολις*, *Hierapolis*], a city in the basin of the Mæander, not far from Colossæ, and Laodicea. It was famous for its temple of Cybele, and for its hot springs, which still exist. Its modern name is *Pambouk-Kolessi*, where extensive ruins are found. In the New Testament, the Christians of Hierapolis are casually mentioned in Col. iv. 13, and Epaphras is declared to have a great zeal for them, but nothing is further known of the church in this city.

Hymenæus [*Ὑμέναιος*, *Hymenæus*], a name occurring in 1 Tim. i. 20 ('some concerning faith have made shipwreck; of whom is Hymenæus and Alexander, whom I have delivered to Satan, that they may learn not to blaspheme'), and 2 Tim. ii. 17, 18 ('their word will eat as doth a canker: of whom is Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is past already'). It has been argued that the persons here mentioned under the name of Hymenæus are not identical, but their characters are so similar that it seems more reasonable to regard them as one. Nothing whatever is known of the history of Hymenæus, but the use of the singular expression 'whom I have delivered to Satan' with respect to him has evoked much discussion. The same expression is used in 1 Cor. v. 5 ('to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus'). This strong expression can hardly refer to mere exclusion from church privileges or excommunication: it seems more likely that it refers to a power, possessed by the Apostles only, of inflicting bodily death or disease as a punishment for sin. That such a power was exercised is evident from the cases of Ananias and Sapphira, and of Elymas the sorcerer. Its object was evidently not the destruc-

tion, but the saving, of the offender's soul. Nor is there any reason for presuming that such a power, although exercised by the apostles, can be delegated to any of their official successors. It is clear from 1 Cor. v. 4, that however solemn and public the deed might be, it was to be expressly accomplished by the personal sentence of the apostle himself.

Iconium [Ἰκόνιον, *Iconium*], a town of Lycaonia, now *Konie*, and still a considerable place. It was visited at least twice by Paul and Barnabas on their first missionary journey. On the first visit, the course of St. Paul was that usually adopted by him in towns where, as at Iconium, there was a settlement of Jews. He entered first into the synagogue, 'and so spake, that a multitude both of the Jews and also of the Greeks believed.' This, however, excited the anger of the unbelieving Jews, and so great a persecution was raised that the apostles were compelled to retire to Lystra, a city in the vicinity (Acts xiv. 1-7). Hither 'certain Jews' followed them, and again compelled them to retire to Derbe, but notwithstanding this, we find the apostles shortly afterwards returning to Iconium and exhorting the disciples 'to continue in the faith' (Acts xiv. 21, 22). These persecutions are referred to in 2 Tim. iii. 11 ('thou hast fully known my . . . persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra'). Timothy's acquaintance with these troubles arose from his being a native of the neighbouring city of Lystra, and as he was well known to the brethren of Iconium (Acts xvi. 2), he probably had frequently visited that town. It is quite possible from Acts xvi. 1, 2, that St. Paul visited Iconium a third time, on the occasion of his assuming the charge of Timothy, and even a fourth time (Acts xviii. 23). This probability is heightened by the consideration that the town was the centre of important roads, and especially was on the line of communication between the district of Ephesus on the west, and the district of Antioch on the east.

Idumæa [ἡ Ἰδουμαία, *Idumæa*], only mentioned in Mark iii. 8 ('a great multitude followed him . . . from Idumæa'). In the Old Testament the country referred to is designated 'Edom' and 'Mount Seir.' It lay to the south-east of Palestine, and is a rugged and mountainous country. Its original inhabitants were descendants of Esau (see *Esau*), but about the beginning of the third century before Christ, the country had fallen into the power of the Nabatheans, an Arabian tribe descended from Ishmael. These Nabatheans founded the kingdom of Arabia Petræa, whose

capital was Petra, a city remarkable for dwellings hewn in the living rock. The Nabatheans, in their turn, were subdued by John Hyrcanus, the son of Judas Maccabæus, and being compelled to follow the Jewish law, were for many years governed by Jewish prefects. One of these, Antipater, became procurator of Judæa, and father of Herod the Great. In New Testament times, Idumæa was again a kingdom, whose king (Aretas) had married his daughter to Herod Antipas, and who made war upon Herod when that daughter was divorced. The same Aretas appears to have captured and held Damascus at the time when St. Paul returned thither from his sojourn in Arabia (Acts ix. 25; 2 Cor. xi. 32). The country was ultimately conquered by the Romans in A.D. 105, roads and military stations were constructed, and its independence and separate existence completely destroyed. It is now in a state of entire desolation, but the wonderful ruins and excavations of Petra, its capital, attract many travellers.

Illyricum [τὸ Ἰλλυρικόν, *Illyricum*]. A country only mentioned in Rom. xv. 19 ('So that from Jerusalem, and round about unto (μέχρῃ) Illyricum, I have fully preached the gospel of Christ'). As the Epistle to the Romans was written from Corinth during St. Paul's third missionary journey (see p. 39), and he had come to Corinth from Macedonia, which borders on Illyricum, it is reasonable to suppose that the visit to the borders of Illyricum (not necessarily into the country) formed part of the apostle's journeyings in Macedonia on this occasion. No details of the visit, however, are found in the Acts.

There is some difficulty even in determining the exact district to which the term Illyricum is applied in Rom. xv. 19. Ancient Illyricum consisted of two portions, Greek Illyricum, or the southern portion of the eastern shore of the Adriatic, and Barbarous Illyricum, or the northern portion of the same eastern shore. Greek Illyricum was united by the Romans to their province of Macedonia, but Barbarous Illyricum had become in St. Paul's time an imperial province of itself, and was often spoken of as Dalmatia, which formed its southern division. It is now divided between the Turkish and Austrian empires.

Isaac [Ἰσαάκ = *sporting*, 'Ἰσαάκ, *Isaac*], the son of Abraham and Sarah. He was born when his father was 100 years old, in fulfilment of a special promise several times repeated (Gen. xii. 2, 7; xv. 4; xvii. 4, 16, 19, 21; xviii. 10). The circumstance of this birth is referred to as a fact in both the genealogies of our Lord (Matt. i. 2; Luke iii. 34), and in Stephen's speech before the Sanhedrim

(Acts vii. 8), and as a type of the spiritual legitimacy of true believers, as distinguished from mere carnal descendants from Abraham, in Rom. ix. 7-9 ('They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sarah shall have a son'), and in Gal. iv. 24-31 ('We, brethren, as Isaac was, are the children of promise'). The circumcision of Isaac is also mentioned in Acts vii. 8, and the circumstance that Ishmael, the son of Hagar, mocked Isaac (Gen. xxi. 9) is also mentioned in Gal. iv. 29 ('As then he that was born after the flesh persecuted him *that was born after the spirit*, even so it is now').

When Isaac had become a young man, direction was divinely given to Abraham to offer him up as a sacrifice, but the actual consummation of this sacrifice was prevented by the interference of an angel from heaven (Gen. xxii.). Much controversy has been expended on this occurrence, and Abraham's conduct has been severely censured by rationalistic writers. The fact, however, that the sacrifice was not intended to be consummated has to be taken into consideration; and if we regard the offering of Isaac as an emblem of the death due to all sinners, and the substitution of the ram, by which he was delivered, as typical of the divine way of salvation, the extreme importance of the lesson derived from the circumstances takes them out of the sphere of merely human prejudice on the subject. This offering is brought forward in Heb. xi. 17-19 as an instance of Abraham's faith ('By faith Abraham, when he was tried, offered up Isaac'), and in Jas. ii. 21 as an example of faith being made perfect by works ('Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?').

When forty years old, Isaac married Rebekah, and by her had two sons, Jacob and Esau. These sons were soon at variance with each other, but this seems to have been the only disturbing element in his middle life, which was passed in more than ordinary peace and tranquillity. His old age was not so peaceful. Jacob, by a stratagem, obtained from him, when nearly blind, the blessing of the birthright which lawfully belonged to Esau, and in consequence was obliged to leave his father; while Esau's marriage with heathen women was another source of vexation to him. The blessings conferred on Jacob and Esau are brought forward in Heb. xi. 20, as instances of faith ('By faith Isaac blessed Jacob and Esau'), the 'faith' being manifested in his calm assurance that God would

fulfil his promises concerning the gift of Canaan to his descendants, and concerning the large extension of his family, notwithstanding that at this very time he was, like his father Abraham, only a dweller 'in tabernacles' (Heb. xi. 9).

No reference is made in the New Testament to the death of Isaac. This event took place at Hebron, when he was 180 years old. His sons, Jacob and Esau, united to bury him in the cave of Machpelah.

Abraham, Isaac, and Jacob are several times referred to in the New Testament as the recognised representatives of the Israelitish nation (Matt. viii. 11; Luke xiii. 28; Acts vii. 8). The fact that God, speaking to Moses in the bush, called himself the God of Abraham, Isaac, and Jacob was also adduced by our Lord to show that the Pentateuch recognised the doctrine of life after death, since God is not the God of the dead, but of the living (Matt. xxii. 32; Mark xii. 26; Luke xx. 37).

Isaiah or **Esaias** [יְשַׁעְיָהוּ = *the salvation of Jehovah*; Ἰσαΐας, *Isaias*], one of the four greater prophets. He was the son of Amoz, and prophesied 'concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah' (Is. i. 1). These reigns lasted from 810 B.C. to 698 B.C. (Usher's Chron.), or more than 100 years, but as Uzziah's reign continued until 758 B.C., the period really required to meet the data given does not necessarily exceed from fifty to sixty years. Some say that he was brother to King Uzziah, and an ordinary tradition is that he was sawn asunder by order of Manasseh. But very little is known of the personal history of the prophet beyond that which appears from his writings, from which it is evident that he was well known and of much influence in the royal palace.

'The book of the prophet Esaias' was the book put into our Lord's hands when he stood up for to read at his first visit to Nazareth (Luke iv. 17), and the eunuch of Candace was reading 'Esaias the prophet' when Philip met him (Acts viii. 28). The importance of his prophecy arises from his clear and detailed intimations of the coming Messiah, for which especially see vii. 14; ix. 1-7; xi.; xl. 1-11; xlii.; liii.; lxi. Mr. Gough (New Testament Quotations) numbers in the New Testament no less than 119 quotations from, or allusions to, the words of Isaiah, but many of these are so slight as to be almost imperceptible. The chief references are as subjoined:—i. 9—Rom. ix. 29: v. 1, 2—Matt. xxi. 33, Mark xii. 1, Luke xx. 9: vi. 9, 10—Matt. xiii. 13-15, Mark iv. 12, Luke xiii. 10, John xii. 39, Acts xxviii. 25-27: vii. 14—Matt. i. 21-23, Luke i. 31-33: viii. 14—Rom. ix. 33, 1 Pet. ii. 8: viii. 17,

18-Heb. ii. 13 : ix. 1, 2-Matt. iv. 12-16, Luke i. 79 : x. 22, 23-Rom. ix. 27, 28 : xi. 10-Rom. xv. 12 : xxii. 22-Rev. iii. 7, 8 : xxv. 8-1 Cor. xv. 54 : xxviii. 11, 12-1 Cor. xiv. 21 : xxviii. 16-Rom. ix. 33, x. 11, 1 Pet. ii. 4-6 : xxix. 13-Matt. xv. 7-9, Mark vii. 6, 7 : xxix. 14-1 Cor. i. 19 : xl. 3-5-Matt. iii. 3, Mark i. 2, 3, Luke i. 76 : iii. 4-6-Jno. i. 23 : xl. 6-8-1 Pet. i. 24, 25 : xli. 4, xlv. 6, xlviii. 12-Rev. i. 8, 11, 17, ii. 8, xxi. 6, xxii. 13 : xlii. 1-4-Matt. xii. 17-21 : xlv. 23-Rom. xiv. 11, Phil. ii. 10, 11 : xlix. 6-Luke ii. 32, Acts xiii. 47 : xlix. 8-2 Cor. vi. 2 : lii. 6, 7-Rom. x. 15 : liii. 1-Jno. xii. 38, Rom. x. 16 : liii. 4-Matt. viii. 17 : liii. 5, 6-1 Pet. ii. 24, 25 : liii. 7, 8-Acts viii. 32, 33 : liii. 9-1 Pet. ii. 22 : liii. 12-Mark xv. 28, Luke xxii. 37 : liii. 12-Jno. i. 29, Heb. ix. 28, 1 Pet. ii. 24 : liv. 1-Gal. iv. 27 : liv. 13-Jno. vi. 45 : lv. 3-Acts xiii. 34 : lvi. 7-Matt. xxi. 13, Mark xi. 17, Luke xix. 46 : lix. 20, 21-Rom. xi. 26, 27 : lx. 3, 10, 11-Rev. xxi. 24-26 : lxi. 1, 2-Luke iv. 17-19 : lxiv. 4-1 Cor. ii. 9 : lxv. 1, 2-Rom. x. 20, 21 : lxvi. 1, 2-Matt. v. 34, 35, xxiii. 32, Acts vii. 48-50 : lxvi. 24-Mark ix. 43-48.

Iscaiot. See *Judas*.

Israelite. See *Hebrew*.

Italy, Italian [*ἡ Ἰταλία, Ἰταλικός, Italia, Italicus*], an extensive peninsula in the south of Europe, having Rome for the capital. In New Testament times Italy was the centre of the Roman empire, which then extended over the whole of southern Europe and northern Africa, and included Asia Minor and Syria (see *Rome*). Large numbers of Jews then resided in Italy, from which, however, for some unascertained cause, they were banished by the emperor Claudius in A.D. 52 (Acts xviii. 2). Italy appears in the New Testament as the destination of St. Paul in his final journey, and was first touched at Rhegium, or *Reggio*. Subsequently to this, they 'of Italy' are spoken of as saluting the Hebrew Christians (Heb. xiii. 24); and no doubt Christian churches, at the time when the Epistle to the Hebrews was written, must have been established in many Italian towns. An 'Italian band' is also referred to (Acts x. 1) as under the centurionship of Cornelius. This band was probably recruited from Italy. See *Band*, p. 140.

Ituræa [*ἡ Ἰτουραία, Ituræa*], the region of which Philip was tetrarch at the time of the commencement of the ministry of John the Baptist (Luke iii. 1). It lies south of Damascus, and east of the waters of Merom, and is now called *Jedûr*. The southern portion is fertile, rich, and well watered, but the northern is bleak and desolate. Its present condition is one of complete depression,

and Dr. Porter describes it as only inhabited by a few peasants, living in hovels amongst heaps of ruins.

Jacob [יַעֲקֹב = *supplanter*, Ἰακώβ, *Jacob*], twin-brother of Esau, and son of Isaac and Rebekah. The circumstances of his birth, and the original reasons for his name, are related in Gen. xxv. 21-28. The name, however, received additional significance from his ultimately obtaining, first by purchase (Gen. xxv. 29-34), and then by fraud (Gen. xxvii.), the birthright which legally belonged to Esau. After this, the anger of his brother Esau compelled Jacob to depart to Padan-aram, or Mesopotamia, where he remained a considerable period with his mother's relatives, and married his cousins Leah and Rachel. On the journey to Padan-aram occurred a remarkable intimation of the Divine favour towards him, in a dream at Bethel, in which he saw angels ascending and descending upon him, and received the promise originally given to Abraham. In Padan-aram he amassed large property in flocks and herds, and at length returned with his possessions and family, and, having been reconciled with his brother Esau, dwelt with his father Isaac in Palestine. On the homeward journey God again revealed Himself, and changed his name to Israel ('prince of God'). On the death of Isaac, Jacob became the recognised head of the Hebrew family. He was now the father of twelve sons and one daughter, the youngest two of the sons being Joseph and Benjamin. The elevation of Joseph to power in Egypt had an important effect upon the fortunes of Jacob, who, at Joseph's invitation, went down with all his family into Egypt, and there died in the land of Goshen. His body was embalmed and carried to Machpelah for burial.

Many references to Jacob are found in the New Testament. He is classed with Abraham and Isaac, both as representatives of the Israelitish nation (Matt. viii. 11; Luke xiii. 28; Acts vii. 8), and in the argument for a life after death derived from the fact that God calls Himself the God of Abraham, Isaac and Jacob (Matt. xxii. 32; Mark xii. 26; Luke xx. 37). The history of his birth is referred to, in Rom. ix. 10-13, to show that 'the purpose of God according to election' stands 'not of works but of Him that calleth.' In Heb. xii. 16 the sale of the birthright is mentioned, and in John i. 51 is a possible allusion to the angels seen at Bethel. In John iv. 5, 12 the gift of a well and parcel of ground by Jacob to Joseph is referred to, but this circumstance is not detailed in the Old Testament. In the speech of Stephen his life is briefly sketched (Acts vii. 8-16: as to the alleged difficulties in

this passage, see under *Stephen*); and in Heb. xi. 21 his dying blessing of his sons is described as an act of faith ('By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff (ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ)'). The Greek here translated 'staff' is the LXX. rendering of the Hebrew word מִטָּה in Gen. xlvii. 31. According to the different vowel-points employed, this word = either *bed* or *staff*. Our A. V. takes the meaning 'bed,' whereas the LXX., followed in the Greek of the New Testament, takes the meaning as 'staff.'

Jairus [יָרִיִּשׁ = *whom he* (i.e. God) *enlightens*, 'Ιάειρος, *Jairus*], a ruler of the synagogue (ἄρχων, Matt.; εἰς τῶν ἀρχισυναγώγων, Mark; ἄρχων τῆς συναγωγῆς, Luke), whose daughter Jesus restored to life. The history of this miracle is found in Matt. ix. 18-26; Mark v. 21-43; Luke viii. 40-56. Jairus was probably one of the elders, or governing body, of the synagogue at Capernaum. For their position and duties see under *Synagogue* in Section 4.

Jambres [Ἰαμβρῆς, *Mambres*]. See *Jannes*.

James [Heb. form, *Jacob*, i.e. יַעֲקֹב, 'Ιάκωβος, *Jacobus*], a name attributed in the New Testament to at least three persons.

1. James, the son of Zebedee, and brother of John the Evangelist. He first appears with his brother John, and his partners Simon and Andrew, when employed in fishing on the Sea of Galilee, and while thus engaged received with them a call from our Lord to become fishers of men (Matt. iv. 18-22; Mark i. 16-20). He does not appear, however, to have entirely forsaken his calling until some little time afterwards, when, being again found by Jesus employed in washing the nets, and having been favoured with a miraculous draught of fishes, he forsook all, and gave himself entirely to the service of Jesus (Luke v. 1-11). After this he was selected as one of the apostles, his name being generally coupled with his brother, in company with whom he received the surname of Boanerges, or *Sons of Thunder* (Mark iii. 17). He was now received into the special companionship of our Lord, and, with Peter and John, was the only attendant upon him at the raising of Jairus' daughter (Mark v. 37; Luke viii. 51), at the Transfiguration (Matt. xvii. 1; Mark ix. 2; Luke ix. 28), and during the Agony in the garden (Matt. xxvi. 37; Mark xiv. 33).

A different side of the character of James is exhibited in two other incidents. In the former of these, when the Samaritans of a certain village declined to receive our Lord, he and his brother requested that Jesus would call down fire from heaven to destroy the village,

but received for reply the memorable rebuke, 'Ye know not what spirit ye are of; *the Son of Man is not come to destroy men's lives, but to save them*' (Luke ix. 51-56, but the words in italics are of doubtful authority). On the second occasion, Salome, the mother of James and John, in all probability accompanied by them, demanded for them a position of authority and influence in the kingdom which they expected that our Lord would immediately establish (Matt. xx. 20-28; Mark x. 35-45). In this request also they were disappointed, and were informed that 'to sit on the right hand and on the left hand' of their triumphant Lord was to be given only to those for whom it was prepared.

After the Agony in the garden we lose sight of James, except as a member of the apostolate, until in Acts xiii. 2 we read that 'Herod the king' (Agrippa I.) 'stretched forth his hands to vex certain of the church, and killed James the brother of John with the sword.' This probably happened in A.D. 44, and tradition relates that the bearing of James at his martyrdom was so bold and unshrinking that one of his accusers was moved by his aspect to declare himself a Christian, for which offence he was at once executed in company with the apostle.

2. James the son of Alphæus or Clopas. It is generally conceded that the names Alphæus and Clopas are only two forms of the same Hebrew name, and it is also probable that Mary, the wife of Clopas, who stood by the cross of Jesus (Matt. xxvii. 56; Mark xv. 40; John xix. 25), was the same as the mother of James the Little (A. V. 'the Less') and Joses. Hence James the son of Alphæus must be regarded as identical with James the Little. But whether this James is the same with James the Lord's brother, and James the brother of Jude, is a question which has been argued with extreme skill and tenacity on both sides. Alford and Davidson strongly deny the identity, while Mr. Meyrick, in an elaborate article in Smith's 'Bible Dictionary,' as strongly asserts it. Referring to these writers for more complete information, we shall here assume that James the Lord's brother is distinct from James the Little, son of Alphæus or Clopas. We shall also assume that James the brother of Jude is identical with James the Lord's brother, or James 'the servant of God and of the Lord Jesus Christ' and author of the epistle.

James, the son of Alphæus, or Clopas (see under *Alphæus*), only appears in the lists of the apostles, given in Matt. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13. His mother's name, as has been seen, was Mary, and (possibly to distinguish him from James the

son of Zebedee) he had the surname of 'The Little' (ὁ μικρός, Mark xv. 40). The argument from the construction of John xix. 25 ('There stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas (*Gr.* Clopas), and Mary Magdalene'), that Mary, the wife of Clopas, must have been the sister of the Virgin Mary seems not altogether convincing. The four names here mentioned may be arranged in two pairs, each pair united by the conjunction 'and,' just as in the lists of the apostles we find 'Simon, who is called Peter, and Andrew his brother; James the son of Zebedee and John his brother,' &c. See under *Mary*.

3. James the brother of our Lord. Who were the brethren of the Lord? Various answers have been given to this question. Some suppose that they were the cousins of our Lord, the children of Alphæus, or Clopas, and Mary, a sister of the Virgin Mary. The objections to this view are—1. The improbability of two sisters having the same name. 2. The unreasonableness (to use a gentle term) of supposing our Lord's cousins to be called his brothers. 3. The fact that his brethren did not believe on our Lord, a statement which would have been at least partially untrue if two of his brethren were among his apostles. Others suppose that the brethren of the Lord were children born to Joseph and Mary after our Lord's birth. But if so, why did our Lord on the cross deliver his mother into the care of John, and not to one of her own children? Finally, it has been supposed that the brethren of our Lord were the children of Joseph by a former wife, and therefore were all older than Jesus. This would to a great extent explain their conduct towards Him, and account also for the desolate condition of the Virgin at the time of the crucifixion, as well as be in accordance with tradition, which has always represented Joseph as an elderly man at the time of his marriage with Mary.

Assuming, then, that James the brother of our Lord was one of the four 'brethren of the Lord' ('James, Joses, Judas, and Simon,' Matt. xiii. 55), he probably joined with his brethren at first in want of belief in our Lord's Messiahship. This want of belief took an active form at first, and on one occasion the 'friends' of our Lord even endeavoured to put Him under personal restraint, on the ground that He was 'beside himself' (Mark iii. 21). Further on, their opposition was not so marked. We find the 'brethren,' with the mother of our Lord, standing without while Jesus is teaching within, and assuming a somewhat deferential attitude (Matt. xii. 46-50; Mark iii. 31-35; Luke viii. 19-21).

Later still, their opposition dwindles to a doubt only half expressed, and an invitation to manifest Himself publicly in Jerusalem at the Feast of Tabernacles, in the autumn of A.D. 29. Ultimately, the 'brethren of the Lord' are distinctly numbered amongst the disciples (Acts i. 14; 1 Cor. ix. 5). By what means their views were changed does not appear, but that the change in James was conspicuous is evident from Gal. i. 19 (compare Acts ix. 27), in which St. Paul speaks of finding him among the apostles when he visited Jerusalem ('But other of the apostles saw I none, save (*εἰ μὴ*) James the Lord's brother.' In this text it has been proposed to take *εἰ μὴ* as = *but*, as in Gal. i. 7; but *εἰ μὴ* never has this force, and there is much reason for supposing the real meaning of Gal. i. 7 to be 'which is nothing else except that,' &c.). This circumstance, of course, makes strongly for the identification of James the Lord's brother and James the son of Alphæus, but (see above) such a supposition introduces still greater difficulties. Olshausen supposes that when James the son of Zebedee was slain, James the Lord's brother succeeded to his position and influence, in right of his close relationship to our Lord. At any rate, James, Cephas, and John are spoken of by St. Paul in Gal. ii. 9 as seeming 'to be pillars (*στυλοὶ*),' and in the parallel passage to this in Act xv. James appears as the president of the council held at Jerusalem to decide on the application of Jewish law to the Gentiles, and as the person who sums up the opinion of that council.

James, again, is the person to whom Peter on his deliverance from prison requests that information may be immediately given (Acts xii. 17). In Gal. ii. 12 certain persons are spoken of as coming 'from James' to Antioch, and there leading Peter to a doubtful course of conduct with respect to Mosaic ordinances. This clearly shows the great influence of James, and the same conception of his position is borne out in the last notice of him in the New Testament, where Paul, on his final arrival at Jerusalem, goes in 'unto James, and all the elders were present' (Acts xxi. 18).

From 1 Cor. ix. 5 ('have we not power to lead about a sister, a wife (*ἀδελφὴν γυναῖκα περιάγειν*), as well as other apostles, and the brethren of the Lord, and Cephas'), it appears that James was a married man.

No further information as to James is supplied by the New Testament. Tradition, however, informs us that he was regarded as the bishop of Jerusalem, and that he was surnamed the Just;

and Hegesippus is quoted by Eusebius as describing his death by stoning. The account of his death given by Josephus is different, but on this matter see Section 1, p. 43.

The Epistle of St. James is addressed to Jews, and declared to be written by 'James, a servant of God, and of the Lord Jesus Christ' (Jas. i. 1), nor can there be any reasonable doubt for supposing that the writer was identical with James the Just. The Epistle of Jude is also declared to be written by 'Jude, the servant of Jesus Christ, and brother of James.' Probably, unless this James had been James the Just, whose name was peculiarly well known, some other mark of distinction would have been added. Assuming that James and Jude, the authors of the epistles, were the brethren of the Lord, their silence on their relationship may well be ascribed, and has been ascribed, to modesty and unwillingness to put forward any apparent claim to superiority over their brethren. In support of this, it may be further noticed that neither James the son of Alphæus nor James the son of Zebædee is ever mentioned without some addition to his name, sufficient to distinguish him from any other James.

Janna [*Ἰαννά, Janna*], one of the ancestors of our Lord, son of Joseph, and father of Melchi (Luke iii. 24).

Jannes [*Ἰαννης, Jannes*], coupled with Jambres in 2 Tim. iii. 8 ('As Jannes and Jambres withstood Moses, so do these also resist the truth'). Jannes and Jambres are supposed to be the names of two of the Egyptian magicians, who endeavoured to resist Moses and Aaron before Pharaoh, and to imitate their miracles. A Jewish tradition states that, failing to offer a successful resistance, they confessed that the power of God was with their opponents. Hiller states that the names are of Abyssinian origin, and that Jannes = *trickster*, and Jambres = *juggler*.

Jared [*יָרֵד* = *descent*, *Ἰαρέδ, Jared*], the son of Mahalaleel, and father of Enoch, and hence sixth in descent from Adam (Gen. v. 15, 18, 19, 20, where his age at death is given at 962 years). He appears in the genealogy of Luke iii. 37.

Jason [*Ἰάσων, Jason*], a Christian of Thessalonica. He appears to have been a substantial person, as the authorities of Thessalonica were willing to accept his security for the peace. He received Paul and Silas, on Paul's second missionary journey, and when a tumult was raised in Thessalonica, by the unbelieving Jews, he secreted them. An attack was made on his house, and Jason himself, with 'certain brethren,' were brought before the authorities (*τοὺς πολιτάρχας*—see under *Thessalo-*

nica), but dismissed on giving security. In Rom. xvi. 21, Jason is again mentioned as saluting the Roman Church, and as it is pretty certain that this epistle was written at Corinth, five or six years later than St. Paul's visit to Thessalonica, either this Jason is another person or he may have joined St. Paul. That the two Jasons are identical seems more probable from the circumstance that the Jason of Rom. xvi. 21 is described as St. Paul's kinsman (*συγγενής*), and his conduct at Thessalonica is upon this supposition easily explained.

Jechonias [*Ἰεχονίας*, *Jeconias*]. A name found in Matt. i. 11, 12 ('Josias begat Jechonias and his brethren, about the time they were carried away to Babylon; and after they were brought to Babylon, Jechonias begat Salathiel'). From a comparison of this passage with the Old Testament, it is probable that the Jechonias of verse 11 represents Eliakim, the son of Josiah, whom Pharaoh-Necho made king in Josiah's stead, changing his name to Jehoiakim (*יהויקים* = *whom Jehovah has set up*). He reigned B.C. 610-599, and his history is contained in 2 Kings xxiv. 34-xxv. 6, and 2 Chron. xxxvi. 4-8. On the other hand, the Jechonias of verse 12 represents Jehoiachin (*יהויכין* = *whom Jehovah has established*), son of Jehoiakim, who, after reigning a short time after his father's death, was deposed by Nebuchadnezzar, King of Babylon, and taken to Babylon; his uncle Mattaniah, or Zedekiah, being made king in his stead. Towards the close of his life in Babylon he was kindly treated, but never restored to the throne. His history is to be found in 2 Kings xxiv. 6-16; xxv. 27-30, and 2 Chron. xxxvi. 9, 10. Dean Alford states that this double meaning of 'Jeconias' is 'contrary to usage,' but Bishop Hervey quotes Jerome, Clement Alex., Ambrose, and others, as accepting it, and very aptly refers to 1 Esdras i. 37, 43, as presenting exactly the same double identification ('The king of Egypt bound *Joacim*, . . . And *Joacim* his son reigned in his stead').

Jephthæ [*יפתח* = *whom God sets free*, *Ἰεφθαί*, *Jephthæ*], a judge of Israel, called in Old Testament Jephthah. He was a Gileadite, an illegitimate son of Gideon. His exploits are recounted in Judges xi. 1-xii. 7, whence it appears that he delivered his country from the Ammonites, and was also successful against the Ephraimites, who attacked him on the pretext of having neglected to seek their aid against the people of Ammon. His contest with the Ephraimites was rendered peculiarly notorious by the device employed by him to detect them in their retreat after the

battle. Taking possession of the fords of Jordan, over which the defeated Ephraimites were compelled to pass, he forced each passenger to pronounce the word Shibboleth (= *a stream*), which the Ephraimites called Sibboleth. But the most remarkable circumstance of his life is his sacrifice of his daughter, in pursuance of a vow made by him, when setting forth against the Ammonites, that if he returned victorious, he would offer up for a burnt-offering whatsoever (or whosoever) should first meet him. His daughter being the first to meet him, fell a victim to this rash vow. Some indeed have thought that actual sacrifice was commuted for perpetual celibacy, but this is at best conjectural. In Heb. xi. 32, Jephthæ is mentioned among the worthies who through faith did mighty works; but though this is the case, it does not follow that every act of Jephthæ is thereby approved of. Many acts of Jacob, Gideon, Samson, and others, who are also there mentioned as working through faith on certain occasions, were exceedingly reprehensible.

Jeremias (Matt. xvi. 14), or **Jeremy** (Matt. ii. 17; xxvii. 9) [יֵרֵמְיָהּ or יִרְמְיָהוּ = *exalted* or *appointed by the Lord*, Ἰερεμίας, *Jeremias*], one of the four greater prophets. He was 'the son of Hilkiah, of the priests that were in Anathoth' (i. 1), a town about three miles from Jerusalem, and was a child in the thirteenth year of Josiah (B.C. 628), when he received his prophetic call. During the eighteen years of his work before the death of Josiah, his appearances seem to have been only casual, and he took no part in the extraordinary reformation of Josiah's eighteenth year. After the death of Josiah, followed three months after by the deposition of his successor Jehoahaz, or Shallum, Jeremiah became more prominent. During the troubles which now ensued, and until the capture of Jerusalem in 586, he appears as the consistent advocate of resistance to Egypt, and prophet of approaching submission to the Chaldæans. Under these circumstances, as might be expected, he experienced the greatest indignities, and was frequently in danger of his life.

The Book of Lamentations sets forth the feelings of the prophet after the capture of Jerusalem. He himself remained in the city for a while, under the protection of its Chaldæan masters, and for a while there was an interval of peace. At length this was put an end to by the massacre of Gedaliah, the governor, which was followed by the withdrawal of a large number of the Jews to Egypt, taking with them by force Jeremiah and his disciple

Baruch. Beyond this nothing is known with certainty of the prophet's fate. A Christian tradition declares that he was at last stoned to death by the Jews of Tahpanhes, in Egypt, the place to which he was carried; and Heb. xi. 37 is regarded as a reference to this circumstance. On the other hand, Jewish tradition declares that, in company with Baruch, he escaped to Babylon and there died.

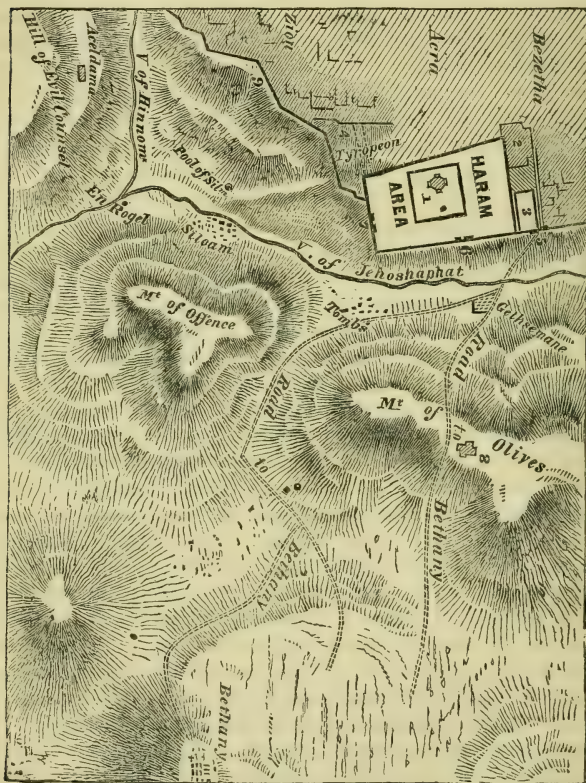
Only three references to Jeremiah occur in the New Testament. In one, the disciples tell our Lord, in answer to his question, 'Whom say men that I am?', 'Some say John the Baptist; some Elias; and others Jeremias, or one of the prophets' (Matt. xvi. 14). In the other two, reference is only made to Jeremiah as a prophet; 'Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning; Rachel weeping for her children, and would not be comforted, because they are not' (Matt. ii. 17, 18); 'Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me' (Matt. xxvii. 9, 10). The former prophecy is very exactly quoted from the Hebrew of Jer. xxxi. 15. The other prophecy is really taken from Zech. xi. 12, 13. Many MSS., in fact, omit 'Jeremias' after the words 'the prophet.' But assuming that the words should be as in the Received Text, two explanations may be offered. Lightfoot considers that, since the Book of Zechariah is included in that portion of the sacred canon which begins with Jeremiah, it is here called by that name. Others consider that the words were originally Jeremiah's (compare Jer. xix. 11-13), and were cited and enlarged by Zechariah. On this point see Dr. Lee's 'Inspiration of Scripture,' Lect. vii., p. 339.

Jericho [יְרִיחוֹ] = *city of the moon*, 'Ιεριχώ, but Strabo and Josephus 'Ιεριχοῦς, *Jericho*], a city lying about fifteen miles east of Jerusalem, and nearly opposite the lower fords of Jordan. It is now called Eriha, but its present condition is very humble compared with its former magnificence. The Old Testament history of this city is important and interesting. It was the first city captured by the Israelites on their entrance into Canaan. The story of its capture, including the episode of the harlot Rahab, is recounted in Josh. ii., vi., and referred to in Heb. xi. 30, 31 ('By faith the walls of Jericho fell down, after they were compassed about seven days.

By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace'). After its destruction Joshua pronounced this curse upon it—'Cursed be the man before the Lord that riseth up and buildeth this city Jericho; he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates thereof' (Josh. vi. 26). Deterred by this, no one ventured to rebuild the desolated city until the time of Ahab (B.C. 929), when Hiel the Bethelite entered upon the task, and 'laid the foundation thereof in Abiram his firstborn and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua, the son of Nun' (1 Kings xvi. 34). The city, thus rebuilt, became once more important, and many references to it occur in Old Testament history. In New Testament times it was a city of considerable magnificence, and the beauty and fertility of its situation were so proverbial that it received the title of 'The City of Palms.' Here also was (and is) a celebrated medicinal fountain. Herod the Great enriched it with many splendid buildings, frequently resided there, and there died. In the time of our Lord it was the head-quarters of the revenue department, and hence the road between Jerusalem and Jericho was infested with highway robbers, a circumstance which gave point to the parable of the traveller who 'went down from Jerusalem to Jericho,' and, falling among thieves, was rescued by the Good Samaritan (Luke x. 30-37). It lay also on the direct road from the lower part of the Jordan valley to Jerusalem, and hence our Lord, ascending from Peræa to Jerusalem, passed through Jericho. Here He healed Bartimæus and his companion; and here He was entertained by Zacchæus, the chief of the publicans, who resided in the town (Matt. xx. 20-34; Mark x. 35-52; Luke xviii. 35-xix. 11). Here also, in the company of persons whose employment was about money, the parable of *The Pounds* was fittingly spoken (Luke xix. 12-27). Of the subsequent history of the city little is known. It was certainly destroyed under the Romans, but by whom and when is doubtful, and it is now only a very inferior town. The palm-trees and mulberry-figs (or sycamores) of its plain have also ceased to exist, but many architectural remains still testify to its former splendour.

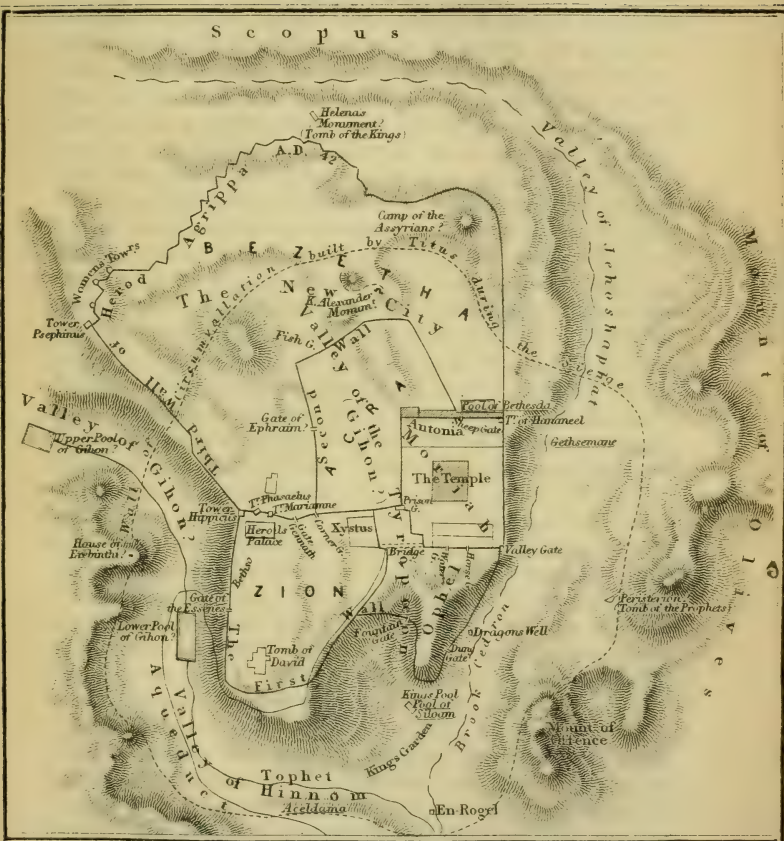
Jerusalem [ירושלם], but more commonly ירושלים = *the possession of peace* (Ewald), or *house of peace* (Gesenius); Ἱεροσόλυμα (so in Matthew, Mark, and John always, except Matt. xxiii. 37 and Mark xi. 1, but in Luke sometimes Ἱερουσαλήμ. The Greek Ἱεροσόλυμα

is regarded as a neuter plural, just as the Hebrew word is a dual form; and some writers consider that when Jerusalem is spoken of as a city under heathen domination *Ἱεροσόλυμα* is used, whereas the ancient Hebrew and the spiritual Jerusalems are represented by *Ἱερουσαλήμ*: but this statement, however interesting, cannot



be received without considerable qualifications), *Jerosolyma*, modern name *El Kodesh* = the Holy (city)], the principal city of Palestine. To recount its history in Old Testament times in detail is far beyond the scope of this work. The utmost which can be here attempted is to give a short sketch of so much of its topo-

S c o p u s



graphy and history as will illustrate its condition in the time of our Lord.

Jerusalem (north lat. $31^{\circ} 46'$, east long. $35^{\circ} 18'$) is situated towards the south of Palestine, in that part which was originally allotted to the tribe of Benjamin, and nearly on the southern border of that tribe. In the New Testament times it occupied a central position in the Roman province of Judæa. Its distance in a straight line from the Mediterranean is about thirty miles, and from the Dead Sea about twenty miles. From these two seas the land rises to a central ridge, upon which the city stands, at an elevation (at its highest point, viz. the north-west) of about 2,580 feet above the Mediterranean, and 3,580 above the Dead Sea. The actual site of the city is an undulating table-land, at present unmarked by any considerable depressions, but formerly divided from north to south by a valley, known as the Tyropœan valley. On the east, south and west of the city are ravines (that on the east named *Kidron* or *Cedron* or *Jehoshaphat*, those on the south and west named *Hinnom* or *Tophet*) of from 200 to 400 feet in depth. On the north, the ground slopes away gradually. To the east, on the far side of the Kidron ravine, stands the Mount of Olives, rising to an elevation of 2,724 feet, or 144 feet above the highest point of the city. The ravines are drained by streams which unite at the south-east corner (*En-rogel*?), and carry off their waters to the Dead Sea.

Jerusalem first appears in the Bible as the capital of Adonizedek, a king of the Amorites conquered by Joshua (*Josh.* x. 1-27), but Jewish tradition identifies 'the Land of Moriah,' where Abraham was directed to offer up Isaac (*Gen.* xxii. 2), and Salem, of which Melchisedek was king (*Gen.* xiv. 18), with this city. On the other hand, the Samaritan tradition, in which many concur, supports Mount Gerizim as the locality of Isaac's offering, and Salim, near *Ænon*, as the city of Melchisedek.

From *Josh.* xv. 8, 63; xviii. 28; *Judges* i. 21; xix. 10; 2 *Sam.* v. 6, it appears that another name for Jerusalem was *Jebus*, and that the tribes of the Jebusites (probably a subordinate division of the Amorites) inhabited the town. After its capture by Joshua, these Jebusites still continued to dwell with the Israelites in the city, and held the 'stronghold of Zion,' which some suppose to signify the western hill above mentioned, and others to be a fortress on the northern side of the temple. Whatever this 'stronghold of Zion' may be, it is clear that David got complete possession of both hills. The western hill then became 'the city

of David,' and on the eastern hill were built, in due course, the palace and Temple of Solomon, the two portions of the city being united by a circumscribing wall.

In the time of Herod the Great, many changes had been made. The valley still existed between the eastern and western hills, and the eastern hill was still occupied by the Temple. But the Temple was now in reality a strong fortress, connected with the Upper City by a bridge across the Tyropœan valley, and on the north-western corner of the temple platform a tower called Antonia had been erected. This was the 'castle (παρεμβολή)' of Acts xxii. 24. It was united with the Temple buildings by a cloister, and from its upper windows all that went on in the Temple could be observed. The ancient wall still surrounded the town on the western hill, called the Upper City, and united it with the Lower City on the eastern hill, while another wall enclosed an additional space to the north. In this Upper (or Western) City, were the palace of Herod, at the north-west corner, the old Asmonæan palace opposite the Temple, and three strong towers, called Hippicus, Phaselus, and Mariamne. To the north stretched an entirely new city, called Bezetha, which in the time of our Lord was undefended, but was afterwards covered by a wall, whose erection was commenced in A.D. 45. Between Bezetha, and the other portions of the city to the south, there was probably a slight valley.

Such being the general aspect and configuration of the city, it remains to enquire as to the exact position of various localities mentioned in the New Testament narrative. A few of these are well ascertained. *The Pool of Siloam* still exists to the south of the city, on the northern slope of the valley of Hinnom. *The Pool of Bethesda* is similarly identified with considerable certainty with a large reservoir, to the north of the Temple. *Gethsemane* must have been near the pathway leading to Bethany, and in the Kidron valley.

With regard to any other spots, it seems impossible now to identify them with any certainty. Various Holy Places are now shown in Jerusalem; the road by which our Saviour went with his cross, the place of crucifixion, the Holy Sepulchre, and so on, have been all localised. But no credit can be attached to any of these localisations; and Mr. Ferguson has lately argued, with some force, that the place of execution (or Golgotha) was somewhere on the eastern side of the open space now called the Haram, in which the Temple used to stand, and that the Holy Sepulchre is actually covered by the Mosque of Omar, which now stands in

that space. The arguments by which these notions are supported may be seen in Smith's 'Bible Dictionary;' but they do not amount to more than showing that such an arrangement of the Holy Places is not absolutely impossible. On the other hand, recent publications of the Palestine Exploration Fund throw great doubt on the accuracy of Mr. Ferguson's views.

The difficulty of thus identifying what must have been well-known sites arises from the circumstance that Jerusalem has been several times more or less completely destroyed since the time of our Lord. After innumerable troubles and conflicts, the city was finally besieged and taken by the Roman general Titus, afterwards emperor, in A.D. 70. He assaulted the town from the north, and captured in succession, first Bezetha, then the Temple (which was accidentally destroyed by fire) and the fortress of Antonia, then the Lower City, which lay in the Tyropœan valley, and, finally, the Upper City, on the western Hill. After this, all that was left of the city was demolished, with the exception of the western wall, and Herod's three towers at the north-west corner. In the time of Hadrian (A.D. 136) these ruins were further obliterated by levelling and ploughing over the site of the city, and a new Roman city was built, called *Ælia Capitolina*. A temple to Capitoline Jupiter was erected on the Temple site, in which a statue of Hadrian was erected on the spot occupied by the Holy of Holies; the worship of Serapis was also introduced, Jews were forbidden to reside, and every effort was made to completely change the institutions and traditions of the place. This continued until the time of Constantine, who in A.D. 325 swept away all heathen buildings and erected a *Martyrion*, or Church of the Crucifixion, on a spot where a portion of the cross was supposed to have been found, and the church of the *Anastasis*, which Mr. Ferguson considers to be now represented by the Mosque of Omar, but which is claimed by others as being represented by the Church of the Holy Sepulchre. Thirty years later, Julian the apostate conceived the idea of rebuilding the Jewish temple, but his design was brought to an end by an outbreak of fire, which most persons have regarded as a judgment of God upon the attempt to falsify our Lord's predictions. Since this period Jerusalem has been successively in the hands of the Persians (who assaulted and partially destroyed it again in A.D. 614), the Arabs (under the calif Omar, who seized it in A.D. 637), the Crusaders of the West (A.D. 1099–1187), the Saracens, and the Turks, who now possess it.

The principal events narrated in the New Testament as oc-

curing at Jerusalem are: The Annunciation to Zacharias of the birth of John the Baptist; The Presentation of our Lord in the Temple; The visit of our Lord to the Temple when twelve years old; Our Lord's cleansing of the Temple at the passover of A.D. 28, and conversation with Nicodemus; Healing of the lame man at the pool of Bethesda; Latter part of our Lord's ministry, from the Feast of Tabernacles, October, A.D. 29, together with the Passion, Crucifixion, Death, and Resurrection; Our Lord's Ascension (near Bethany, in the neighbourhood); All the incidents recorded in Acts i.-vii.; Death of James, the son of Zebedee, and imprisonment of Peter (Acts xii.); Visits of St. Paul to Jerusalem, and decision of a council there on the obligation of the Mosaic law on Gentile Christians.

Finally, a Jerusalem of the future appears in the New Testament. Such is the designation of the city of the redeemed, which the apostle John saw descending out of heaven upon earth (Rev. iii. 12; xxi. 10-27), and which the apostle Paul regards as at present existing, the spiritual home of true believers ('Jerusalem which is above is free,' Gal. iv. 26; 'Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem,' Heb. xii. 22; 'Here have we no continuing city, but we seek one to come,' Heb. xiii. 14).

Jesse [יֵשׁוּעַ = *wealthy*?, Ἰεσσαί, *Jesse*], the father of David. He was a Bethlehemite, descended through Boaz and Ruth the Moabitess from Pharez, the son of Judah by Tamar (Ruth iv. 18-22; Gen. xxxviii. 29), and 'went for an old man in the time of Saul.' He had eight sons, of whom the youngest was David, and two daughters (Abigail and Zeruah), and the tradition is that he was a weaver of the veils necessary for the sanctuary; but he possessed sheep and goats, and may have been in comfortable circumstances. He was removed by David, at the time of his persecution by Saul, into the country of the Moabites, who received him kindly, and nothing more is known of him. Abigail, being also called the daughter of Nahash, some have supposed Nahash to be another name for Jesse. In the New Testament his name appears in the genealogies of Matt. i. and Luke iii., and he is mentioned as the father of David in the address given by St. Paul in the synagogue at Antioch in Pisidia (Acts xiii. 22). The prophecy of Isaiah xi. 1 and 10, ('There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; 'In that day there shall be a root of Jesse, and it shall be for an ensign of the people') is referred to in Rom. xv. 12 ('There

shall be a root of Jesse (*ἔσται ἡ ῥίζα τοῦ Ἰεσσαί* = lit. *there shall be the root of Jesse*) and he that shall rise,' &c.). It should be noticed that it is only our Lord who can at once be called the *root* and the *branch* of Jesse.

Jesus [*Ἰησοῦς*, Gen. Dat. and Voc. *Ἰησοῦ*, Acc. *Ἰησοῦν*, *Jesus*. The full Hebrew form is *יְהוֹשֻׁעַ* *Jehoshuah* = *help of the Lord*, or *Saviour* (Num. xiii. 16; 1 Chron. vii. 27), and contracted *יֵשׁוּעַ*. Deprived of its sacred prefix, the same name appears as *יְשׁוּעָה* = *salvation*, and is so applied to Joshua (Num. xiii. 8, 16), to a King of Israel (2 Kings xv. 30, &c.), and to the prophet Hosea (Hos. i. 1, 2)] a name applied in the New Testament to three persons.

(1) Our blessed Lord. For the incidents of his life upon earth see Section 2. The name was originally given by the angel Gabriel, when announcing the coming birth of the Redeemer to the Virgin Mary (Luke i. 31), and the same name was indicated to Joseph as the name which should be given to the expected child (Matt. i. 21). The phrase 'name of Jesus' frequently occurs in the New Testament (Acts iii. 6; iv. 10, 30; viii. 12; ix. 21, 27; xv. 26; xvi. 18; xxvi. 9; 1 Cor. v. 4; vi. 11; Eph. v. 20; Col. iii. 17); sometimes varied as 'the name of the Lord' (1 Cor. i. 10), or 'the name of Christ' (1 Peter iv. 14). Baptism was directed to be administered 'in the name (*εἰς τὸ ὄνομα* = *into the name*) of . . . the Son . . .)' (Matt. xxviii. 19; Acts ii. 38; xix. 5; comp. 1 Cor. i. 13, 14). In this name all supplications are to be addressed to God (John xiv. 13; xv. 16). This name is elsewhere called 'the worthy name' by which Christians are called (James ii. 7), and the giving of it to the incarnate Son is regarded as an honour and a future glory ('Wherefore God also hath highly exalted Him, and hath given Him a name which is above every name, that at (*ἐν τῷ ὀνόματι* = *in the name*) of Jesus every knee shall bow, of *things* in heaven, and *things* in earth, and *things* under the earth,' Phil. ii. 9, 10). This name, notwithstanding, is to be either superseded or added to in the final glory of the Redeemer's kingdom ('I will write upon him my new name,' Rev. iii. 12; comp. Rev. ii. 17, from which it appears that the new name is at present unknown).

The letters I. H. S. sometimes stand for the name of Jesus. They = *Jesus Hominum Salvator* = *Jesus Men's Saviour*, and as these letters resemble the ancient Greek for *ἰχθύς* (= *a fish*) a fish is sometimes used as a symbol of the name. The letters INRI are also used occasionally to indicate the same name. They = *Jesus Nazarenus Rex Judæorum* = *Jesus Nazarene King of the Jews*.

(2) A Hebrew Christian, surnamed Justus, who was with St. Paul at Rome, and whom the apostle names in Col. iv. 11 as one of his 'fellow-workers unto the kingdom of God, which have been a comfort to me.' Tradition makes him bishop of Eleutheropoli.

(3) The leader of the Israelites after the death of Moses. See *Joshua*.

Jewry, equivalent to Judæa in Luke xxiii. 5 and John vii. 1. See *Judea*.

Joanna [Ἰωαννᾶ, *Joanna*]. 1. One of the ancestors of our Lord, son of Rhesa, and father of Judah. Probably the name is identical with Hananiah, the son of Zerubbabel, who was the *Rhesa* or *Prince* of the captivity (?). Comp. 1 Chron. iii. 19, and see *Genealogy of Christ* in Section 4.

2. 'The wife of Chuza, Herod's steward,' who, with other women, 'ministered unto the Lord out of their substance (διηκόνουν ἀπὸ τῶν ὑπαρχόντων αὐταῖς),' Luke viii. 3. From the context to this passage, it also seems that she accompanied our Lord and his disciples, when going about preaching. From Luke xxiv. 10, it further appears that she was one of the women who came to the sepulchre on the resurrection morning, and therefore we may also well suppose that she took a share in the other circumstances recorded of the women who came from Galilee at the time of our Lord's death. The 'Herod' in question was Herod Antipas, and it has been suggested that the name of Joanna's husband, Chusa, is suppressed on the second occasion of her name being mentioned, because he had been dismissed from his office on account of his religious opinions.

Joatham [Ἰωθὰμ = *Jehovah is upright*, 'Ιωθάμ, *Joatham*], one of the kings of Judah, called in the Old Testament *Jotham*. He administered the Kingdom for several years during the leprosy of Uzziah his father (2 Chron. xxvi. 21), and then himself succeeding in B.C. 758, reigned until B.C. 742. He was on the whole a righteous sovereign, although still permitting the existence of 'high places.' He built the 'higher gate of the house of the Lord,' with certain cities, towers and castles, and subdued the Ammonites, whom he reduced to the condition of tributaries (2 Kings xv. 32-38; 2 Chron. xxvii.). In the New Testament he only appears as one of the ancestors of our Lord (Matt. i. 9).

Job [יֹב = *persecuted* or *one recovering his senses*, 'Ιώβ, *Job*], a patriarch of the Old Testament, the history of whose life forms

the subject of one of its books. Except in the book bearing his name, Job is only mentioned in the Old Testament in Ezekiel xiv. 14, 20, where he is classed with Noah and Daniel as the three persons whose 'righteousness' is unable to deliver any but their own souls. In the New Testament 'the patience of Job' (James v. 11), is referred to as an example to persecuted Christians. This 'patience' consisted in the bearing without complaint the infliction of great losses, both in his family and in his possessions. Much controversy has been expended on the question as to whether Job was a real or fictitious person, and whether his story be imaginary or not; but the references of Ezekiel and St. James clearly determine that he was a real person, otherwise his example could not have been quoted.

Joel [יְהוֹאֵל = *worshipper of Jehovah*, 'Ιωήλ, *Joel*], one of the minor prophets, son of Pethuel or Bethuel. No notes of time are affixed to his prophecy, but from the absence of reference (except prophetically) to the Chaldæans, and his mention of the Edomites and Egyptians, it has been generally supposed that he prophesied during the reign of Uzziah (B.C. 810-758). His mission was to Judah, and his prophecy regarded the infliction of a terrible judgment upon the land, with exhortations to penitence and prayer for its removal, and promises of deliverance and ultimate prosperity. From this latter portion of the prophecy St. Peter quoted on the day of Pentecost, declaring that the occurrences of this day fulfilled the words of Joel ii. 28-32 ('It shall come to pass afterward that I will pour out my spirit upon all flesh, &c.').

John [Ἰωάννης, *Johannes*, Heb. form יְהוֹנָתָן = *whom Jehovah gave*.]

1. One of the kindred of Annas the high-priest, and associated with him in the examination of Peter and John, after the miracle by which the lame man was cured at the Beautiful Gate of the Temple (Acts iv. 6). Nothing is certainly known of this John, but Lightfoot supposes him to be the same as Rabbi Johanan ben Zacchai, who lived forty years before the destruction of the Temple, and afterwards became president of the great synagogue at Jabne.

2. The evangelist St. Mark. For his life and writings, see Section 1, pp. 9-12.

3. The son of Zebedee, evangelist and apostle. For his life and writings, see Section 1, pp. 17-27.

4. John the Baptist. He was the son of Zacharias, a priest, and Elizabeth, and born to them in their old age. His birth, name, personal character as a Nazarite, and office as the Forerunner of

Christ, were announced by the angel Gabriel to his father Zacharias, when ministering in the temple; and for his unbelief concerning the possibility of his having a son, his father was struck with dumbness until the day of the child's circumcision. When this came the dumbness was suddenly removed, and Zacharias poured out the well-known hymn, known as the *Benedictus* ('Blessed be the Lord God of Israel,' &c., Luke i. 5-25, 57-80).

The birth of John the Baptist preceded by six months that of our Saviour, and they were related to each other, Elizabeth being the kinswoman (A. V. 'cousin') of the Virgin Mary. The cousins, however, do not appear to have had personal knowledge of each other, as John declared of his first official interview with our Lord that he then 'knew him not.' This is easily explained. The residence of 'John's parents,' Zacharias and Elizabeth, was in the south of Palestine, whereas Nazareth, the residence of Joseph and Mary, was in the north. Besides this, we read that John the Baptist 'was in the deserts until the day of his shewing unto Israel' (Luke i. 80), while the residence of our Lord was in the populous and commercial district of Galilee.

No notice is given in the New Testament, beyond that of Luke i. 80, just quoted, of the career of John until his appearance in the wilderness of Judæa, clad in the rough coat of camel's hair, which befitted a prophet, and declaring himself a preacher of repentance and of the coming of the Kingdom of God. This appearance took place A.D. 27 or 28, and immediately great numbers of the Jews of all classes went out to him. The nature of his teaching may be seen in Matt. iii. 1-12; Mark i. 1-8; Luke iii. 1-17. It involved (1) Repentance, (2) the immediate coming of the Lord, whose Forerunner John declared himself to be, quoting Isa. xl. 3-5, and (3) the use of baptism. As to the nature of this baptism, see under *Baptism*, in Section 4. Very large numbers of persons availed themselves of the ordinance, and amongst them our Lord himself. The circumstances of our Lord's baptism are detailed in Matt. iii. 13-17; Mark i. 9-11; Luke iii. 21-23. At first John refused to administer the rite, but, when our Lord declared it to be becoming for him to fulfil all righteousness, he assented. As they came out of the water the Holy Spirit descended upon Jesus, and a voice from heaven was heard, saying, 'This is my beloved Son, in whom I am well pleased.'

After this, John bore witness yet again to the Messiahship of Jesus, after his return from the Temptation, and declared him to be the 'Lamb of God.' On this, Andrew and Simon (Peter), two

of his disciples, and probably John the apostle also, joined themselves to Jesus (John i. 19-37).

But little information as to the subsequent career of John is given in the New Testament. His work as a forerunner was now completed, and many of his former disciples probably attached themselves to Jesus. But he still continued to baptise (John iii. 23; iv. 1), and to instruct his disciples (Matt. ix. 14; Luke v. 33). His teaching involved prayer, abstinence from food and luxurious drinks, and asceticism generally, and in these last two points was eminently distinguished from the teaching of our Lord. At length he aroused against himself an hostility which proved fatal. Herod Antipas had been amongst his hearers ('Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly,' Mark vi. 20). But when, on his marriage with Herodias, his brother's wife, John ventured to reprove him, he at once shut John up in the prison of Machærus, a fortress on the east of Jordan, and shortly afterwards put him to death, in fulfilment of a rash promise to Salome, the daughter of Herodias (Matt. xiv. 3-12; Mark vi. 17-29). For the details see Section 2, pp. 72, 73. During this imprisonment, John sent messengers to Jesus to ask, 'Art thou He that should come?' The probable reason for such an embassy was to assure his disciples, rather than himself, of our Lord's Messiahship, so that after his own death, which he probably expected from day to day, they might unite with, and become followers of, Jesus. The answer to the question was the performance of a series of miracles in their presence, and our Lord also took advantage of the opportunity to declare of John that he was Elias the Forerunner, and that 'among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding he that is least (ὁ μικρότερος) in the kingdom of heaven is greater than he' (Matt. xi. 11; Luke vii. 28). The usual interpretation of this sentence is that the humblest Christian being born under the New Covenant, and one with Christ the bridegroom, is greater than John, who was born under the Old Covenant, and was only the friend of the bridegroom. This interpretation is open to the objection, that John the Baptist is said to have been filled with the Holy Spirit, even from his mother's womb, and therefore his position could scarcely be more elevated. Another (and ancient) interpretation translates *μικρότερος* by 'lesser' instead of 'least,' and refers it to our Lord Himself.

The death of John probably took place about April, A.D. 29.

His head was carried to Herodias, who is said to have run a needle through the tongue, in vengeance for the reproofs which it had uttered against her, and the body was buried respectfully by his disciples. But the name and teaching of John long survived. When Antipas heard of Jesus, his conscience was aroused and he said, 'This is John whom I beheaded; he is risen from the dead.' A personal knowledge of the 'baptism of John' was regarded as one qualification of an apostle (Acts i. 22), and his testimony to Jesus was quoted by St. Paul in his address at the synagogue of Antioch in Pisidia (Acts xiii. 24, 25). At Ephesus, again, and possibly at Alexandria (if we may judge from the case of Apollos), 'disciples' were found, only baptised 'unto John's baptism,' i.e. probably with an anticipative view of a future Messiah, but not with a retrospective view of the actual coming of a Messiah in the person of Jesus (Acts xviii. 25-xix. 5).

Josephus (Ant. 18. 5. 2.) refers to John the Baptist, whom he describes as 'a good man, who commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God, and so to come to baptism.' But he wrongly describes his death as owing to the fears which Herod Antipas entertained lest he should excite the people to rebellion.

Jonan [Ἰωνάν, *Jona*], one of the ancestors of our Lord, son of Eliakim and father of Joseph (Luke iii. 30).

Jonas [Ἰὼν] = *dove*, Ἰωνᾶ, but in John i. 42; xxi. 15, 16, 17, some MSS. read Ἰοάννου or Ἰωάννου, *Jonas*] the name of—

1. The father of Simon Peter, but never mentioned except in the phrases 'Simon son of Jonas' (John xxi. 15-17, &c.), 'Simon Bar-jona' (Matt. xvi. 17). Nothing is known of him.

2. The prophet who gives his name to one of the books of the Old Testament, where his story may be found related. He was the son of Amittai, and lived at Gath-hepher in Galilee (2 Kings xiv. 25). The only reference to him in the Old Testament, elsewhere than in the book of Jonah, is in this passage, whence we also learn that his mission included a prophecy of the restoration of the coast of Israel, and where he receives the official title of 'prophet.' The date of Jonah's career is doubtful, and has been variously given from B.C. 860 to B.C. 750. In the New Testament he is several times referred to by our Lord. His mission to Nineveh and the repentance of the Ninevites at his preaching are held up as an example to the Jews, seeing that they had the opportunity of listening to our Lord, 'a greater than Jonas' (Matt. xii. 41; Luke xi. 32). The 'sign of the prophet Jonah' is also

said to be the only sign which will be vouchsafed to the Jews, and this sign is explained to be that 'as Jonah was three days and three nights in the whale's belly: so shall the Son of Man be three days and three nights in the heart of the earth' (Matt. xii. 39, 40; xvi. 4; Luke xi. 29, 30). This remark has occasioned some difficulty to persons not observant of the Jewish method of computing time. The Jews reckoned by spaces of time which included a day and a night (Heb. עֹנָה, Greek, *νυκθήμερον*; see Gen. vii. 12; Exodus xxiv. 18; 1 Sam. xxx. 12; 2 Cor. xi. 25), and the Talmud of Jerusalem, quoted by Stier, says 'the part of such is the whole.' Hence, although our Lord was in the grave, according to our reckoning, only until the third day, he was in the grave, according to Jewish reckoning, three day-night spaces.

Joppa [יֹפֹא = *beauty*, 'Ιόππη, *Joppe*, mod. name *Yafa* or *Jaffa*], a sea-port town on the south-west of Palestine. The harbour is, in reality, only a roadshead, but, being the nearest port to Jerusalem, Joppa has always been much used for the seaborne traffic to that city. Here Solomon brought in rafts the Tyrian timber destined for the Temple and his palace; and here Jonah found a ship going to Tarshish, when he endeavoured to flee from the presence of the Lord. In New Testament times it appears as the residence of Dorcas, or Tabitha, whose death was the occasion of St. Peter's being brought thither from Lydda, a town about ten miles off, where he was residing. Having restored Dorcas to life, Peter remained for some time as a resident in Joppa, lodging at the house of 'one Simon a tanner, by the sea-side.' There he saw the vision of a vessel descending from heaven, which announced the admission of the Gentiles to the privileges of the Gospel; and thence he went immediately afterwards to Cornelius at Cæsarea (Acts ix. 36-x. 23).

Joppa has been many times besieged, destroyed, and rebuilt. At present it is a town of about four thousand inhabitants, surrounded by gardens in which all sorts of sub-tropical fruits grow luxuriantly, and largely employed in the soap manufacture.

Joram [יְהוֹרָם = *whom Jehovah upholds*, 'Ιωράμ, *Joram*], a king of Judah, called in the Old Testament Jehoram. He was the son of Jehoshaphat, and reigned B.C. 891-884. His history is found in 2 Kings viii. 16-24; 2 Chron. xxi., from which we learn that he was given to idolatry, that he married Ahab's daughter, and died of a fearful bowel disease. In the New Testament he only appears in the genealogy of our Lord (Matt. i. 8).

Jordan [יַרְדֵּן], in prose always with the art. יַרְדֵּן = *the descender*, ὁ Ἰορδάνης, *Jordanes*], the principal river of Palestine. It has two principal sources, one in the spurs of Antilibanus, and the other not far from *Banias* or *Paneas*, called in the New Testament Cæsarea Philippi. The streams from these two sources unite in a marshy lake, originally called the *Waters of Merom* (Josh. xi. 5, 7) but now Lake *Huleh*. Much controversy has taken place as to the exact topography of the Jordan up to this lake, but the question has been recently set at rest by Mr. Macgregor, who personally inspected the waters in a canoe, and whose discoveries are printed, together with excellent maps, in his work entitled 'Rob Roy on the Jordan.' From Lake Huleh the river runs in a deep valley and directly south to the Sea of Galilee, which it enters at the north by an opening about seventy feet wide. This lake is described under *Sea of Galilee*, and a map of it is to be found on p. 79. The Jordan leaves it at the south, passing round a small peninsula, and then again runs directly south for a distance which measures in a straight line about sixty miles, but is more than trebled by windings. Finally it empties itself into the Dead Sea, which is 1,292 feet below the level of the Mediterranean. The valley of its course, between the Sea of Galilee and the Dead Sea, is called the *Ghôr*, and is seldom more than two miles wide. This valley is shut in by steep cliffs, which form the edge of a plain reaching back several miles to a second series of enclosing hills. Hence the valley of the Jordan is in fact double, the river running, as it were, in the centre of a deep trench, which is scooped out of the centre of a flat valley. In the trench thus formed the temperature is necessarily very high, and a profusion of tropical vegetation accordingly results. So high up the river as Lake Huleh, the Egyptian papyrus is found growing to the height of sixteen feet, and, lower down the river, corn is ripe in March, melons ripen in winter, indigo is cultivated, and palms, oleanders, and zukkum trees abound.

No towns are now found upon the Jordan, but Cæsarea Philippi (as already stated) is in close proximity to one of its sources. Bethsaida Julias was near its entrance into the lake of Galilee, and Jericho is not far from its outflow into the Dead Sea. Its only tributaries are the Hieromax or Yarmuk, and the Jabbok or Zerka. Both these flow in on the eastern bank, the former a short distance from the Sea of Galilee, and the latter about half-way between the two seas.

In the New Testament, the Jordan is only mentioned in con-

nexion with the baptism administered by John the Baptist, and as the region to which our Lord retreated before his final journey to Jerusalem (Matt. iii. 5, 6, 13; iv. 15, 25; xix. 1; Mark i. 5, 9; iii. 8; x. 1; Luke iii. 3; iv. 1; John i. 28; iii. 26; x. 40). The traditional site of our Lord's baptism is at the fords, nearly opposite Jericho, but no certainty can be attached to the tradition which places it here. See *Bethabara*.

Jorim [Ἰωρεὶμ, *Jorim*], one of the ancestors of our Lord, son of Matthat, and father of Eliezer (Luke iii. 29).

Josaphat [יְהוֹשָׁפָט = *whose cause Jehovah pleads*, Ἰωσαφάτ, *Josaphat*], a king of Judah, called in the Old Testament Jehoshaphat. He reigned B.C. 914-889, and was on the whole a wise and righteous monarch, although he erred by alliance with Ahab and Ahaziah, idolatrous kings of Israel. His history is contained in 1 Kings xxii. 2-50; 2 Chron. xvii-xx. He gave his name to the valley of the brook Kidron. In the New Testament he only appears in the genealogy of our Lord (Matt. i. 8).

Jose [Ἰωσή, *Jesu*], one of the ancestors of our Lord, son of Eliezer, and father of Er (Luke iii. 29).

Joseph [יוֹסֵף = *he takes away and he shall add*, see Gen. xxx. 23, 24; Ἰωσήφ, *Joseph*], a common Hebrew name and applied to (1) Three ancestors of our Lord, otherwise unknown (Luke iii. 24, 26, 30).

(2) The Patriarch, son of Jacob and Rachel. The circumstances of his birth are detailed in Gen. xxx. 22-24, and his remarkable history more or less occupies the last fourteen chapters of Genesis. In the New Testament he is referred to in the speech of Stephen, who shortly and beautifully sums up his history ('The patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house. Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance. But when Jacob heard that there was corn in Egypt, he sent out our fathers first. And at the second time Joseph was made known unto his brethren; and Joseph's kindred was made known unto Pharaoh. Then sent Joseph and called his father Jacob to him,' Acts vii. 9-14). He is also referred to as an example of faith, in Heb. xi. 22 ('By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones')

and the blessing of his sons Ephraim and Manasseh by his father Jacob is similarly referred to as an instance of faith (Heb. xi. 21).

(3) The husband of Mary, and reputed father of Jesus. Tradition has many stories to relate concerning him, and one of the apocryphal gospels, called the Protevangelium, recounts minutely all the circumstances of his marriage, as well as the early history of Mary herself. No reliance whatever can be placed upon these stories, nor can any certainty be attached to the common opinion that Joseph had been previously married, and had a family of children before his marriage with the Virgin Mary, although such a supposition certainly solves many of the difficulties connected with the identification of the brethren of our Lord. In the New Testament he appears as the son of Heli or Jacob, and as descended from David in the genealogies of both Matthew and Luke (Matt. i. 16; Luke iii. 23). He was therefore designated by the angel who addressed him in a dream as 'son of David' (Matt. i. 20), and 'because he was of the house and lineage of David' he went up to Bethlehem, the ancestral city of David, on the occasion of the general enrolment ordered by Augustus (Luke ii. 4). His residence was at Nazareth in Galilee, where he practised the trade of a carpenter (Matt. xiii. 55). In character he was 'a just man (*δίκαιος*)' (Matt. i. 19). He was espoused to his cousin Mary, and when she was found with child of the Holy Ghost was instructed by an angel not to put her away, and that the child which should be born should be called Jesus. On this instruction he acted, and took Mary with him to Bethlehem to be enrolled. Here the child Jesus was born, and here Joseph must have been during the visit of the Shepherds and the Wise Men, as well as on the occasion of the Circumcision, and in the Temple at Jerusalem at the Purification. After this, being warned by a dream, he went down to Egypt with Mary and the child, until the death of Herod the Great, and then returning with the intention of residing at Bethlehem, found Archelaus established as the king of Judæa. On this he went back (*ἀνεχώρησεν* A. V. 'turned aside') to Nazareth, and there appears to have remained until the end of his life. Henceforward he only appears in the New Testament as in the habit of attending the passover in Jerusalem annually, and on one occasion, when our Lord was twelve years old, as taking our Lord with him, and there, after having for awhile missed Him, seeking and finding Him in the temple, sitting in the midst of the Rabbis, hearing them and asking them questions. That Joseph lived for some time afterwards is evident from the statement that after this

'Jesus went down to Nazareth and was subject unto them,' i.e. unto Joseph and Mary (Luke ii. 51). But from John xix. 27, where our Lord on the cross commits Mary to the care of John, it seems almost obvious that Joseph had died before the date of the crucifixion; and the absence of his name on several occasions when our Lord's 'mother and brethren' are mentioned seems to indicate that he had died even earlier than this (Matt. xii. 46; Mark. iii. 31; vi. 3; Luke viii. 19; John ii. 1, 12).

(4) Joseph of Arimathæa. Nothing is certainly known of this person except that which is recorded in the New Testament, and even the place of his residence or birth is not thoroughly identified (see *Arimathæa*). Legend relates, however, that he came to England and there preached the gospel at Glastonbury in Somersetshire, where a holy thorn is shown, supposed to have sprung from his staff. In the New Testament, Joseph appears for the first time in connexion with our Lord's condemnation, crucifixion, and burial (Matt. xxvii. 57-60; Mark xv. 42-46; Luke xxiii. 50-53; John xix. 38-42). He was a member of the Sanhedrim, honourable, good, just, and rich. He waited for the kingdom of God, and was a disciple of Jesus, at first 'secretly for fear of the Jews.' However, after the crucifixion 'he went in boldly to Pilate and begged the body of Jesus.' Having wrapped it in fine linen, he then deposited it in a new tomb, in a garden hard by, which tomb belonged to him and which he appears to have intended for himself. In this pious office he was assisted by Nicodemus, who also brought a large quantity of myrrh and aloes, in which the body of Jesus was wound by means of the linen cloths.

(5) Joseph Barsabas (Βαρσαββᾶς = son of Sabbas—which may be a shorter form of Zebedee—or, if Sabbas is not a proper name, son of conversion, of quiet, of an oath, of wisdom, of the old man) surnamed Justus; one of the two persons (Matthias being the other), who were appointed as candidates for the vacant apostleship of Judas Iscariot (Acts i. 23). Nothing else is certainly known of him, but as one of the conditions of candidature was a complete personal knowledge of our Lord's work, and the power of witnessing to his resurrection, it has been assumed that he was at least one of the seventy disciples. Eusebius states on the authority of Papias, that he drank a cup of poison and remained uninjured. See also *Barsabas*.

Joses [Ἰωσήφ, or Ἰησοῦς (?), *Joseph*], (1) the name of Barnabas, but only used to designate him on his first appearance in the Acts (iv. 36), where it is said that 'Joses, who by the apostles was surnamed Barnabas . . . having land, sold it, and brought the money,

and laid it at the apostles' feet.' Elsewhere, he is called *Barnabas*, and for his history see under that word.

(2) One of our Lord's brethren (Matt. xiii. 55). See *James* (3).

Joshua, the Hebrew form of the Greek Ἰησοῦς. For the meaning of the name see under *Jesus*, by which appellation Joshua is mentioned in the only place in which the New Testament speaks of him (Heb. iv. 8), 'For if Jesus had given them'—that is, the Israelites—'rest, then would he not afterward have spoken of another day.' Joshua was the son of Nun, of the tribe of Ephraim, and first emerges as the victorious leader of the Israelites against the Amalekites at Rephidim (Ex. xvii. 9). He was the attendant on Moses when the Law was first given (Ex. xxiv. 13; xxxii. 17). He and Caleb were two of the twelve spies sent to report upon the Land of Canaan, and they alone brought back an encouraging report (Num. xiii. xiv.). Shortly before the death of Moses, he was solemnly invested by Moses himself with the leadership of the Israelites (Num. xxvii. 18), and in pursuance of this commission, he led them safely across the Jordan, and established them firmly as the conquerors of Palestine, although the original inhabitants still retained some strongholds. He died at the age of 110 years, having previously caused the Israelites to enter into a solemn covenant with God, and was buried at Timnath-serah, probably about B.C. 1427.

Joshua is only mentioned in the passage already referred to, but, in reliance upon this, he has been regarded by many Christian writers as a type of our Lord. Thus Bishop Pearson ('On the Creed,' art. 2) enlarges on (1) the significance of his name, which = *Saviour*; (2) that he alone led the people into Canaan, which Moses could not do, thus showing the continuance of the Law till Jesus came; (3) that Joshua and not Moses, received the command to circumcise, for Jesus is the true circumciser; (4) that he began his office at the Jordan; (5) that he chose twelve men, to carry twelve stones, as Jesus chose twelve apostles, the foundation-stones of the church; (6) that he saved Rahab the harlot alive, whereas our Lord says to the Pharisees, 'The publicans and the harlots go into the kingdom of heaven before you'; (7) that he caused the sun to stand still, as an emblem of the Sun of righteousness; (8) that he smote the Amalekites, and so opened the way to Canaan.

Josiah, [יְהוֹשִׁיָּא = *whom Jehovah heals*, Ἰωσίας, *Josias*], one of the kings of Judah, son of Amon. He succeeded Amon in B.C. 642, when only eight years of age. He restored the observance of the

law, which, in the eighteenth year of his reign, he and his people entered upon a solemn covenant to keep. After a reign of thirty-one years he entered into conflict at Megiddo with Pharaoh-Necho, king of Egypt, and, being wounded in the ensuing battle, died on the road to Jerusalem. In the New Testament Josiah is only mentioned as one of the ancestors of our Lord (Matt. i. 10, 11).

Juda. See *Judah*.

Judæa. See *Judea*.

Judah [יהודה = *praised*, 'Ιουδα, gen. 'Ιουδα (Matt. ii. 6; Luke iii. 33; Heb. vii. 14; Rev. v. 5; vii. 5), *Judas*], a name variously rendered in A. V., as—

1. **Juda**, the tribe of Judah, and the portion of Palestine allotted to it. This country is mentioned in Matt. ii. 6, where the prophecy of Micah v. 2 ('Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel') is quoted by the priests and scribes in answer to Herod's question, where Christ should be born. Bethlehem was indifferently called Bethlehem Ephratah and Bethlehem Judah, to distinguish it from the other Bethlehem in the north of Palestine. This 'Land of Juda' formed the most southerly tribal division of Palestine; and was more important and populous than any other division. It contained an extensive pasture-country on the south, a rich corn-country to the west, a 'hill country' in the centre, in which oliveyards and vineyards abounded, and a wilderness to the east. All the priestly cities were situated within its boundaries. In Rev. v. 5 our Lord is called 'the lion of the tribe of Juda,' probably in reference to the ancient description of the tribe by Jacob as 'a lion's whelp' (Gen. xlix. 9); and in Rev. vii. 5 twelve thousand of the tribe are sealed.

2. **Juda**, two ancestors of our Lord, otherwise unknown (Luke iii. 26, 30).

3. **Judas** or **Juda**, but called in the Old Testament *Judah*, one of the twelve sons of Jacob. He only appears in the New Testament in the genealogies of our Lord (Matt. i. 2, 3; Luke iii. 33), and in Heb. vii. 14 ('It is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood'). By the phrase 'it is evident' St. Paul no doubt refers to the well-known historical fact that Jesus was born at Bethlehem-Judah, and not (as some have supposed) that the Jews expected the Messiah to arise from Judah, because he was to be of the seed of David. That the Messiah was to be of the tribe of Juda might,

of course, have been anticipated from Gen. xlix. 10 ('The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come').

4. **Judas**, one of our Lord's brethren. The question of who these 'brethren' were is discussed under *James* (3), and reasons are given why this Judas should not be regarded as the apostle Judas, the brother (?) of James. And if he be not the same as No. 5 (see below), then nothing whatever is known of him except that he was the 'brother' of our Lord.

5. **Judas**, called in the lists of the apostles 'the brother (?) of James' (Ἰούδας Ἰακώβου, Luke vi. 16; Acts i. 13), and, therefore, son of Alphæus or Clopas. He was apparently identical with Lebbæus, or Thaddeus (Matt. x. 3; Mark iii. 18), but no satisfactory reason can be assigned why this apostle should thus be known by three, or at least two names (if Lebbæus be rejected, on which see p. 71). No incident peculiar to Judas is reported, except that in John xiv. 22, where we read, 'Judas saith unto Him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?' But Jude, the author of the epistle, is generally regarded as identical with the apostle Judas, and tradition variously states that he died a natural death at Edessa, and that he was martyred either in Phœnicia or in Persia.

6. **Jude**, the author of the Epistle bearing this name, see No. 5. In the preface to this epistle the writer calls himself 'the brother of James, and servant of Jesus Christ.' It is only fair to state that those who maintain the identity of No. 4 with 5 and 6, meet the argument from the latter description by declaring that the apostle was actuated by humility in so describing himself. With regard to the *Epistle of St. Jude*, see pp. 52, 53.

7. **Judas**, surnamed Barsabas (for the meaning of Barsabas, see under *Joses*), was possibly a brother of Joseph Barsabas (Acts i. 23). He is mentioned in Acts xv. 22, along with Silas, as one of the 'chief men among the brethren (ἡγουμένοι ἐν τοῖς ἀδελφοῖς).' He and Silas were sent along with Barnabas and Paul from Jerusalem to Antioch, as fellow-bearers of the decision of the Council at Jerusalem as to the obligation of the Mosaic law upon Gentile Christians. After delivering their message to the Church at Antioch, and tarrying there 'a space (χρόνον),' Silas determined to remain at Antioch, but Judas returned to Jerusalem (ver. 33, 34). Nothing further is known of him. See *Barsabas*.

8. **Judas** of Galilee (ὁ Γαλιλαῖος), a leader of an insurrection, referred to by Gamaliel in his speech before the Sanhedrim, as

one who rose up 'in the days of the taxing, and drew away much people after him; he also perished; and all, *even* as many as obeyed him, were dispersed' (Acts v. 37). Nothing further is stated of him in the New Testament, but Josephus (Ant. 18. 1. 1, 2, 6; 20. 5. 2; B. J. 2. 8. 1.) gives an interesting account of him, from which it appears that he was a Gaulonite, of the city of Gamala, who, when Cyrenius (or Quirinus) came into Syria, charged with the execution of a general census, joined with him one Sadduc, a Pharisee, and persuaded the people to revolt, saying that the proposed taxation 'was little better than an introduction to slavery.' He also became the leader of a fourth sect of Jewish philosophers, whose tenets agreed with those of the Pharisees, but added a stedfast determination to accept no ruler but God, and to resist every foreign power. The sects of the Sicarii and Zealots, of the latter days of Jerusalem, no doubt sprang from this source, and their existence rendered it impossible for the Roman government to deal with the Jews except by utter extermination. At least three of the sons of Judas followed in their father's steps of overt rebellion, and similarly perished; James and Simon by crucifixion, and Manahem 'with many sorts of torments' (B. J. 2. 17. 9).

9. **Judas Iscariot** [*Ἰσκαριώτης*, *Iscariotes*. The meaning of the name is very doubtful. It probably = *אִישׁ קִרְיֹת* i.e. *a man of Kerioth* (in Juda, Josh. xv. 25), but other interpretations more or less conjectural—for which see Smith's 'Dictionary of the Bible'—have been advanced], called 'the son of Simon' in John vi. 71; xiii. 2, 26, and in all the three lists of the apostles 'the betrayer.' Nothing is known of this Judas until he appears in the lists of the apostles, and that he was not selected for such a position without a full knowledge on our Lord's part of what he would prove to be is evident from John vi. 64 ('Jesus knew from the beginning who they were that believed not, and who should betray him'); John vi. 70, 71 ('Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot, *the son of Simon*, for he it was that should betray him'), and John xiii. 11 ('For He knew who should betray him'). Into the reasons, however, which induced the choice of such a person it is probably impossible for us fully to enter. But Olshausen well remarks on this point, 'Faith perceives even in this a miraculous, gracious dispensation of our Lord. Evil is everywhere entwined and mixed up with the good, *in order that it may be overcome by the redeeming power of Christ*. . . . It is true that the unhappy man

was to become the instrument of our Lord's betrayal, because he did not avail himself of the opportunity, but this was by no means his destiny. The God of mercy only ordains everywhere, in this temporary system of the world, the intermixture of good and evil, in order that the latter may be overcome by the former; or, if it will not allow itself to be overcome, to consummate the good by contrast with the evil. For although Judas brings our Lord to the Cross, yet by this very act he must assist in founding an everlasting redemption' (Com. on Gospels, vol. ii. p. 18).

The notices of Judas, as separate from the other apostles, are very few, previously to the commission of the act which has made him eternally infamous. He became the treasurer of the little company of apostles, but being a thief appropriated its contents to his own purposes. Hence, when Mary, the sister of Lazarus, anointed our Lord's feet with precious ointment, he grudged the subtraction of the value of the ointment from his hoped-for gains, and said, 'Why was not this ointment sold for three hundred pence, and given to the poor?' (John xii. 1-6). It is true that in Matt. xxvi. 8; Mark xiv. 4, this saying is attributed to 'some' of 'the disciples,' but with the fuller information from St. John, it is evident that none other than Judas was the first suggestor of the notion, although he may have induced others to join him in giving open expression to it.

Immediately after this event, Judas is related by all the synoptics to have gone to the chief priests, and agreed to betray Jesus into their hands for thirty pieces of silver (Matt. xxvi. 14-16; Mark xiv. 10, 11; Luke xxii. 3-6). This is declared to have been done because 'the devil entered into' him, and an opportunity was soon found, immediately after the Last Supper. Judas appears to have been present only at the beginning of this supper, having withdrawn before the institution of the Lord's Supper (see pp. 103, 104). The object of his withdrawal was supposed by the general body of disciples to have for its object the buying of some necessary things, and our Lord favoured this view by saying to him as he went 'That thou doest, do quickly.' But his real intention was to betake himself to the priests and indicate where Jesus might be conveniently apprehended, and that this was his real intention our Lord not only knew, but actually indicated to John and Peter by the sign of dipping a sop in the sour sauce usual at the Paschal Feast, and giving it to the betrayer (Matt. xxvi. 21-25; Mark xiv. 18-21; Luke xxii. 21-23; John xiii. 18-

30). 'After the sop,' we read, 'Satan entered into Judas,' and he went out. St. John expressively adds, 'And it was night.'

The next appearance of the traitor is in the Garden of Gethsemane, coming with the high-priests' servants and soldiers to apprehend Jesus. It had been agreed that he should point out his master by kissing him, and therefore at once approaching our Lord the traitor said, 'Hail, master,' and kissed him. Further than this, he seems to have taken no part in the arrest, and it may be well conceived that, having done his part, he would be only too glad to escape, if possible, unnoticed (Matt. xxvi. 47-50; Mark xiv. 43-46; Luke xxii. 47, 48; John xviii. 2-9). The time and place of his receiving the wages of his iniquity are unnoticed, and it may be that he now went and claimed them, and then returned to watch the course of proceedings. This appears either to have surprised him, or to have too late excited his remorse. Either he did not expect that our Lord would be put to death (a course indeed manifestly illegal), or else he may have thought that a less shameful death than crucifixion would have been inflicted, or simple remorse overcame even his covetousness. Only the effect is known to us. 'When he saw that he was condemned, he repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*. And he cast down the pieces of silver in the temple and departed, and went and hanged himself' (Matt. xxvii. 3-6). For the use made of the money by the priests in buying the Potter's Field, see *Aeldama*.

Another view of the motives of Judas in the betrayal of our Lord cannot be passed over without notice. It has been suggested that his object was to bring about by violent means a public declaration of his Messiahship by our Lord, and an open manifestation of his Divine power. When disappointed in this expectation, repentance filled his soul to such an extent that he durst no longer live, but determined to meet his Lord in the regions of death, and there implore his pardon. The objections to this opinion are, (1) that no hint of such a notion on the part of Judas is ever given, (2) that his character is invariably described as grasping and covetous even to theft, and (3) that his taking a bribe when engaged in such a course is almost inconceivable.

In Acts i. 18, we find St. Peter, on the occasion of the meeting to select a successor to Judas in the apostleship, giving another

account of his death ('This man purchased a field with the reward of iniquity; and falling headlong he burst asunder in the midst, and all his bowels gushed out.') Various solutions of this apparent discrepancy between the accounts of Judas' death have been proposed. (1) That when Judas hung himself the rope broke, and that described by St. Peter happened; while as to the expression 'purchased (*ἐντήσατο*),' this should be rendered 'obtained,' St. Peter's meaning being that all Judas got for his pains was this field. (2) That the friends of Judas circulated the story of Acts i. 18, and St. Peter merely repeated the common account, in the correction of which we have no reason to suppose that he would necessarily receive special divine illumination. When, however, the story had to be historically related under the immediate guidance of God's Spirit, then the true story was given.

The career of Judas has been often taken as a striking instance of the power of one bosom sin (in this case, covetousness) to overcome the largest possible opportunities.

Several prophetic allusions are found in the Old Testament to the fact that our Lord should be betrayed by a friend. See Ps. xli. 9; lv. 12-14.

10. Judas. The person in whose house, at Damascus, Saul was when Ananias came to him and opened his eyes (Acts ix. 11). It is still pointed out in the street called Straight, being 'a commodious dwelling, with traces of having once been a church, and then a mosque.' But as Dean Alford well says, 'imposture is so easy, that it is hardly possible to cherish the thought that the spots now pointed out can be the true ones.'

Judas. See *Judah*, Nos. 3, 4, 5, 7, 8, 9 and 10.

Jude. See *Judah*, Nos. 5 and 6.

Judea [*Ἰουδαία*, *Judea*], rendered 'Jewry' by A.V., in Luke xxiii. 5, and John vii. 1, was the southernmost of the three provinces into which in New Testament times Palestine was divided. It embodied the old tribal divisions of Judah (see *Juda*), Benjamin, Dan and Simeon, and very nearly represented the old Kingdom of Judah. It extended from the Mediterranean on the west to the Dead Sea on the east, and to the desert on the south. On the north its frontier was of the shape of the letter L, the top of the letter touching the Mediterranean a little north of Cæsarea, and the frontier then running directly south to near Lydda, when it turned to the east, and ran directly east to the Jordan. In one place 'the coasts of Judæa beyond Jordan' (Matt. xix. 1) are spoken of, but it would seem that this expression (if rightly

translated) merely refers to places beyond Jordan, very near to the Judæan frontier.

In Acts ii. 14, where A.V. renders *ἄνδρες Ἰουδαῖοι*, by 'Ye men of Judea,' the probable meaning is simply 'Ye men who are Jews,' i.e. Israelites.

Julia [only found in acc. *Ἰουλίαν*, *Juliam*], a person saluted along with Philologus in Rom. xvi. 15. It is undecided whether the nominative is *Julias*, or *Julia*, on which the determination of the sex depends. If Julia be a female, she may have been the wife of Philologus.

Julius [*Ἰούλιος*, *Julius*], a centurion of Augustus' band (see *Band*), under whose charge St. Paul sailed from Cæsarea to Italy. He 'courteously entreated Paul,' and at Sidon gave him liberty to go on shore, and visit his friends (Acts xxvii. 3). At Myra he hired a second ship, and transferred his soldiers and prisoners into it (xxvii. 6). At Crete, when it became a question whether the voyage should be continued, and Paul dissuaded him from doing so, alleging that he perceived 'that this voyage will be with much hurt and damage,' he believed the master and owner of the ship rather than Paul, and so gave orders to continue the voyage (xxvii. 11). When the vessel was wrecked at Melita, he kept the soldiers from killing Paul, and the other prisoners, as they desired to do (xxvii. 43). Finally, on the arrival of the convoy at Rome, he delivered the prisoners to 'the captain of the guard (*στρατοπέδάρχῃ*)' (Acts xxviii. 16). Nothing more is known of him. But Wieseler, followed by Conybeare and Howson, suggests that he may have been identical with Julius Priscus, who was afterwards prefect of the Prætorian Guards, under the Emperor Vitellius.

Junia [only found in acc. *Ἰουνίαν*, *Juniam*], a person saluted by St. Paul in Rom. xvi. 7, along with Andronicus, as 'my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.' The sex of Junia cannot be determined from the name, nor is anything further known of the persons or circumstances referred to.

Jupiter [*Ζεύς*, gen. *Διός*, *Jupiter*, gen. *Jovis*], the principal divinity in the Greek and Roman Pantheons, and regarded as the 'father of gods and men.' The New Testament refers to Jupiter in two places. 1. When Paul and Barnabas visited Lystra in Lycaonia, and there healed the cripple, the people cried 'The gods are come down to us in the likeness of men,' and 'called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.' We further read that 'the priest of Jupiter, which was before the

city' (τοῦ Δ. τοῦ ὄντος πρὸ τῆς πόλεως, i.e. of the Jupiter whose temple was in front of the city, probably so spoken of to distinguish him from another Jupiter whose temple was elsewhere), 'brought oxen and garlands, and would have done sacrifice with the people,' had not the apostles prevented it (Acts xiv. 11-13). The readiness of the Lycaonians to believe in such divine visits is peculiarly explicable from the fact that a popular legend (related by Ovid, *Met.* viii. 611-724) described Jupiter and Mercury as having formerly visited a humble couple, named Baucis and Philémon, in these very regions. 2. The image of Diana, or Artemis, at Ephesus, is spoken of by Demetrius as having 'fallen down from Jupiter.' Here the words 'image which fell down from Jupiter' are represented in the Greek by the single word Διοπετίης (Acts xix. 35). As to the image, and its worship, see under *Diana* and *Ephesus*.

Justus [Ἰούστος, *Justus*], a common surname, applied in the New Testament to: 1. Joseph Barsabas (Acts i. 23). See under *Joseph*. 2. A citizen of Corinth, in whose house, which was close to the synagogue, Paul lodged on his second missionary journey. He is described as 'one that worshipped God,' and was probably a Greek proselyte. 3. A Christian at Rome, named Jesus, joined with St. Paul and others in greetings to the Colossians, and stated to be 'of the circumcision' (Col. iv. 11). Whether he is identical with No. 2 cannot be determined.

Kidron. A brook and ravine on the east of Jerusalem. For a detailed account, see *Cedron*, and also under *Jerusalem*.

Kish. See *Cis*.

Lamech [לֶמֶךְ, meaning not ascertained, Λάμεχ, *Lamech*], the father of Noah. Nothing is recorded of him in the Old Testament except his genealogy, and age, and that he gave the name *Noah* (see *Noah*) to his eldest son (Gen. v. 26, 28-31). In the New Testament he appears only in the genealogy of our Lord (Luke iii. 36). Care must be taken not to confound this Lamech with Lamech the son of Cain.

Laodicea [Λαοδικεία, *Laodicia*]. A wealthy Roman town in the valley of the river Mæander, not far from Colossæ and Hierapolis (Col. iv. 13). The epigraph to 1 Tim. describes it as 'the chiefest city of Phrygia Pacatiana.' It is now totally destroyed, and its site doubtful. The church at Laodicea is mentioned in Col. ii. 1; iv. 13, 16, and the angel of the church is reproved in Rev. iii. 14-22, for lukewarmness and self-righteousness. The Colossians are exhorted to read 'the epistle from Laodicea' (Col.

iv. 6), by which the Epistle to Philemon, or the Epistle to the Ephesians, has been supposed to be meant, but no satisfactory proof of either of these hypotheses has been adduced. An apocryphal *Epistola ad Laodicensis* also exists. But on this point see further on p. 39.

Laodiceans [Λαοδικεῖς, *Laodicensis*]. See *Laodicea*.

Lasēa [Λασαία, *Thalassa*], a city of Crete, only mentioned in Acts xxvii. 8, as near the Fair Havens, where St. Paul advised the centurion and shipmaster of the vessel, which was carrying him to Rome, to winter. Traces of such a city have been discovered four or five miles east of Cape Matala, but no reference to it is given in classical writers.

Lazarus [Λαζάρους = *whom God aids*, Λάζαρος, *Lazarus*] 1. The brother of Martha and Mary, possibly the son or brother-in-law (see *Martha*) of Simon the leper, beloved by Jesus, and an inhabitant of Bethany, a town in Mount Olivet, about two miles from Jerusalem. The earliest statement respecting him is that Jesus, hearing of his sickness, left 'the place where he was,' and came with his disciples into Judæa. Having arrived at Bethany, our Lord found that Lazarus had been dead four days, and was already entombed. Accompanied by Martha and others, He visited the grave, and having caused the stone to be removed from its mouth, summoned Lazarus with the words, 'Lazarus, come forth!' The dead man came forth, and so many of the Jews consequently believed, that the enmity of the chief priests was aroused, and Jesus compelled to withdraw for a time into privacy (John xi.). After this, six days before the final passover, a supper was made at Bethany, where Martha served, and Lazarus sat at table. For the incidents of this supper see *Mary*. The chief priests then consulted with the view of putting Lazarus to death, but nothing is certainly known of his further history. All the foregoing incidents are related in John xi. and xii., and no other evangelist mentions Lazarus. The silence of the synoptics may be attributed to either (1) their fear of drawing down persecution on the family of Lazarus, or (2) a feeling of delicacy towards the same persons; for as the incidents of the supper were known to at least two of them (Matt. xxvi. 6-13; Mark xiv. 3-9) their ignorance of the other events cannot be presumed. Attempts have been made to identify Lazarus with the young ruler (ἄρχων) who 'had great possessions' (Matt. xix. 16-22; Mark x. 17-22; Luke xviii. 18-23), and with the young man who fled away naked from the chief priests' servants, after the capture of Jesus (Mark

xiv. 51). Tradition relates that, after his resurrection, Lazarus visited Marseilles, and, having founded a Christian church there, finally suffered martyrdom.

2. One of the personages in a parable (Luke xvi. 19–31), and there described as lying, full of sores and hungry, at the door of a rich man, usually named Dives. Upon his death Lazarus is conveyed by the angels into Abraham's bosom, and is there seen by the rich man from amidst the torments of hell. Dives demands that Lazarus should be sent with water to cool his tongue, but Abraham informs him that the great gulf which separates them renders this impossible. The rich man then petitions that Lazarus may be sent to warn his five brethren, but Abraham declares that these have Moses and the prophets, and that, therefore, the resurrection of a dead man is unnecessary. Whether the history of Lazarus of Bethany, viewed prospectively (and with which, in its effects upon the world, the latter remark of Abraham corresponds), suggested the story of the beggar; or whether any well-known beggar with the name of Lazarus existed in our Lord's time, is equally unknown.

Lebbæus [Λεββαῖος], one of the twelve apostles. Matthew alone mentions him (x. 3) as '*Lebbæus whose surname is Thaddeus*,' but many versions (including the Vulgate), and **8**, omit the italicised words. As to the identity of Lebbæus (or Thaddeus) with Judas the brother (?) of James, see *Judah* (5).

Levi [לֵוִי = *garland* or *crown*, Λεवी, *Levi*]. 1. Son of Melchi, and an ancestor of our Lord (Luke iii. 24).

2. Son of Simeon, and an ancestor of our Lord (Luke iii. 29).

3. The Hebrew name of the apostle Matthew. After his call (Mark ii. 14; Luke v. 27, 29) he ceased to be called by this name. See *Matthew*, in Sect. 1, p. 6.

4. Used in Heb. vii. 9 to designate the Levitical priesthood, which is there pronounced inferior to that of Melchisedec, to whom Abraham (the ancestor of the yet unborn Levi) paid tithes. In Rev. vii. 7 it is said that 'of the tribe of Levi there were sealed (ἐσφραγισμένοι) twelve thousand.' The tribe of Levi appears to have been consecrated to the priesthood at the time of the idolatry of the calf (Exod. xxxii.). Before that period the firstborn males of all Israel fulfilled the Levitical duties, for which see Num. iii. and iv. Moses and Aaron were Levites, being the sons of Amram, who was the eldest son of Kohath, who was the second son of Levi. See also under *Levites* in Sect. 4.

Libertines. See under the same word in Sect. 4.

Libya [Λιβύη, *Libya*], one of the places from which the strangers, who assembled to hear the apostles on the day of Pentecost, came (Acts ii. 10). All the then known portion of Africa, excluding Egypt, received this name, and large numbers of Jews resided there. See *Cyrene*.

Linus [Λίνος, *Linus*], only mentioned in 2 Tim. iv. 21 ('Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren'). The place (Rome) and date (just before St. Paul's martyrdom) of 2 Tim. being considered, it is evident that Linus was at Rome about A.D. 68, and universal tradition makes him to have been a bishop of Rome; whether in succession to St. Peter, or not, is a matter of dispute. Eusebius gives, for the duration of his episcopate, A.D. 68–80.

Lois [Λωίς, *Lois*, gen. *Loidis*], grandmother of Timothy, and possibly mother of his mother Eunice (2 Tim. i. 5). Beyond the character of possessing 'unfeigned faith (ἀνυποκρίτως πίστις),' assigned to her by Paul, nothing is known of her. But cf. 2 Tim. iii. 15.

Lot [לֹט = a veil, Λώτ, *Lot*], son of Haran, Abram's younger brother. He accompanied Abram into Egypt, but upon their return thence, their herdmen quarrelled about the pasturage necessary for their immense flocks (Gen. xiii.), and a separation was agreed on. Lot chose the well-watered and fertile plain of Jordan, and went to dwell in Sodom, notwithstanding the vicious practices of its inhabitants. 2 Peter ii. 7 describes him in Sodom as 'vexed with the filthy conversation of the wicked,' and as a 'righteous man' who 'vexed his righteous soul from day to day with their unlawful deeds.' His temporal prosperity was also interrupted by the battle of four kings against five (Gen. xiv.) in which he was captured, together with his goods, but rescued by his uncle Abraham. We next hear of him (Gen. xviii.) as offering a shelter to the two angels who visited Sodom on the eve of its destruction (cf. Heb. xiii. 2), and as being forewarned by them, and escaping with his wife and children from the doomed city. His wife, however, looked back, and was turned into 'a pillar of salt,' by which may be meant that she was overwhelmed by the bituminous and sulphureous showers by which the cities of the plain were destroyed. Her fate is referred to by our Lord (Luke xvii. 32) as a prospective warning as to the conduct of his disciples 'in the days of the Son of Man.' Of Lot's further history nothing

is known, except that from an incestuous intercourse with his daughters, Moab and Ammon sprang.

Lucas [Λουκᾶς, *Lucas*], translated 'Lucas' in Philem. 24, but 'Luke' in other places. See *Luke*, in Sect. 1, p. 12.

Lucius [Λούκιος, *Lucius*]. A kinsman (συγγενής) of Paul, mentioned in Rom. xvi. 21 as uniting with Jason and Sosipater in a salutation to the Roman Christians. The name also occurs in Acts xiii. 1, where 'Barnabas, Simeon that was called Niger, Lucius of Cyrene, and Manaen,' being prophets or teachers of the church at Antioch, ordained Barnabas and Saul, for St. Paul's *First Missionary Journey*. It has been conjectured that Lucius became a Christian on the day of Pentecost, when persons from 'the parts of Libya about Cyrene' (Acts ii. 10) listened with others to the address of St. Peter. Tradition also states that he was bishop of Cenchreæ, whence the Epistle to the Romans was possibly sent. Whether the Lucius of Rom. xvi. 21, and the Lucius of Acts xiii. 1 were distinct persons or not, is not ascertained.

Luke. See Section 1, p. 12.

Lycaonia [Λυκαονία, *Lycaonia*]. A district of Asia Minor, separated from Cilicia on the south by Mount Taurus, and extending to the Cappadocian hills on the north. The nature of the country is an extensive plain, of which the soil is for the most part bare and waterless, but—like Australia, its suggested counterpart—eminently fitted for sheep farming. Its chief town, named Iconium, situated to the north-east, and not far from Laodiceæ, is identified with the modern *Koniyyeh*, and was visited by Paul and Barnabas (Acts xiii. 51). Derbe and Lystra, of which the sites are now unknown, are also mentioned as visited by the same apostles (Acts xiv. 6–8; xvi. 1). The 'speech of Lycaonia' (Acts xiv. 11) appears to have differed from ordinary Greek, and has been variously conjectured to have been either a Semitic language, or a corrupt dialect of Greek. For the occurrences at the towns referred to see under their respective names.

Lycia [Λυκία, *Lycia*]. A district to the south-west of Asia Minor, at first combined with Pamphylia under one proconsul, but afterwards administered as a separate government. The region is bold and mountainous, being formed by the western extremities of the Taurus range, which there sinks into the sea. Patara, one of the cities of Lycia, was visited by Paul on his last journey to Jerusalem (Acts xxi. 1); and Myra, another of its towns, is mentioned as the place where the centurion Julius, to whose charge Paul had been committed, found a 'ship of Alexandria,' which

he chartered for the conveyance of his troops and prisoners to Rome (Acts xxvii. 6).

Lydda [Λύδδα, *Lydda*. Hebrew form לָדָד]. A town on the northern of the two roads from Joppa to Jerusalem, and nine miles from the former place. It appears in Acts ix. 32 as a place where Christians were residing, and as visited by the apostle Peter. Here the apostle found 'a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy;' and whose miraculous cure at the word of Peter produced such an effect that 'all that dwelt at Lydda, and' its neighbouring town 'Saron turned to the Lord.' From Lydda the same apostle was summoned by the friends of Tabitha to Joppa. The town has endured many vicissitudes of fortune, and still exists under the name of *Lydd*. St. George, the patron saint of England, was born there, and the remains of a church dedicated to him still form one of the curiosities of the place.

Lydia [Λυδία, *Lydia*]. A native of Thyatira, in Asia Minor, and by trade a 'seller of purple,' or dyed goods, for which that place was famous, but for unknown reasons a resident at Philippi. She was one who 'worshipped God (σεβομένη τὸν θεόν),' and amongst other women visited on the sabbath day the place by a river side where 'prayer was wont to be made (οὗ ἐνομιζομεν προσερχήν εἶναι),' or, perhaps, where a building for worship stood. Here she heard the apostle Paul, then on his second missionary journey, and having been by God's grace converted, was baptised, together with her household. She afterwards received Paul, Silas, and Luke into her house as inmates, and therefore must have been a person in at least comfortable circumstances. Her steadfastness in the faith may be inferred from the fact that, when Paul and Silas had been imprisoned by order of the magistrates of Philippi, and miraculously delivered, her house was again the place to which they retired (Acts xvi. 14-40). It is possible that Lydia is referred to by Paul amongst the Philippian 'women who laboured with me in the Gospel' (Phil. iv. 3).

Lysanias [Λυσανίας, *Lysanias*], Tetrarch (τετράρχης) of Abilene, in the fifteenth year of Tiberius Cæsar, at the time when the ministry of John the Baptist commenced (Luke iii. 1). Tiberius Cæsar was united in the government with his step-father, Augustus, in the year A.D. 11, three years before the death of Augustus (A.D. 14). The fifteenth year from this brings us to A.D. 26, which may be accordingly taken as the date of Lysanias. See *Abilene*, in this section, and *Tetrarch* in section 4.

Lysias [Κλαύδιος Λυσίας, *Claudius Lysias*]. The second name of Claudius Lysias the 'chief captain of the band (τῷ χιλιάρχῳ τῆς σπείρας).' He was in command of the garrison of the Fortress Antonia, overlooking the Temple area at Jerusalem, when the apostle Paul arrived there for the last time (Acts xxi. 17). The coming of Paul to Jerusalem, and his supposed introduction of the Greek Trophimus into the Temple, created a popular tumult, which would have ended in the apostle's murder had not Lysias interfered, and after permitting him to address the people (by which a new tumult was raised) brought him by main force into 'the castle (παρεμβολίῃ).' Here he was about to examine him by scourging, but desisted on being informed that Paul was a Roman citizen. The next day Lysias brought Paul before the Sanhedrim, but the only result was that a third tumult was raised (Acts xxiii. 10), which compelled him once more to bring his prisoner into the castle. Meanwhile, more than forty Jews had bound themselves by an oath to kill Paul, and were preparing to send a message to Lysias, inviting Paul's attendance before the Sanhedrim, and intending to kill him on the way thither. From this danger Lysias, being warned of the conspiracy by Paul's sister's son, saved the apostle, by despatching him the same night to Cæsarea, the Roman capital of Palestine, with a letter to Felix, the governor, and under a strong guard. The letter, with the exception of a dexterous falsehood (Acts xxiii. 27), inserted to save his own credit, gave the usual abstract of the circumstances under which the apostle came into the chief captain's hands, and handed over the final decision of the matter to Felix.

Lystra [Λύστρα, *Lystra*]. A city of Lycaonia, the exact site of which has not been settled, but which probably lay to the south-west of that province. Here Paul and Barnabas, having been driven from Iconium, in the course of their first missionary journey, arrived and preached the gospel (Acts xiv. 6). Amongst others, a cripple heard Paul speak, and the apostle perceiving his faith healed him with a word. The people of Lystra, headed by 'the priest of Jupiter which was before their city (τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως),' now desired to sacrifice to them, calling Barnabas, Jupiter, and Paul, Mercurius, and crying, 'The gods are come down to us in the likeness of men.' This idea probably originated in their popular tradition that Jupiter and Mercury had visited the Lycaonians, Philemon and Baucis (see Ovid, *Met.* viii., 611-724). But the apostles refused to accept the homage. They ran in among the crowd, addressed them on the folly of their

conduct, and of idolatry in general, and thus with difficulty kept them from their purpose. The unbelieving Jews of Antioch and Iconium now arrived at Lystra, and having persuaded the inhabitants stoned Paul, and left him for dead. After a short time, however, Paul revived and retired with Barnabas to Derbe. Having preached the gospel there, he returned to Antioch through Lystra, 'confirming the souls of the disciples there.' In Acts xvi. 1, Lystra again appears as the place where, on St. Paul's second missionary journey, Paul and Silas found 'Timotheus, the son of a certain woman which was a Jewess, and believed; but his father was a Greek.' From 2 Tim. iii. 10, 11, it appears probable that Timotheus had been a spectator of Paul's sufferings on his previous visit, and he may have owed his conversion to that spectacle.

Maath [*Maá^ρ, Mahath*]. Son of Mattathias, an ancestor of our Lord (Luke iii. 26).

Macedonia [*Μακεδονία, Macedonía*; adj. *Μακεδών, Macedo*]. A Roman province, lying to the north-west of the Ægean, bounded by Illyricum and Modesia on the north, by Thrace and the Ægean on the east, by Epirus and the Adriatic on the west, and by Achaia on the south. Its principal city was Thessalonica, and the cities of Neapolis, Philippi, Amphipolis, Apollonia and Berea are also mentioned in the New Testament. It appears in the New Testament only in connexion with the labours of St. Paul. Having beheld at Troas in a vision (Acts xvi. 9) a man of Macedonia, saying 'Come over into Macedonia and help us,' this apostle sailed thither with Luke, Silas and others, and landed at Neapolis. From Neapolis, he proceeded to Philippi (Acts xvi. 12), where his stay was rendered memorable by the conversions of Lydia, and the jailer of the prison in which he and Silas were confined. From Philippi he passed with Silas and Timotheus through Amphipolis and Apollonia to Thessalonica (Acts xvii. 1), where a tumult was excited by the preaching of the Gospel; and thence he came to Berea (Acts xvii. 10). From this place he was compelled by persecution to flee to Athens. A second journey of the same apostle to Macedonia is referred to in Acts xx. 1-5; 2 Cor. ii. 13; vii. 5; ix. 4. In this journey he passed and re-passed through the province. No details are left of his first passage, but it is conjectured from 2 Cor. vii. 5: xi. 9, that he made some stay at Philippi, and was there joined by Titus. Of his return route (Acts xx. 3, 4) nothing can be with certainty ascertained. It is uncertain whether 1 Tim. i. 3 refers to a third visit or not. The Macedonian Christians were

evidently of an advanced religious character (2 Cor. viii. 1 ; xi. 9 ; Phil. iv. 15 ; 1 Thess. i. 3), and they were the objects of Paul's peculiar affection (1 Thess. ii. 8, 17-20 ; iii. 9, 10).

Magdala [Μαγαδάρ, but Rec. Text. Μαγδαλά, *Magedan*]. One of the many *Migdols* or 'watch-towers' of Palestine, and possibly the same with Migdal-el (Josh. xix. 38) in Naphtali. From a comparison of Matt. xv. 39 (where alone the name occurs) with Mark viii. 10, it is obvious that Dalmanutha and Magdala were either contiguous or identical. A small village called *Medjil* still exists on the western shore of Lake Gennesareth, and this has been identified with Magdala (see map on p. 79), but on no certain authority. Into the 'coasts (τὰ ὄρια) of Magdala' our Saviour came by ship, after feeding the 4,000 on the eastern side of Lake Gennesareth, and after a discussion with the Pharisees and Sadducees, as to the sign which they demanded of him from heaven, returned to the same place (Matt. xv. 39 ; xvi. 5). The place is also interesting as having given name to Mary Magdalen (Μ. ἡ Μαγδαληνή), the person out of whom our Lord cast seven devils (Luke viii. 2). For her history, see under *Mary*.

Magog. See *Gog*.

Malachi [מַלְאָכִי = *messenger of Jehovah*, Μαλαχίας (LXX.), *Malachias*], the last of the Old Testament prophets. He prophesied about 420 B.C., after the second return of Nehemiah from Persia, and has been supposed by some to be identical with Ezra the priest. In the New Testament his prophecy of Elias the prophet, as the forerunner of the Lord, is referred to by (a) the angel who announced to Zacharias the birth of John the Baptist (Luke i. 17); (b) St. Mark (Mark i. 2); (c) our Lord (Matt. xi. 10 ; Mark ix. 11, 12). Another prophecy by Malachi (i. 2, 3) is also quoted in Rom. ix. 13 ('Jacob have I loved, but Esau have I hated').

Malchus [Μαλχός, *Malchus*]. The servant of the high-priest (most probably Caiaphas), who was with the multitude sent to take Jesus. Peter, having a sword, drew it and smote off his right ear. Then our Saviour, saying 'Suffer ye thus far,' touched his ear—which may not have been entirely severed—and healed him. The incident is related by all four evangelists (Matt. xxvi. 51 ; Mark xiv. 47 ; Luke xxii. 50 ; John xviii. 10) but John alone gives the name of Peter as the aggressor, and of Malchus as the sufferer. He may have known the name, through his own intimacy with the high-priest (John xviii. 15).

Maleleel [מַלְאֲלֵ֫ל = *praise of God*, Μαλελεήλ, *Malaleel*] an ante-

diluvian patriarch, son of Cainan, called in the Old Testament Mahalaleel (Gen. v. 13-17). In the New Testament he only appears in the genealogy of our Lord (Luke iii. 37).

Manaen [*Μαναιν, Manahen*]. One of the prophets and teachers in the church at Antioch. Acts xiii. 1, the only passage which mentions him, describes him as 'brought up with Herod the tetrarch (Ἡρ. τοῦ τ. σύντροφος).' The Herod here referred to was Herod Antipas, tetrarch of Galilee, who beheaded John the Baptist. It is not easy to decide on the nature of the connexion indicated by the word σύντροφος. It may either mean that Manaen was an intimate associate of Herod, or that Herod had been brought up as his foster-brother, a supposition which receives strength from a statement of Josephus, referring to the bringing up of Archelaus and Antipas, the sons of Herod the Great, by some private person at Rome. The name Manaen is the same with Menahem (2 Kings xv. 14, 16) and signifying *consoler*.

Manasseh [מְנַשֶּׁה = *one who forgets, Μανασσης, Manasses*], a king of Judah, son of Hezekiah. He reigned B.C. 699-644, and was remarkable for idolatry and sin. His history is contained in 2 Kings xxi. 1-18, and 2 Chron. xxxiii. 1-20. He was for some time a captive in Babylon, and the Apocrypha contains a prayer supposed to have been there composed by him. In the New Testament the only mention of Manasseh is in the genealogy of Christ (Matt. i. 10).

Marcus [Μάρκος, *Marcus*]. Applied in Col. iv. 10; Philem. 24; 1 Peter v. 13, to designate the evangelist Mark. See *Mark* in Section 1, p. 9.

Mark. See *Mark*, in Section 1, p. 9.

Mars' Hill. See *Areopagus*.

Martha [Μάρθα, *Martha*], the sister of Lazarus and Mary of Bethany, possibly the wife or widow of Simon the Leper, and beloved of Jesus (John xi. 5). She first appears in Luke x. 38 as 'a certain woman,' who received the Lord into her house, and made him a feast. Being 'cumbered with much serving (περιεσπῆτο περὶ πολλήν διακονίαν),' she requested Jesus to urge her sister Mary to assist her, and then received the memorable answer, 'Martha, Martha, thou art careful and troubled about many things: but one thing is needful (ἑνὸς δὲ ἔστιν χρεία): and Mary hath chosen that good part, which shall not be taken away from her.' At the coming of Jesus after the death of Lazarus Martha is found sitting in the house, surrounded by many of the Jews, but rises and goes to meet the Saviour (John xi. 19). In answer to the Lord's question, she professes her belief in the resurrection, and in his Messiahship, and

then departs and secretly calls her sister. At the grave, it was Martha who hesitated to have the stone removed, declaring that 'by this time he stinketh;' but of her individual share in the other details of the resurrection of Lazarus nothing is said. The only other mention of Martha in the New Testament is in John xii. 2, where she is stated to have 'served (*διηκόνει*)' at the supper made at Bethany, six days before the final passover. The actively religious character of Martha well contrasts with the more meditative cast of thought which distinguishes her sister. Tradition asserts that she accompanied Lazarus to Marseilles, and there founded a religious society.

Mary [מרים] = *their contumacy*, *Μαριάμ*, gen. *Μαρίας*, dat. and acc. *Μαριάμ* (always when applied to Mary the mother of our Lord), but *Μαρία* (when applied to other Maries), *Maria*], applied to several persons in the New Testament, viz.—

1. Mary the mother of Jesus.
2. Mary the *wife of* Clopas.
3. Mary the mother of James and Joses.
4. Mary Magdalene.
5. Mary the sister of Lazarus.
6. Mary the mother of Mark.
7. Mary the fellow-labourer of St. Paul.

Of these it will be assumed that Nos. 2 and 3 are identical.

1. Mary the mother of Jesus, always called *Mariam* (see above; and also see, for an exhaustive examination of the meaning of the name, Bishop Pearson's 'Creed,' Art. iii. note), was probably the daughter of Heli. This assumes the old-established view, that the genealogy of Luke iii. is her genealogy; but Bishop Hervey maintains a contrary opinion; and an anonymous writer, whose views are adopted and powerfully supported by Mr. Gough ('New Testament Quotations,' note 203), maintains that the genealogy in Matthew is Mary's genealogy, and that she was the daughter of a Joseph (see *Genealogy of Christ*, Section 4). The events of her childhood are entirely unknown, although a series of baseless fictions may be seen respecting them in the Apocryphal Gospels, and notably in the 'Protevangelium.' These legends make out that Mary was the daughter of Joachim (= Heli) and Anna, both pious persons, being born to them after twenty years of barren wedlock. The child thus granted was dedicated to the Lord, resided in the Temple, and vowed perpetual virginity. Hence, when twelve or fourteen years old, and when her companion

maidens were given in marriage, Mary declined marriage, but at length yielded to pressure, and was betrothed to Joseph, a carpenter of Nazareth, a widower with children. Then follow circumstances more or less resembling the Scriptural account, and Mary, still a virgin, brings forth Jesus. No reliance whatever can be placed upon these stories, the earliest of these apocryphal histories, the 'Proterangelium,' being apparently the work of a Christian Jew of the second century, and never having attained the slightest authority in the church. Our real knowledge of the mother of Jesus begins with the circumstances related in Luke i. 26-56, which occurred probably in March, B.C. 5, the traditional date being March 25. Here Mary appears as residing at Nazareth, and betrothed to Joseph, of the house of David, probably her cousin. Here she receives the intimation from the angel Gabriel that, by the operation of the Holy Spirit, she should conceive and bear a son, whose name should be called JESUS. The words used by the angel ('Hail, *thou that art* highly favoured (χαίρει, κεχαριτωμένη), the Lord is with thee: blessed art thou among women') have occasioned much discussion. N and B. omit the spaced words, so that they may be dismissed as very doubtful. But the Vulgate translates κεχαριτωμένη by 'plena gratiâ' = *full of grace*, and Romanists have built an edifice of superstition on this translation. It is, therefore, necessary to remark that the words cannot be grammatically rendered except by regarding Mary as the *object* of Divine grace or favour, and not as the *dispenser* of grace to others.

After the annunciation Mary visited her cousin Elizabeth, then with child of John the Baptist, and remained with her three months, probably until the birth of the child. On the occasion of this visit she uttered the *Magnificat*, founded upon the Song of Hannah in 1 Sam. ii. 1-10. In this Song occurs the words 'From henceforth all generations shall call me blessed' (μακαριωῦσί με = lit. *shall count me happy*; comp. 'μακαρίζομεν τοὺς ὑπομένοντας, we count them happy which endure,' Jas. v. 11), an expression borrowed from Leah's exclamation on the birth of Asher ('Happy am I, for the daughters will call me blessed: and she called his name Asher,' i.e. *happy*, Gen. xxx. 13).

After this Mary returned to Nazareth, and being found with child would have been put away by Joseph, had he not been warned by an angel not to do so, and that 'that which is conceived in her is of the Holy Ghost' (Matt. i. 20). Encouraged by this angelic direction, Joseph took Mary to him, and shortly afterwards,

probably about December B.C. 5, journeyed with her to Bethlehem, in order to be enrolled in the census then being carried on by Cyrenius in his first Presidentship of Syria (Matt. i. 18-25; Luke ii. 1-5). At the inn in Bethlehem Mary brought forth her son; here also she received the visits of the Shepherds and the Wise Men to Jesus, and here she must have been present at the Circumcision, eight days after the birth (Matt. ii. 1-13; Luke ii. 6-21). The solemnity of her feeling on these occasions is especially noted ('Mary kept all these things and pondered (συνέβηλυνσα) them in her heart,' Luke ii. 19). Between the Circumcision and the visit of the Wise Men also occurred the Presentation in the Temple of the Child, and the Purification of the mother. This is related in Luke ii. 22-39, where in the course of the song of Simeon, uttered on the occasion, we read that Simeon said of Mary, 'Yea, a sword shall pierce through thine own soul also.' Some refer this to her future sufferings and sorrows, if not to her martyrdom (?), while others (as Alford) think the allusion is to the difficulties she would meet in seeking salvation through faith in One, who, according to the flesh, was her son.

Shortly after this it became necessary to withdraw from Bethlehem, in order to frustrate the designs of Herod the Great, and Joseph conveyed Mary and her child to Egypt, where they remained until Herod's death. Thence returning, they settled in Nazareth (Matt. ii. 20-23). Nothing more is heard of Mary at this period except that her custom was to accompany Joseph annually to Jerusalem for the Passover, whither, when our Lord was twelve years old, she took Him with her. The circumstances of our Lord's remaining behind at Jerusalem, and being found at last in the Temple, are related in Luke ii. 40-52. The fact that on this occasion his mother, and not Joseph, first addressed him, is full of meaning; and it is further expressly stated that 'his mother kept all these sayings in her heart.' Indeed, it has been with great propriety suggested, that the particulars of the Finding in the Temple, and other incidents of the early life of our Lord, have been derived from no other than Mary herself.

Having learned that, after being thus found in the Temple, our Lord returned to Nazareth with Joseph and Mary, and 'was subject unto them' (Luke ii. 51), we lose sight altogether of Mary until after the Baptism and the official commencement of her son's ministry. She then appears as being at Cana in Galilee, where there was a marriage, to which Jesus and his disciples were called. Her part in the miracle which Jesus then wrought,

changing water into wine, is thus described: 'When they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come. His mother saith unto the servants, Whatsoever He saith unto you, do' (John ii. 3-5). The expression 'woman (*γύναι*)' is not here to be regarded as disrespectful, and it is noticeable that our Lord never Himself uses the expression 'mother.' It would therefore seem that our Lord desired that, while his humanity remained clearly manifest, his human relationships should not be prominent.

After this, Jesus went down with 'his mother and his brethren' to Capernaum (John ii. 12), and this circumstance, coupled with the foregoing fact that his mother 'was' at Cana, and that Mary and the brethren of Jesus appear again on several occasions, whereas Joseph is never afterwards mentioned, leads to the belief that Mary was now a widow. It is also quite consistent with the Scripture narrative to suppose that she had ceased to reside at Nazareth. When our Lord visited that place for the first time as a preacher, no mention whatever is made of his mother; and when He visited it for the second time, the people said 'Is not this the carpenter's son? is not his mother called Mary (Gr. *Mariam*)? . . . and his sisters, are they not all (*πᾶσαι*) with us?' Here it is to be observed that the expression 'with us' is only applied to the sisters (Matt. xiii. 55; comp. also Mark vi. 1-3). It would seem that the sisters had married and remained at Nazareth, while the brethren had gone elsewhere with their widowed mother.

In any case, Mary next appears at Capernaum, standing outside some building (but some say, outside the crowd of hearers) in which our Lord was preaching, and requesting to see him; on this occasion, our Lord uttered the memorable words, 'Who is my mother, or my brethren? . . . Whosoever shall do the will of God, the same is my brother, and sister, and mother' (Matt. xii. 46-50; Mark iii. 31-35; Luke viii. 19-21). Whether Mary was among the 'friends' who, just previously to this incident, and perhaps as a portion of it, had gone out to lay hold on our Lord, upon the supposition of his being mad, is not ascertainable (Mark iii. 21). From the saying above quoted, many writers have pointed out that the true blessedness of the Lord's mother did not consist in having borne him, but in believing on him. And the truth of this remark is confirmed by one other incident in which our Lord's mother is alluded to. On the final journey towards Jerusalem,

'a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But He said, Yea, rather (*μεροῦνγε*) blessed *are* they who hear the word of God, and keep it' (Luke xi. 27, 28).

No notice of Mary now occurs again until, in company with her sister, Mary (the wife?) of Clopas, and Mary Magdalene, we find her at the cross (John xix. 25; on which see *Mary*, Nos. 2 and 3, below). From John xix. 25-27, we find that the apostle John now took her to his own home, and all that we further read of her is that she was one of the women who, after the Ascension, continued with the apostles in the upper room 'in prayer and supplication' (Acts i. 14). Numerous traditions, of course, exist with regard to her death, as for instance that she expired at Jerusalem in the arms of St. John, or that she went to Ephesus with St. John and there died, or that by the direction of the Holy Spirit she was carried in a coffin to Gethsemane by the apostles (miraculously brought from various parts of the world), and having there lain three days, was visited by the Lord Jesus and transported to heaven!

The perpetual virginity of Mary has been asserted by the Greek and Latin churches. Bp. Pearson defends this view. He says that the phrase 'Joseph knew her not, until she had brought forth her first-born son' (Matt. i. 25) does not necessarily imply that after the nativity she ceased to be a virgin, but only declares that up to that time, at any rate, such was her condition. Again, the expression 'first-born' does not necessarily imply a second-born; else, when God said 'Sanctify unto me all the firstborn' (Ex. xiii. 2) only-sons would have been excluded, whereas, on the contrary, the redemption money was to be paid within a month, without staying to ascertain whether a second child should be born. Further, the 'brethren of the Lord' are to be regarded either as the children of Joseph by a former wife, or as our Lord's cousins. These arguments are certainly not calculated to produce conviction, when compared with the obvious fact presented by the Scripture narrative, that Joseph and Mary were husband and wife, and that no hint of the perpetual virginity of Mary is dropped in Scripture.

The expression 'son of Mary' is not applied as a vocative to our Lord in the Gospels. It only occurs in Mark vi. 3 ('Is not this the carpenter, the son of Mary, the brother of James,' &c.).

Into the subject of the worship of the Virgin Mary it is not the province of this work to enter. The tradition of her assumption

has been already slightly entered into. This has been largely added to since its first promulgation. Mary has been declared free, first from all actual sin, then from all original sin, next, to have been immaculately conceived. In the Psalter of Bonaventura, and in the works of Alphonso Liguori (see especially *The Glories of Mary*) pretty nearly all the attributes of the three persons of the Trinity have been ascribed to her. Finally, her parents, Joachim and Anne, have been elevated into saints, and even Joseph her husband has become the object of extensive adoration (see the *Glories of Joseph*, the *Litanies of St. Joseph*, the *Beads of St. Joseph*, the *Novena of St. Joseph*, &c.). With all this the Scripture has nothing to do. Its simple statements on the matter are related above.

2 and 3. **Mary** (*the wife*—these words are not in the Greek—) of Clopas, or Mary the mother of James and Joses. These two modes of description may be referred to the same person, chiefly because Clopas and Alpheus are forms of the same name (see under those names), and because the Apostle James is described as the son of Alphæus. Hence Mary was his father's wife, and must have been his mother, unless Alphæus married two Mariës in succession. This latter supposition is untenable, because both Mary of Clopas and Mary, the mother of James and Joses, were present at the Crucifixion.

This same Mary, with Mary Magdalene, sat with other women over against the sepulchre of Jesus (Matt. xxvii. 61; Mark xv. 47; with which compare Luke xxiii. 55), and early on the first day of the week, accompanied Mary Magdalene and Salome to the sepulchre (Matt. xxviii. 1; Mark xvi. 1). She was also probably among the women to whom our risen Lord appeared, saying, 'All hail' (Matt. xxviii. 9). But no further particulars are recorded with respect to her. As her husband is not mentioned except in connexion with her name, or that of her son, it seems probable that she was a widow.

This Mary has been identified by many with the sister of Mary the mother of our Lord. The names of her sons, James and Joses, being identical with two of the names of our Lord's brethren is one argument for this identification. With regard to this see under *James*. Another argument is drawn from a comparison of the lists of women present at the Crucifixion. In Matt. xxvii. 55, we read, 'many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: among which was Mary Magdalene, and Mary the mother of James and Joses, and

the mother of Zebedee's children.' In Mark xv. 40, 'There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome.' In both these cases the time of this group being noticed is given as 3 P.M. In John xix. 25, we read, 'There stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas (which should be Clopas), and Mary Magdalene.' This took place apparently at an early time in the Crucifixion, and was followed by the delivery of the Lord's mother to John, so that it could not have taken place 'afar off.' Hence, comparing the accounts, we have—

MATTHEW'S AND MARK'S GROUP 'afar off,' at the time of our Lord's death.	JOHN'S GROUP, near the cross, at the beginning of the crucifixion.
<p>Many women, and notably</p> <p>Mary the mother of James and Joses ; Mary Magdalene ; Salome, or the mother of Zebedee's children.</p>	<p>Our Lord's mother (who soon withdraws) ; Her sister ; Mary the <i>wife</i> of Clopas ; Mary Magdalene.</p>

It is generally assumed that these groups were identical, and, therefore, that 'her sister' refers to Mary the wife of Clopas. But it appears to the writer that no such identity can be sustained after consideration of the above table, but that Matthew and Mark are speaking of a group of three persons, and John of a group of four persons, assembled at another time. In the former group may have been two of the persons who had been in the latter, a most natural circumstance, the soldiers having probably cleared the ground round the cross, and driven the crowd back to a distance, from which the same persons, who had been round the cross at first, continued to regard the scene. And even if the groups be considered identical, then it is to be remembered that Salome is regarded by many as the sister of our Lord's mother. See *Salome*. On the whole, therefore, the assumption that Mary the wife of Clopas, and the mother of James and Joses (an identification which is admitted) was the sister of our Lord seems to the writer to be very doubtful.

4. **Mary Magdalēnē** [ἡ καλουμένη Μαγδαληνή, *Magdalene*] first appears in Luke viii. 2, as one of the women who accompanied our

Lord in Galilee. Here it is stated that she had been delivered by our Lord from a possession by 'seven devils (*δαίμονια*).’ The name has been diversely interpreted, but the most reasonable supposition seems to be that it indicates the town of Magdala, on the west of the Sea of Galilee, as the place from which she came. No further notice of her occurs until the time of the Passion, when she appears amongst the women who came from Galilee with our Lord. She was one of the three (or four?) women at the foot of the cross, and afterwards standing afar off to see the end (Matt. xxvii. 56; Mark xv. 40; John xix. 25; but see under *Mary*, Nos 2 and 3).

With Mary the mother of Joses, and others, she afterwards sat over against the sepulchre (Matt. xxvii. 61; Mark xv. 47); and she was first at the tomb, very early on the resurrection morning, bringing with her sweet spices (Matt. xxviii. 1; Mark xvi. 1). The first appearance of our Lord after his resurrection was vouchsafed to her, as she wept at the supposed removal of the body of her beloved Lord (Mark xvi. 9, 10; John xx. 11-18; as to the harmonistic question of the appearances see Sect. 2, pp. 113-115). After this we only read that she went, as directed by her Master, and told the disciples of what she had seen; then her name occurs no more. Various legends, confusing her with Mary of Bethany and with the woman who was a sinner, of course relate an after history. These fables declare her to have accompanied Martha to Marseilles, and thence to Arles, where on her death a church was built in her honour, and miracles were wrought at her tomb.

No valid reason exists for confounding Mary Magdalene with 'the woman who was a sinner,' whose anointing of Jesus is described in Luke vii. 36-50. Such a person, however genuine her repentance, would hardly be admitted into the company of women, probably of position, and certainly of unblemished character, such as were Joanna, Salome, and the mother of our Lord.

5. **Mary** the sister of Lazarus, only appears on three occasions. On the first she is associated with her sister Martha, when the latter makes a feast in her house in 'a certain village' for Jesus (Luke x. 38-42; see Sect. 2, p. 89). Here, while Martha attends to 'much serving,' Mary sits at Jesus' feet, and hears his word, receiving the commendation, 'Mary hath chosen that good part, which shall not be taken away from her.' Again, in John xi., we read that 'Jesus loved Martha, and her sister, and Lazarus,'

and that when her brother Lazarus was sick, she sent to Jesus, saying, 'Lord, he whom thou lovest is sick.' When our Lord arrives she sits still in the house, while her sister Martha goes to meet him; but, on receiving a message from Martha, she goes out quickly, and, meeting Jesus, falls at his feet, saying, 'Lord, if thou hadst been here, my brother had not died.' She is present at the grave and sees her brother raised. No further statement is made of her individual conduct on this occasion; but on the Saturday evening immediately preceding the crucifixion, when our Lord had finally arrived at Bethany, and a feast was made in his honour in the house of Simon the leper (possibly Martha's husband), Mary took an alabaster box of ointment, and, having broken it, poured its contents on the head and feet of Jesus as he sat at meat. Such a proceeding is entirely consistent with Eastern usage; and our Lord, commending the action, which some of his disciples (instigated by Judas Iscariot) condemned as a waste, declared that she had done it in anticipation of his burial (Matt. xxvi. 6-13; Mark xiv. 3-9; John xi. 55-xii. 11; comp. also John xi. 2).

Attempts have been made to confound this anointing with the anointing by the woman who was a sinner, mentioned in Luke vii. 36-50. But many of the details are different, as, for instance, the character of the woman, the character of the host, the place, the sayings uttered, and the manner of anointing.

6. **Mary** the mother of Mark, i.e. of the evangelist. Being the mother of Mark, she must have been the sister of Barnabas, but nothing is known of her except that at her house in Jerusalem 'many were gathered together praying' for the safety of Peter, when imprisoned by Herod Agrippa I.; and that it was to her house that the apostle betook himself after his miraculous deliverance from prison (Acts xii. 12). Possibly anxiety about her may have been one of the causes which induced her son to leave Paul and Barnabas and return to Jerusalem (Acts xiii. 13).

7. **Mary** (or perhaps *Mariam*), saluted by St. Paul in Rom. xvi. 6 as 'having bestowed much labour on us (πολλὰ ἐκοπίασεν εἰς ἡμᾶς).' Nothing is further known of this Mary

Mathusala [מַתּוּשָׁלַח = *man of a dart*, Μαθουσάλα, *Mathusale*], an antediluvian patriarch, called in the Old Testament Methuselah, son of Enoch, and grandfather of Noah. His life is the longest recorded, having reached nine hundred and sixty-nine years (Gen. v. 25-27). In the New Testament he only appears in the genealogy of our Lord (Luke iii. 37).

Mattatha [*Ματθαῖα*, *Mathatha*], an ancestor of our Lord, son of Nathan, and father of Menan (Luke iii. 31). Nothing further is known of him.

Mattathias [*Ματθαίας*, *Mattathias*], two ancestors of our Lord, one the son of Amos, the other the son of Semei (Luke iii. 25, 26). They are otherwise unknown.

Matthan [*Μαθάν*, or *Μαθθάν*, *Mathan*], one of the ancestors of our Lord, son of Eleazar, father of Jacob, and grandfather of Joseph the husband of Mary. Bishop Hervey considers him to be identical with Matthat of Luke iii. 24, who is said to be the son of Levi, and that Matthan is called in Matthew 'the son of Eleazar' because the line of Eliakim, son of Juda or Abiud (Matt. i. 14; Luke iii. 26), had really failed in Eleazar, and the line of Joseph his brother had succeeded. But see *Genealogy of Christ*, in Section 4.

Matthat, the name of two ancestors of our Lord. For the former, see *Matthan*. The latter was the father of Jorim, and son of Levi, but nothing is known of him (Luke iii. 29).

Matthew. See Section 1, p. 6.

Matthias [*Μαθίας*, *Matthias*], the disciple selected with Joseph called Barsabas as a candidate for the place of Judas. These two having been selected by the one hundred and twenty disciples, prayer was offered, and 'they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles' (Acts i. 26). But no further record occurs with respect to him, and his right to be really considered an apostle has been denied. If he is to be admitted, then, certainly, St. Paul must be excluded from the number of the 'twelve apostles of the Lamb,' whose names are in the foundations of the walls of the new Jerusalem (Rev. xxi. 14). It may be remarked that no instance of deciding by lot occurs after the effusion of the Holy Ghost at Pentecost.

Medes. See *Media*.

Media [only the adj. found in the New Testament, *Μηδοί*, *Medi*, equivalent to Heb. 'מִדְיָן'], a country of undefined limits lying north-west of Persia, about midway between the head of the Persian Gulf and the south end of the Caspian Sea. Media fell into the hands of the Parthians in the second century before Christ, and in New Testament times was still subject to them. Large numbers of Jews were settled there, as appears from the Books of Tobit and Judith in the Apocrypha, however much the details there related may be doubtful. Jews from Media appeared at the day of Pentecost (Acts ii. 9).

Melchi [Μελχι or Μελχι', *Melchi*], two ancestors of our Lord, of whom nothing further is known (Luke iii. 24, 28).

Melchisedek [מֶלְכִּי-צֶדֶק = *king of righteousness*, Μελχισεδέκ, *Melchisedech*]. All that is to be known of Melchisedek from the Old Testament is stated in Gen. xiv. 18-20 ('Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God' (*lit.* the Cohen, or sacrificing priest, of the most high Divinity): 'and he blessed him' (Abram, on returning from the slaughter of the five kings), 'and said, Blessed *be* Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all'), and in Ps. cx. 4 ('The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek'). This Psalm is the Psalm from which our Lord confounded the scribes by quoting its first verse, 'Jehovah said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool' (Matt. xxii. 44), and it was because Jewish interpreters referred it to the Messiah, that the Scribes found the expression 'my lord,' which it applies to the Messiah, impossible on their theory to harmonise with the fact, which they also admitted, that the Messiah must be David's son.

In Hebrews (v. 6, 10; vi. 20; vii. 1-25) this necessity that the Messiah should be a priest 'after the order of Melchisedec' is enlarged upon. It is first shown that the Aaronic priesthood, notwithstanding its excellency, is inferior to the priesthood after the order of Melchisedec, seeing that Levi, being yet in the loins of Abram, paid tithes to Melchisedec, and was blessed by him, and 'without contradiction the less is blessed of the greater.' Then the nature of the priesthood of our Lord is shown to correspond to the priesthood of Melchisedek, and to be its antitype. This correspondence between Melchisedek and Jesus is drawn out in vii. 1, 2, 3 ('This Melchisedec, to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace (שָׁלוֹם) = *peace* or *completion*); without father, without mother, without descent (marg. *pedigree*), having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually). This teaches us that (1) our Lord unites the kingly and priestly characters, and exercises them in righteousness and peace; (2) unlike the Levitical priesthood, which was exercised in right of the priest's descent from Aaron, the priesthood of

our Lord is a personal one, inherent in the person exercising it, and underived from father and mother; (3) unlike that of Aaron, the *beginning* and *end* of whose official course are recorded, whereas those of Melchisedek are not, our Lord's priesthood is continuous and eternal, not received from a predecessor, nor handed to a successor; (4) Melchisedek was made like in certain points to the Son of God, and so fitted to represent Him who was from all eternity; but not that the Son of God was made like to Melchisedek. This remark is necessary, because some have objected that Melchisedek, being prior in point of time to our Lord, could not have been made like unto Him; whereas it is not said that Melchisedek is made like Jesus, but like unto 'the Son of God,' who existed from all eternity.

It may here be further noticed that some have attempted to identify Melchisedek with Shem, the son of Noah. Undoubtedly, Shem did not die until Abraham was 148 years old, and it is highly probable that they may have met. But as to the suggested identity, it must be always a matter of mere conjecture; the Scripture narrative itself not in the slightest degree suggesting it.

As to the comparatively unimportant question of where Salem was, Kalisch's remarks are good. 'As everything is significant in this remarkable event, it is impossible to suppose that the town, where Abraham received the prophetic blessing, and where he was to appear in a new and striking light, should be without its anticipatory meaning. It is therefore extremely improbable that Salem is the obscure little town eight miles south of Scythopolis or Bethshan, which, in Jerome's times, was called Salumias. We can see no reason whatever to understand Salem as any other town but that which the Old Testament elsewhere mentions with the same name, namely, Jerusalem.' At the same time, it must be allowed that several good authorities, including Dean Stanley, incline to the opinion deprecated by Kalisch, and regard Mount Gerizim as the place of meeting between Melchisedek and Abram.

Melēa [Μελᾶ, *Melea*], one of the ancestors of our Lord, father of Eliakim, and son of Menan (Luke iii. 31). He is otherwise unknown, and some critics suppose his name to be spurious.

Melīta [Μελίτη, *Melita*], the island upon which St. Paul was wrecked on his voyage to Rome, and where, in consequence, he wintered. It has been pretty well established beyond controversy by Mr. Smith ('Voyage and Shipwreck of St. Paul'), whose views are given at length by Conybeare and Howson, that the island is that now known as Malta. Malta at present belongs to

the English, and lies about fifty-six miles south of Cape Pasaro, the south promontory of Sicily. At the time of St. Paul's shipwreck it belonged to the Roman province of Sicily, and was governed by a deputy called by the title ascribed to him in Acts xxviii. 7, 'the chief man (*ὁ πρῶτος*).' The scene of the shipwreck is now known by the name of St. Paul's bay, and lies on the north-east of the island.

The circumstances of the shipwreck, and of St. Paul's subsequent stay in the island, are detailed in Acts xxvii. 27-xxviii. 10. Two points only require notice: 1. The sea in which the ship was tossed previously to its wreck is called 'Adria,' and this has led to an island far up the present Gulf of Venice having been taken by some to represent Melita. But it has been satisfactorily shown that the term Adria in New Testament times included all the sea between Crete and Sicily. 2. The people of Melita are called 'barbarians.' This simply means that they did not speak Latin or Greek. The probability is that they spoke a dialect of Phœnician.

Malta is a mass of rocky limestone, its highest point having an elevation of 590 feet. Its area is ninety-eight square miles, and its population in 1869 was 143,003. The island is highly cultivated, producing cotton, corn, oranges, and figs, and supporting a large number of cattle. Its chief town is called Valetta, where there is one of the finest harbours in the world. Previously to the English occupation in 1800, Malta belonged to the French, who took it from the Knights Templar of St. John in 1798.

Mēnan [*Μεννᾶ*, *Menna*], an ancestor of our Lord, son of Mat-tatha, and father of Melea (Luke iii. 31). Nothing further is known of him, and his name is by some writers considered to be spurious.

Mercurius [*Ἑρμῆς*, *Mercurius*], one of the deities of the Roman and Greek mythology. He was reckoned the god of music and language, and was also supposed to be the messenger and interpreter of his father Jupiter. He was also worshipped under the names of Phœbus, Apollo, and Hermes. In the New Testament we read in Acts xiv. 12, that the people of Lystra 'called Barnabas, Jupiter; and Paul, Mercurius' (for the detail see under *Jupiter*). In Acts xvi. 16, we also read of a damsel possessed with a spirit of Pytho or Python (A.V. 'a spirit of divination'). This Pytho was another title of Apollo, considered as the revealer of secrets by means of an oracle; and the priestess of Delphi, where his chief oracle was, was hence called *Pythia*.

Mesopotamia [*Μεσοποταμία* = *the country between the rivers, Mesopotamia*], the Greek and Latin equivalent of the Old Testament *אַרְצֵ-נְהַרַיִם* (= *Syria of the two rivers*, Gen. xxiv. 10; Deut. xxiii. 4; Judg. iii. 8), the plain country lying between the Tigris and Euphrates. In New Testament times it still belonged to the Parthians, but was taken from them by the Romans in A.D. 115, and formed into a Roman province. Jews from Mesopotamia were present on the day of Pentecost (Acts ii. 9), and if the 'Babylon' of 1 Pet. v. 13 is to be taken literally, then it seems probable that these Jews carried back a knowledge of the gospel to their own country, and founded a church there.

Micah [*מִיכָה* = *who is like unto Jehovah*, *Μιχαῖας, Michæas*], a prophet, not mentioned by name in the New Testament, but whose prophecy that the Messiah should come out of Bethlehem-Judah (v. 2) is quoted in Matt. ii. 5, 6; John vii. 42, and whose saying ('The son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies *are* the men of his own house,' vii. 6) is alluded to in Matt. x. 35, 36; Mark xiii. 12; Luke xii. 53. Micah prophesied in the reigns of Jotham, Ahaz, and Hezekiah (B.C. 758-698), and is called the 'Morasthite,' i.e. an inhabitant of Moresheth (?), a small town near Eleutheropolis.

Michael [*מִיכָאֵל* = *who is like unto God*, *Μιχαήλ, Michael*], 'the archangel.' He is described in Daniel as 'one (but marg., although very doubtfully, 'first') of the chief princes' (x. 13), as 'your prince' (x. 21), and as 'the great prince which standeth for the children of thy people' (xii. 1). The Jewish tradition is that there were seven archangels, of whom Michael was one, but the statements of Scripture are opposed to this notion, only one 'archangel' being therein mentioned. Whether Michael the archangel be identical with the Uncreated Angel who is variously called the *Angel of Jehovah* (Gen. xvi. 7, &c. &c.), the *Angel of God's presence* (Is. lxiii. 9), the *Angel of the Covenant* (Mal. iii. 1), and the *Captain of the Lord's Host* (Josh. v. 14, 15), and who may be identical with the second person of the Trinity, is impossible to determine. If the description in Dan. x. 6 refer to Michael (as certainly seems likely), then it singularly coincides with the description of the Son of Man in Rev. i. 13-15. It may be further remarked that Rabbinical tradition always opposes Michael to Samael, the great spirit of evil, while it regards his appearance as equivalent to the appearance of the Shekinah or visible glory of God,

and Michael himself as a type of the Messiah. Nor does any serious objection to this identification arise from 1 Thess. iv. 16 ('The Lord himself shall descend from heaven with a shout, with the voice of the archangel (*ἐν φωνῇ ἀρχαγγέλου*), and the trump of God') which is the only passage, except Jude 9 and Rev. xii. 7, in which the New Testament mentions Michael; for it is evident that the Greek does not necessarily indicate, as A.V. appears to do, that 'the Lord' and 'the archangel' are distinct persons, but rather that they are one and the same.

In Rev. xii., Michael appears fighting with his angels against the dragon and his angels, conquering them, and casting the dragon out of heaven into the earth. This event has been well interpreted to signify that, up to the time of Christ, Satan could yet appear in heaven as the accuser, although deprived of his former glorious position there; but that since our Redeemer's death he has no place in heaven, although permitted for a while to harass the earth. Thus we read, 'I beheld Satan as lightning fall from heaven' (Luke x. 18), and again, 'Who shall lay anything to the charge of God's elect?' (Rom. viii. 33).

In Jude 9 ('Michael the archangel when, contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee'), the exact circumstance referred to is difficult to determine. Josephus (Ant. 4. 8. 49) declares that Moses never died, but was withdrawn by God in a certain valley, and only wrote that he died out of humility, lest the people should say that for his excellency of virtue he was taken to God. This is not entirely inconsistent with the Scripture account; 'So Moses the servant of the Lord died there in the land of Moab . . . and he buried him in a valley . . . but no man knoweth of his sepulchre unto this day' (Deut. xxxiv. 5, 6). Hence the tradition which St. Jude adopts (either as an historical fact, or as an illustration of his argument against speaking evil of dignities) that Michael and Satan strove, the latter to have the body of Moses revealed, that it might be made an object of idolatrous worship, and the former to prevent such a consummation. Others take a mystical view of the subject, taking Moses to represent the law (as Enoch represented the antediluvian dispensation, and Elijah the prophetic), and considering that Satan, striving vainly for the body of Moses against Michael, indicates the vain attempt of the Great Enemy to destroy the Church of God, preserved by the power of the Uncreated Angel. Others, again, take an exceedingly limited view

of the matter, and regard the efforts of Satan as vainly directed against the translation of the body of Moses to Paradise, where it is found in the history of the Transfiguration, on the ground of his sins, and especially the sin of murder.

The argument of St. Jude in the passage under discussion is plain enough, whatever difficulty may attend the illustration. The apostle's object is to warn against want of reverence to lawful authorities ('dignities'). Now the devil himself had once been a principal angel of God, and hence, even when fallen, Michael the archangel respected his former honourable position (comp. 2 Pet. ii. 10, 11, and see also *Angel* and *Devil* in Sect. 4).

Milētum. See *Miletus*.

Milētus [*Μίλητος*, *Miletus*], a city of Caria, in Asia Minor, but included in New Testament times in the Roman province of Asia. Its site is now covered with ruins, and is ten miles from the sea, but it was formerly a considerable sea port town, with four harbours. Its distance from Ephesus is about twenty miles, and hence St. Paul on his last journey from Greece to Jerusalem stopped for a short time at Miletus, and summoned the elders of the Ephesian church to meet him there. The substance (if not the very words) of his address to them on their arrival is given in Acts xx. 18–35, and it appears to have been the impression produced upon all parties that the interview was to be a final one. 'And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more' (ver. 25), and 'they all wept sore . . . sorrowing most of all for the words which he spake, that they should see his face no more' (ver. 37, 38). But this expectation was probably not realised, and there is much reason to suppose that the apostle again visited Ephesus and the vicinity (see 'Life of St. Paul,' p. 35). Accordingly, in 2 Tim. iv. 20, written from Rome just before St. Paul's death, we find him saying, 'Trophimus have I left at Miletum (which should be Miletus) sick.' No particulars of this second visit are recorded, nor have we any information as to the circumstances under which Trophimus was left as described.

Mitylēnē [*Μιτυλήνη*, *Mitylene*], only mentioned in Acts xx. 14, as a temporary halting-place during St. Paul's last journey from Greece to Jerusalem ('We took him (Paul) in, and came to Mitylene; and we sailed thence, and came the next *day* over against Chios'). Mitylene or Mytilene (*Μυτιλήνη*) is the chief city of the island of Lesbos, lying on the east side of the island, opposite the

coast of Asia Minor, from which it is separated by a strait of no great breadth. It fell into the hands of the Romans after the Mithridatic war (ended B.C. 63), and belonged to them when St. Paul visited it. It was famous as the birthplace of the Greek lyrical poets, Alcæus and Sappho, the statesman Pittacus, and the philosopher Theophrastus. It still exists under its ancient name (now given to the whole island), but is at present only a village.

Mnason [Μνάσων, *Mnason*], only mentioned in Acts xxi. 16, as a companion of St. Paul on his last journey from Greece to Jerusalem, and his host at Jerusalem ('There went with us also *certain* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old (ἀρχαῖος = ancient in point of discipleship, not necessarily in point of years) disciple, with whom we should lodge (ἄγοντες παρ' ᾧ ξενισθῶμεν).') But some translate, 'Bringing us to Mnason, as one with whom we should lodge.' Nothing further is known of Mnason, and as Paul does not appear to have been personally acquainted with him, he is hardly likely to have been one of that apostle's own Cyprian converts.

Moloch [Μολόχ, *Moloch*], a heathen deity, called in the Old Testament *Molech*. He is referred to by St. Stephen (quoting Amos v. 26) in his speech before the Sanhedrim, as one of the 'host of heaven' worshipped by idolatrous Israel ('Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made, to worship them,' Acts vii. 43). This particular idolatry was expressly forbidden in Lev. xviii. 21; xx. 2-5, from which it appears that the offering of one's own children by fire was regarded by the heathen as an appropriate sacrifice. This abomination appears to have been actually practised by Ahaz, king of Judah (2 Kings xvi. 3), and generally by the nation (2 Kings xxiii. 10; 2 Chron. xxviii. 3; Ps. cvi. 37, 38; Jer. vii. 31; xxxii. 35; Ezek. xxiii. 37; and possibly 2 Sam. xii. 31, where A. V. translates 'brick-kiln,' but others 'place of Molech'). The particulars of the horrible rite (which took place in the valley of Hinnom, to the south of Jerusalem) are supplied by Jewish tradition, to the effect that the image of Molech was of hollow brass, with extended arms. The image (which had the head of an ox) having been heated from within, the child to be sacrificed was placed in the arms of the idol, and, of course, destroyed. Its cries were rendered inaudible by the beating of drums and other instruments and the shouts of the idolatrous priests.

It is not clear what the 'tabernacle' of Moloch was. Some think it was an ark, in which the image was carried or 'taken up'

in processions; others that it was a moveable tent, which was employed as a temple.

Of the nations bordering on Palestine who practised the worship of Moloch, the Ammonites were the principal, but he was also worshipped by the Phœnicians, Carthaginians, Cretans, and Rhodians, and (if Adrammelech and Anammelech of 2 Kings xvii. 31 be the same as Moloch, which seems probable) by the Sepharvites, who came from Assyria and occupied Samaria.

Moses [מֹשֶׁה = *drawn out* (i.e. from the water of the Nile) either from the verb מָשַׁךְ, *he drew*, or from Egyptian words *mo* (water) and *ousje* or (according to Josephus) *uses* (to deliver), given by Josephus (Ant. 2. 9. 6), Μωσῆς (but LXX and Josephus, Μωϋσῆς), *Moyse*], the great leader and lawgiver of the Jews. His life and teaching occupy the four last books of the Pentateuch, the whole of which is sometimes called the 'law of Moses' (Ezra iii. 2, &c.), or 'the book of the law of Moses' (Josh. xxiii. 6, &c.), or 'the book of Moses' (2 Chron. xxv. 4, &c.). He was the son of Amram and Jochebed, of the tribe of Levi, and was probably born B.C. 1571. At this time the Israelites were suffering great oppression in Egypt, and an edict of the king (supposed to be of the eighteenth dynasty) had commanded the destruction of all male children. Moses was preserved by his mother for three months, and then exposed in an ark of bulrushes, covered with pitch or bitumen, by the banks of the Nile. Here he was rescued by the daughter of Pharaoh (traditionally named Thermuthis), and by her educated as her own child. But the oppressions to which his fellow-countrymen were exposed weighed heavily on his mind. Seeing an Egyptian smiting a Hebrew, he slew him and hid his body in the sand. The next day, seeing two Israelites at variance, he sought to set them at one. Then he which was the wrongdoer said, 'Who made thee a judge over us? Wilt thou kill me, as thou didst the Egyptian yesterday?' Hearing this, and fearing also the king, Moses fled away to Midian, at the age (only stated traditionally, but confirmed by the speech of Stephen, in Acts vii. 23) of forty years.

This early period of Moses' life is filled up by many Jewish traditions. One is, that when quite an infant he accidentally overthrew Pharaoh's crown, on which the monarch ordered him to be instantly put to death. The bystanders, however, interceded, and, to show that the child was as yet incapable of distinguishing, brought two dishes, one containing gold and silver, and the other coals of fire. The infant Moses at once stretched his hand to the

coals, and having put one to his lips, produced a permanent defect of speech. Other legends make him to have become a priest, by the name of Osarsiph or Tisithen, and others to have victoriously conducted a war in Ethiopia.

In Midian, Moses became the servant and son-in-law of Jethro or Reuel, a priest, and here God revealed Himself to him as Jehovah, and commissioned him to return to Egypt, and bring out the Israelites. Accompanied by Aaron his brother, he therefore returned to Pharaoh (not the same king as the one from whom he had fled), and there demanded deliverance for his compatriots. Pharaoh at first utterly refused, but the series of miracles known as the Ten Plagues of Egypt gradually altered his determination. These Ten Plagues were: 1. The river turned into blood. 2. The plague of frogs. 3. The plague of lice. 4. The plague of flies. 5. The murrain. 6. The plague of boils. 7. The hail. 8. The locusts. 9. The darkness. 10. The death of the firstborn. Overwhelmed by these indications of God's presence and power, and especially by the last plague, Pharaoh agreed to let the people go. The Israelites accordingly left Egypt, under the guidance of Moses, and crossed the Red Sea, which miraculously opened to give them passage. In commemoration of their departure and the circumstances which accompanied it, the feast of the *Passover* was instituted. Pharaoh, repenting of having permitted their departure, pursued them into the sea, and with his host was drowned in its returning waters.

The next important event in the history of Moses is the giving of the law through him at Mount Sinai, where he remained forty days in private communion with God. After this, he spent the remaining forty years of his life as the leader of the people in the desert. Through him a complete system of law, both as regards religious observances and social and domestic rights and duties, was promulgated. According to 'a pattern showed him in the Mount,' he constructed a Tabernacle, the prototype of the future Temple, of the services in which Aaron was consecrated high priest, with his family for priests, and his tribe (the Levites) for assistant ministers. Many miracles were also performed, and the authority of Moses had on several occasions to be confirmed by a visible manifestation of the divine glory.

Moses himself, however, did not enter the land to which he led the people. This he was forbidden to do, as a punishment for his conduct at Meribah (Num. xx. 12). Arrived, after forty years' wandering, at the eastern borders of Palestine, he was led by God

up into the mountains of Nebo, to the top of Pisgah, and having been permitted to survey the land of promise, there died at the age of one hundred and twenty years. Of the place of his burial, no information was allowed to transpire, probably with the view of preventing an idolatrous veneration being paid to it.

Many of the historical incidents of the life of Moses are referred to in the New Testament. The speech of Stephen (Acts vii.) includes a very complete sketch of his life; and as to the alleged inaccuracies in this, see under *Stephen*. In Heb. xi. 23-28, several important actions of his life are ascribed to the power of faith. The appearance of Jehovah to Moses in the bush is referred to by our Lord in an argument on the resurrection (Matt. xxii. 32; Mark xii. 26; Luke xx. 37). The brightness of his face when descending from Mount Sinai is referred to and allegorised in 2 Cor. iii. 13-15. Jannes and Jambres are named as two of the Egyptian magicians who resisted Moses before Pharaoh (2 Tim. iii. 8). Michael and Satan are represented as disputing about his body in Jude 9. The song which he sang at the close of his career is to be sung by the redeemed in the heavenly kingdom, coupled with the new song of the Lamb (Rev. xv. 3). Finally, he appears in glory with Elias at the Transfiguration, and talks with Jesus (Matt. xvii. 3; Mark ix. 4; Luke ix. 30).

'Moses' is also used in the New Testament as a synonym for the Law of Moses (Mark x. 3, &c.); and 'Moses and the prophets' is used as a short description of the Old Testament Scriptures (Luke xvi. 29; xxiv. 27, &c.). And continually a contrast is drawn between Moses, as the servant of God and giver of the Law, and Jesus, the Son of God and preacher of the Gospel (John i. 17, &c., especially in the Epistle to the Hebrews).

In Deut. xxxiv. 10 we read, 'There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.' But although this was undoubtedly the case when these words were written, Moses himself had especially taught the people to expect another prophet like himself (Deut. xviii. 15-18). That the Lord Jesus Christ is that prophet is clear from many considerations; and independently of all general resemblances, especial points of similarity may be observed by comparing Ex. xiv. 21 and Matt. viii. 27; Num. xii. 1 and John vii. 5; Num. xii. 3 and Matt. xi. 29; Num. xx. 11 and John iv. 14; Deut. xxxiv. 10 and John i. 17; x. 15; Heb. xi. 24 and Matt. iv. 8-11.

Myra [*Mύρα*, *Lystra*, which is evidently an error, derived from A. Many other curious readings also occur, which Alford explains by

saying, 'The various readings merely show that the copyists were unacquainted with the place'], a town of Lycia in Asia Minor, only mentioned in Acts xxvii. 5, as the place where St. Paul and his companions were transferred by Julius the centurion from one ship to another ('we came to Myra, *a city* of Lycia; and there the centurion found a ship of Alexandria sailing into Italy; and he put us therein'). Nothing but the name, and very many splendid ruins, remain at the present time; but in New Testament times Myra must have been a large and magnificent city. It was more than two miles from the sea, on the river Andriace, which was navigable to the town, and the mouth of which formed the harbour. In after times it became the ecclesiastical metropolis of Lycia, and ruins of a splendid Byzantine cathedral still exist.

Mysia [*ἡ Μυσία, Mysia*], a district of undefined limits, occupying (together with Troas) the north-west corner of Asia Minor. In it was situated Assos, visited by St. Paul on his third missionary journey (Acts xx. 14), and Adramyttium. The country is for the most part mountainous, including the terminal spurs of the great Taurus range, with the peaks of Ida and Olympus. Mysia itself is only mentioned cursorily in Acts xvi. 7, 8, where it is said (speaking of St. Paul's second missionary journey) that 'after they (Paul and Timothy) were come to Mysia, they assayed to go into Bithynia: but the Spirit (so the Received Text, but many good MSS. add 'of Jesus') suffered them not. And they passing by (*παρελθόντες*) Mysia came down to Troas.' The meaning of *παρ.* is disputed, some taking it to mean 'passing by' in the sense of deferring a formal visitation, others 'passing by' in the sense of leaving on one side in order to go direct to Troas. In this case they must have passed through the province of Asia.

Naaman [*נָעֳמָן* = *pleasantness*, *Νεεμάν*, but several good MSS. *Ναιμάν, Naaman*], a name attributed in the Old Testament to several persons (see Gen. xlv. 21; Num. xxvi. 40), of whom the only one referred to in the New Testament is 'Naaman the Syrian.' His story is given in 2 Kings v. From this it appears that, although general of the Syrian army, he was a leper. From this leprosy he was healed by washing, at the direction of Elisha the prophet, seven times in Jordan. His cure and his nationality are the facts which are laid hold of in the New Testament, and our Lord, in his discourses at the synagogue of Nazareth, illustrated the Nazarenes' rejection of Himself by pointing out that although there was no want of Israelitish lepers in Elisha's days, a Syrian leper was the only one to be cured (Luke iv. 27). The point of this

comparison is rendered more striking by taking into account the parallel between leprosy and sin, which the Scriptures continually suggest, and the consequent comparison between Elisha and the Great Healer himself (see *Leprosy*, in Sect. 4).

In 2 Kings v. 1, Naaman is stated to have been 'honourable, because by him the Lord hath given deliverance (*marg.* victory) unto Syria.' Josephus explains this to mean that in the battle at Ramoth Gilead, in which Ahab king of Israel was killed, and the Syrians were victorious, the man who 'drew a bow at a venture,' and shot Ahab, was Naaman ('a young nobleman belonging to king Benhadad, named Naaman, drew his bow against the enemy, and wounded the king through his breast-plate, in his lungs,' Ant. 15. 5. 5).

For the term *Syrian*, applied to Naaman, see under *Syria*.

Naasson [נַחֲשֹׁן = *enchanter*, Ναυσών, *Naasson*], one of the ancestors of our Lord (Matt. i. 4; Luke iii. 32). He was the son of Aminadab, father of Salmon, and grandfather of Boaz. In the Old Testament he is called Nahshon (Num. vii. 12; x. 14; Ruth iv. 20; 1 Chron. ii. 10, 11), but nothing further is recorded of him.

Nachor [נָחֹר = *snorting*, Ναχώρ, *Nachor*], the father of Terah, and grandfather of Abraham, called in the Old Testament Nahor (Gen. xi. 22, 24). He is mentioned in the genealogy of our Lord (Luke iii. 34), but nothing further is recorded of him. He must be carefully distinguished from Nahor the brother of Abram.

Nagge [Ναγγαί or Ναγαί, *Nagge*, probable Heb. form נָגַג = *splendour*], one of the ancestors of our Lord, father of Esli, and son of Maath (Luke iii. 25). Nothing further is known of him.

Nain [Ναῖν, *Naim*, mod. name *Nein*], a town of Galilee, only mentioned in Luke vii. 11, where we read that our Lord there raised from the dead a young man, the only son of a widowed mother. It is now an insignificant village, lying on the slope of a hill, some seven miles to the south of Nazareth. Traces remain of former walls, which are peculiarly interesting when it is remembered that it was at the 'gate' of the city that our Lord performed his miracle. See p. 72, note.

Narcissus [Ναρκίσσος, *Narcissus*], a person the Christian members of whose household are saluted in Rom. xvi. 11 ('Greet them that be of the *household* of Narcissus, which are in the Lord (τοὺς ἐκ τῶν Ν., τοὺς ὄντας ἐν κυρίῳ)'). The form of the expression seems to leave it doubtful whether Narcissus was a Christian himself,

and some, accordingly, identify him with the secretary to the emperor Claudius. This Narcissus died in the first year of Nero, about three years before this epistle was written (A.D. 57-58), but his household and family may still have been referred to.

Nathan [נָתָן] = *whom (God) gave*, Ναθάν, *Nathan*], an ancestor of our Lord, son of David, and father of Mattatha (Luke iii. 31). From 2 Sam. v. 14 and 1 Chron. iii. 5; xiv. 4, we learn that Nathan was one of the four sons whom Bathsheba bore to David; and from Zech. xii. 12 the 'family of Nathan' appears to have been regarded as distinct as late as the time of Ezra (B.C. 457). Nothing further is known concerning Nathan. Bishop Hervey regards this introduction of his line as having been caused by the failure of Solomon's line in Jechonias, but this assumption appears very doubtful. See *Genealogy of Christ*, in Sect. 4.

Nathanael [Ναθαναήλ, *Nathanael*, Heb. form נָתָן = *whom God gave*], one of the earliest disciples of our Lord. He was brought to Jesus by Philip, soon after our Lord's baptism, and at first doubted, quoting the proverbial expression, 'Can there any good thing come out of Nazareth?' But when our Lord displayed a supernatural knowledge of his private actions, he at once acknowledged him, in the words, 'Rabbi, thou art the Son of God; thou art the King of Israel' (John i. 43-51). In the course of this interview our Lord declared Nathanael to be 'an Israelite indeed, in whom there is no guile.'

Nathanael appears again in John xxi. 2, as one of the seven disciples to whom Jesus showed himself after his resurrection at the Sea of Galilee. He is there called 'Nathanael of Cana in Galilee,' and this of course suggests that it may have been through connection with him that our Lord visited Cana so soon after the commencement of his ministry, and wrought his first miracle there. Tradition even declares that he was the bridegroom of the occasion.

Several good reasons may be alleged for identifying Nathanael with the apostle Bartholomew (= Bar-Tolmai, i.e. the son of Tolmai). St. John never mentions Bartholomew, but mentions Nathanael; while Matthew, Mark, and Luke never mention Nathanael, but mention Bartholomew. Again, Nathanael was brought to Jesus by Philip, and, in the lists of the apostles, Philip and Bartholomew are always coupled. Again, in John xxi. Nathanael is, at least, named with apostles, and is found in close and intimate conjunction with them; and yet, almost immediately afterwards,

he is not named as a probable successor to Judas. On the supposition that he was already an apostle, of course this is perfectly explicable.

Naum [Ναούμ, *Nahum*], an ancestor of our Lord, son of Esli, and father of Amos (Luke iii. 25). Nothing further is known of him.

Nazarene. See under the same word in Sect. 4.

Nazareth [Ναζαρέθ and Ναζαρίθ, *Nazareth*, Heb. form נָצְרֶת = *a branch*], the name of a town in Galilee, not mentioned in the Old Testament, but the residence of our Lord's parents, Joseph and Mary, and the place in which He spent his life from infancy to the age of thirty. It is now called *en-Násirah*, and is situated in a rich and well-cultivated valley among the southern slopes of Lebanon, about eighteen miles due west of the southern extremity of the Sea of Galilee. It has a population of between 3,000 and 4,000, chiefly Latin and Greek Christians, and now possesses a Protestant church. Above the town are rocky hills, with precipices of from forty to fifty feet high.

Nazareth is first mentioned as the place where the Virgin Mary was when the angel Gabriel was sent to her to announce the coming birth of the Saviour (Luke i. 26). Tradition declares that this event took place at the fountain, from which the town is supplied with water, and which is still called the Fountain of the Virgin, but little reliance can be placed on this statement. We then read that, after their return from Egypt, Joseph, Mary, and the child Jesus 'came and dwelt in a city called Nazareth' (Matt. ii. 23), and St. Luke (ii. 39) calls it 'their own city.' We also read that, after the finding in the Temple, Jesus went down with his parents to Nazareth, and was subject unto them (Luke ii. 51); and further, that when He was thirty years old and commenced his ministry, He came from 'Nazareth of Galilee' (Mark i. 9). Here, therefore, our Lord resided, exercising the trade of a carpenter, or mason (τέκτων), the latter being possibly his real trade, as stone is much more largely employed in the district than wood. To Nazareth He also returned soon after the commencement of his ministry, and there commenced his mission by reading Isa. lxi. 1, 2 in the synagogue on the Sabbath-day, and declaring that the prophecy there given was fulfilled in Himself. The people of Nazareth, however, were indisposed to allow this, at any rate without an exhibition of miraculous power, which He refused to give. Seizing Him, therefore, as a blasphemer, they hurried Him to the brow of the hill, on the slopes of which their town

was built, in order to cast Him down and destroy Him, and would have thus killed Him but for the exertion on his part of a miraculous power, by which He passed through them and so went his way (Luke iv. 14-30).

A second visit was paid to Nazareth at a later period in our Lord's ministry. On this occasion the reception accorded was not accompanied with any overt act of violence, but the indisposition to accept Jesus as the Messiah was perhaps more marked than before. The people inquired sarcastically, 'Is not this the carpenter's son?' and, 'He could do there no mighty work, because of their unbelief' (Matt. xiii. 53-58; Mark vi. 1-6).

After this, we hear nothing more of Nazareth except in the phrase 'Jesus of Nazareth' (but in Acts iii. 6; iv. 10, 'Jesus Christ of Nazareth'), by which our Lord was distinguished from many others who bore the same name of Jesus.

It would appear from the question of Nathanael of Cana of Galilee ('Can there any good thing come out of Nazareth?' John i. 46), that Nazareth was not merely regarded as despicable because in Galilee (see under *Galilee*), but was even despised by the inhabitants of other Galilean towns. The reasons of this contempt are not known, but it has been suggested that it simply arose from the extreme insignificance of the place, which was so unimportant as to be left unnoticed by both the Old Testament and Josephus.

For the term *Nazarene*, see under that word in Sect. 4.

Neapolis [*Νεάπολις*, *Neapolis*], only mentioned in Acts xvi. 11, as the place at which St. Paul first landed in Europe, on his journey from Troas to Philippi. Philippi itself was distant about ten miles from the sea, and Neapolis formed its harbour, being separated from it by a ridge of hills. It lies on a promontory, with a small bay, on the northern shore of the Ægean, and still exists as a small village under the name of Cavallo. Remains of an aqueduct and many Latin inscriptions are still found there.

Nephthalim [*נֵפְתָלִים*] = *my strife*, *Νεφθαλείμ*, *Nephthalim*], one of the tribes of Israel, only mentioned in the New Testament in Rev. vii. 6, among the 144,000 sealed, and in Matt. iv. 13-16 ('He came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, . . . saw great light'). The prophecy quoted occurs in Isa. ix. 1, 2, and the New Testament Greek of it is a free rendering from the Hebrew. Alford

suggests that, coming after quotations from the LXX, this quotation marks a new portion in the original Gospel history. For the topography of Naphtali, see under *Galilee*.

Nereus [*Νηρέυς*, *Nereus*], a Christian saluted together with his sister and others, Rom. xvi. 15. Nothing whatever is certainly known of him, but from a comparison of ver. 14 and ver. 15 he seems to have formed one of a group of Christians, connected together by some particular tie.

Neri [*Νηρί*, Heb. form נִרְיָא = *lamp of Jehovah* (Jer. xxxii. 12)], an ancestor of our Lord, son of Melchi, and father of Salathiel (Luke iii. 27). St. Matthew gives Salathiel as the son of Jeconias; and Bishop Hervey considers that, Solomon's line having failed in Jeconias, Salathiel, who was really son of Neri and of the house of Nathan, succeeded. On this point see *Genealogy of Christ* in Sect. 4. Of Neri himself nothing is known.

Nicanor [*Νικάνωρ*, *Nicanor*], one of the seven deacons (Acts vi. 5). Nothing further is certainly known of him, but tradition declares him to have been one of the seventy disciples, and to have died about the time of the martyrdom of Stephen.

Nicodemus [*Νικόδημος*, *Nicodemus*], a Pharisee, and 'ruler of the Jews,' i.e. a member of the Sanhedrim. He first appears in John iii. 1-21, where he is described as coming to Jesus by night and holding a deeply interesting conversation with Him on the nature of our Lord's mission, and on the New Birth. A deep impression appears to have been made upon him, but not sufficient to induce him to acknowledge himself as a follower of Christ. Hence, in John vii. 50-52, when the Sanhedrim was debating as to the character of our Lord, we read that, 'Nicodemus saith unto them (he that came to Jesus by night, being one of them), Doth our law judge *any* man, before it hear him, and know what he doeth? They answered him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.' Further on, however, Nicodemus appeared more publicly. When Joseph of Arimathea had obtained the body of our Lord for burial, 'there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight (ὥσεί λίτρας ἑκατόν)' (John xix. 39).

Further than these circumstances, the New Testament relates nothing concerning Nicodemus, but tradition states that he became an avowed disciple, for which he was punished by the Jews with expulsion from his office and banishment from Jerusalem. Gama-

liel, however, protected him, and at his death procured him honourable burial near the body of Stephen.

A Nicodemus Ben Gonon, or Bonai, is described in the Talmud as a wealthy and pious Pharisee, and a member of the Sanhedrim, and he is said to have lived until the fall of Jerusalem. Whether this Nicodemus and the Nicodemus of St. John are identical, is impossible to determine. A spurious Gospel of Nicodemus exists.

Nicolaitanes. See *Nicolas*.

Nicolas [Νικόλαος, *Nicolaus*], one of the seven deacons. He is described as 'a proselyte of Antioch.' Nothing further is related of him in the New Testament, but in Rev. ii. 6, 'the deeds of the Nicolaitanes (Νικολαϊτῶν), which thing I hate,' are spoken of as being hated by the angel of the church of Ephesus; and in Rev. ii. 15, 'the doctrine of the Nicolaitanes, which thing I hate,' is declared to be existing in the church in Pergamos. Several early Christian writers speak also of a sect of Nicolaitanes, who combined Gnostic doctrines with impurity of life. Two questions, therefore, arise: 1. Are these later Nicolaitanes the same as those of Ephesus and Pergamos? and 2. Did the Nicolaitanes in any way owe their origin to Nicolas the deacon? To these questions it is impossible to give any certain reply. As to the former point, Michaelis and others identify the Nicolaitanes of Rev. ii. 6, 15 with the followers of Balaam, mentioned in Rev. ii. 14, regarding Balaam as = *destroyer of the people* = *Nicolaus*, and supposing that the Nicolaitanes were professing Christians, who gave way to sensual indulgences. As to the latter point, the Nicolaitanes themselves declared themselves to have derived their views from Nicolas the deacon, but, on the other hand, tradition describes Nicolas as a man of purity of life.

Nicopolis [Νικόπολις, *Nicopolis*], only mentioned in Titus iii. 12 ('When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter'). If the epistle to Titus was written in A.D. 67, and at Ephesus (see p. 36), then this wintering at Nicopolis, if it took place, must have occurred in the winter immediately preceding St. Paul's martyrdom. Many indeed suppose that the apostle was arrested there, and thence conveyed to Rome for the last time. As to the position of Nicopolis, some difficulty occurs, there being three cities of that name, one in Thrace, near the borders of Macedonia, another in Cilicia, and a third in Epirus. But it is pretty generally conceded that the last-named is the Nicopolis referred to. It is now entirely in ruins, but was once a splendid city. It

was founded by Augustus, and was situated in the swamps surrounding the bay of Actium, on the site occupied by the forces of Augustus previous to his victory at the battle of Actium, of which the city was intended to be a permanent memorial.

Niger [Νίγερ, *Niger*], the surname of Simeon, a minister of the church at Antioch, mentioned with four others in Acts xiii. 1. Some have supposed that the name (=black) points to his being an African, but nothing further is certainly known of him. It is quite possible that the name was simply given to distinguish this Simeon from the apostle Peter, also called Simeon in Acts xv. 14.

Nineveh [נִנְוֶה, *Ninevê*, adj. *Ninevîtai*, *Ninevîtæ*], the ancient metropolis of Assyria. It was situated opposite *Mossel*, on the eastern bank of the Upper Tigris, and was one of the most ancient and most splendid cities in the world. It is said to have occupied a space of 150 stadia by 90 (i.e. 18 miles by 11 miles), but it is highly probable that large open spaces were included within the walls, and Dean Rawlinson, in his 'Ancient Monarchies,' disputes this measurement altogether. Its walls are said to have been 100 feet high, and broad enough for three chariots to drive along them abreast. We read of its foundation in Gen. x. 11 ('Out of that land—Shinar—went forth Asshur, and builded Nineveh'), and of its greatness in the book of the prophet Jonah, who was commissioned to foretell its destruction. After this, various predictions of its ruin occur, especially in Nahum, and in B.C. 606 the city was utterly destroyed by the Medes and Babylonians. For many centuries even the site remained unknown, but the researches of Dr. Layard, M. Botta, Major Rawlinson, and others, have recently thrown a flood of light not only upon its true locality, but upon its history, language, and antiquities. For a full account of these, see Layard's 'Nineveh and its Remains.'

In the New Testament the only mention of Nineveh occurs in the reference made by our Lord to Jonah as a type of Himself in his mission to the people of Nineveh. Their repentance 'at the preaching of Jonas' is referred to, and it is declared that they will rise at the last day to judge the generation who refused to listen to one 'greater than Jonas' (Matt. xii. 41; Luke xi. 30, 32).

Ninevites. See *Nineveh*.

Noah. See *Noë*.

Noë [נֹחַ = *rest*, *Nôe*, *Noe*], a patriarch, called in Old Test. Noah, and so translated also in Heb. xi. 7; 1 Pet. iii. 20 and 2 Pet. ii. 5. His history occupies Gen. v. 28–ix. 29, from which we learn that in his days the wickedness of mankind had risen to such a height that God

determined to cut them off, and did cut them off, by an overwhelming flood. The extent of this flood has been a subject of much discussion. Some regard it as having extended over all the earth, but to this must be opposed extreme physical difficulties, (1) as to the reception into the ark and maintenance of the animals of the whole globe; (2) as to the continuance on the earth of vegetable life, which must, on this supposition, have been submerged in salt water for eleven months; and (3) as to the preservation of fresh-water fishes and other *natantia*. Others, on the contrary, look upon the deluge as having been limited to the restricted area within which the human race was then living, probably the valleys of the Euphrates and Tigris. On this supposition no physical difficulties are necessarily interposed, and the strong expressions of Gen. vii. 4, 15, 23, &c. may be paralleled by Gen. xli. 57; 1 Kings iv. 21; Joel ii. 28; Luke ii. 1, and many other places, where the expressions 'all countries,' 'all nations,' 'all flesh,' 'all the world,' are used with an obviously limited meaning.

From this flood of waters Noë was preserved with his wife, his three sons, Shem, Ham, and Japhet, and their wives, in an ark or vessel 300 cubits long by 50 broad and 30 high, or (taking the cubit at 20 inches) 500 feet long by 83 feet broad and 50 feet high. It has been shown that such proportions involve perfect stability and great capacity, and the dimensions have been exceeded by the 'Great Eastern,' which is 692 feet long by 83 feet broad. With Noë and his family, two of each unclean (i.e., probably, unfit for eating) beast, and seven of each clean beast, were shut in, and so remained for eleven months. After his exit from the ark Noë received the covenant of the rainbow, that an entirely destructive deluge should not again take place, and certain precepts of cosmopolitan application. After this he lived three hundred and fifty years, and finally died at the age of nine hundred and fifty years.

Dr. Kalisch ('Commentary on Exodus,' note to chap. viii.) has collected Chaldæan, Indian, Greek, American, and other traditions of a deluge, and says that 'there is scarcely a single feature in the Biblical account which is not discovered in one or several of the heathen traditions.'

In the New Testament, the coming of the Son of man to judgment is likened by our Lord to the days of Noë ('As the days of Noë were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noë entered into the ark (κιβωτός), and knew not until the flood came,

and took them all away; so shall also the coming of the Son of man be,' Matt. xxiv. 37-39; cf. Luke xvii. 26). 'The longsuffering of God,' which 'waited in the days of Noah, while the ark was a preparing (i.e. for one hundred and twenty years), wherein few, that is, eight souls were saved by water,' is referred to in 1 Pet. iii. 20, and the saving of Noah by the water, which drowned unbelievers but buoyed up the ark, is taken as a type of baptism. In 2 Pet. ii. 5, the fact that God 'spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly,' is taken as an instance of the power of God 'to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.' Finally, in Heb. xi. 7, Noah (who is numbered in Ezek. xiv. 14, 20 with Daniel and Job as the pre-eminently righteous men) is shown to have been 'an heir of the righteousness which is by faith.'

Nymphas [Νυμφᾶς, *Nymphas*], a Christian saluted together with 'the church in his house,' in Col. iv. 15. Some MSS. read 'her house,' making Nymphas a woman, and from the words immediately preceding, it may be assumed that Nymphas was a resident of Laodicea.

Obed [עֲבֶד = *worshipping*, Ὁβήδ, *Obed*], the son of Booz by Ruth, and father of Jesse. Nothing but the circumstances of his birth is recorded in the Old Testament respecting him, and in the New Testament he only appears in the genealogies of Christ (Matt. i. 5; Luke iii. 32).

Olives, Mount of [τὸ ὄρος τῶν ἐλαιῶν, *Mons Olivarum*, or τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, *qui vocatur Oliveti* (Luke xix. 29; xxi. 37), or ὄρος τὸ καλούμενον ἐλαιῶνος (Acts i. 12, A. V., 'The mount called Olivet,' Vulg. *qui vocatur Oliveti*), modern name, *Jebel-et-Tur*], the mountain overlooking Jerusalem from the east, and separated from it by the valley of the Kidron. In the Old Testament, it is called 'the ascent of Mount Olivet' (2 Sam. xv. 30), 'the mount' (Neh. viii. 15), 'the hill that is before Jerusalem' (1 Kings xi. 7), 'the mount which is on the east side of the city' (Ezek. xi. 23). Its principal ridge runs north and south, with four principal summits, of which the highest (those on the north, called *Viri Galilæi* and the *Mount of Ascension* respectively), rise to 2,724 feet; while the lower two, which are adjacent to each other, go by the name of the Mount of Corruption or Offence, on the supposition that Solomon here erected idolatrous shrines for his wives. Between the two pairs of summits, runs the road from Jerusalem to Bethany and Jordan. The olive trees, from which

the hill originally took its name, have now almost entirely disappeared.

In the New Testament, the Mount of Olives is referred to as the place in which was the Garden of Gethsemane, and to which our Lord resorted 'as he was wont' immediately after the Last Supper (Matt. xxvi. 30; Mark xiv. 26; Luke xix. 37; comp. John xviii. 1). Here, just hidden from Jerusalem by the ridge of the hill, was the village of Bethany, where Lazarus and his sisters dwelt, and where our Lord apparently resided during his visit to Jerusalem at the Feast of Dedication (Luke xxi. 37; John viii. 1), and certainly during the early portion of the Passion week. Here, also, was Bethphage, an unidentified site, but possibly near the Mount of Offence, where ruins of tanks and buildings have been discovered (Matt. xxi. 1; Mark xi. 1). Here, also, sitting in some retired spot, our Lord answered his disciples' enquiries respecting the end of all things, and delivered the discourse of Matt. xxiv. 1-51; Mark xiii. 1-37; Luke xxi. 5-36, concerning the End, followed by the parables of the Ten Virgins and the Talents. Here was the barren fig-tree cursed, as our Lord passed on his road from Bethany to Jerusalem (Matt. xxi. 18-22; Mark xi. 12-14). Along the path from Bethany to Jerusalem, between the crests of this mountain, our Lord made his Triumphal Entry into Jerusalem, and from a spot probably well identified (see p. 94), He beheld the city of Jerusalem, and wept over it (Matt. xxi. 1-11; Mark xi. 1-11; Luke xix. 28-44; John xii. 12-19). Finally, it was from Mount Olivet, and probably from some spot near Bethany, that our Lord ascended into heaven (Luke xxiv. 50; Acts i. 12); and if reliance is to be placed upon a common interpretation of Zech. xiv. 4, to this spot shall He return again when, as He went into heaven, so shall He return. The traditional site of the Ascension is one of the northern summits, and the Church of the Ascension, there erected, now commemorates the event. But little reliance can be placed upon this tradition. See map on p. 376.

Olivet. See *Olives, Mount of*.

Olympas [*Ὀλυμπᾶς, Olympias*], a Roman Christian saluted by St. Paul in Rom. xvi. 15. Nothing further is certainly known of him, but tradition declares him to have been martyred.

Onēsimus [*Ὀνήσιμος, Onesimus*], the slave of a Colossian Christian, named Philemon. He appears to have run away from his master, but whether after the commission of a theft or not is doubtful (Philem. 18). St. Paul then encountered him, and having been made the means of his conversion, sent him back to his

master, with a letter now known as the *Epistle to Philemon*. In this the apostle deprecates punishment, and earnestly requests forgiveness for Onesimus, as a personal favour to himself.

The date of these circumstances is manifest from the fact that Onesimus, on his return to Colossæ, is joined with Tychicus as one of the bearers of the epistle to the Colossian church ('All my state shall Tychicus declare unto you. . . whom I have sent. . . with Onesimus, a faithful and beloved brother, who is *one* of you,' Col. iv. 7-9). Besides this, in both the epistle to the Colossians and the Epistle to Philemon, Paul is spoken of as a prisoner. The return of Onesimus may therefore be supposed to have occurred from the place where, and at the time when, the Epistle to the Colossians was written, viz., from Rome during St. Paul's first imprisonment, A.D. 62 (see p. 39).

The Greek word *Ὁνήσιμος* = *helpful*, and to this in Philem. 11 St. Paul appears to allude, when he says, 'Onesimus, which in time past was to thee unprofitable, but now profitable to thee and to me.'

Tradition further states that Onesimus was emancipated by his master, and afterwards became a bishop (either of Berea or Ephesus) and martyr.

Onesiphōrus [*Ὀνήσιφορος*, *Onesiphorus*], only mentioned in 2 Tim. i. 16-18 ('The Lord give mercy to the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain; but, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well'), and 2 Tim. iv. 19 ('Salute . . . the household of Onesiphorus'). Some, including Archdeacon Paley, have from these verses supposed that Onesiphorus was dead, but it is just as likely that he was known to be absent from his family at the season when St. Paul wrote, and might even have been with the apostle in Rome, the Greek fashion of writing letters about present events from the receiver's point of view not at all excluding that supposition, and the words 'when he was in Rome (*γενόμενος*),' lit. = 'being in Rome.' He was evidently an Ephesian Christian, but nothing further is known of him. The imprisonment referred to is St. Paul's second imprisonment.

Osee [*Ὠση* = *salvation*, *Ὀσηέ*, *Osee*], one of the minor (?) prophets, called in the Old Testament Hosea. He prophesied in the days of Uzziah (B.C. 810-758), Jotham, Ahaz, and Hezekiah (B.C. 726). Nothing is known of his personal history except that stated by himself, viz. that he was the son of Beerī, and at the divine com-

mand married a wife, who afterwards (not necessarily before marriage, as some seem to think) fell into unchastity. His prophecies are frequently referred to in the New Testament; i. 10 and ii. 23 in Rom. ix. 25, 26; vi. 6 quoted by our Lord Himself, as referring to the character of his own mission, in Matt. ix. 13 and xii. 7; x. 8 in Luke xxiii. 30; xi. 1 ('When Israel was a child then I loved him, and called my Son out of Egypt') declared in Matt. ii. 15 to refer to our Lord's return as an infant from Egypt; and xiii. 14 in 1 Cor. xv. 55.

Ozias [חִזְקִיָּא = *power of Jehovah*, Ὀζίας, *Ozias*], a king of Judah, called in the Old Testament Uziah or Azariah. He was the son of Amaziah, and reigned B.C. 810-758, but during the latter part of his life was removed from the actual exercise of the kingly office, on account of leprosy. This leprosy had been inflicted as a punishment for burning incense upon the altar of incense, an office reserved for the priests. His history is contained in 2 Kings xiv. 21, 22; xv. 1-7; 2 Chron. xxvi. 1-23; and, except in the matter above mentioned, he was a godly and able prince. In the New Testament he only appears in the genealogy of our Lord in Matt. i. 8, 9, where, by the omission of Ahaziah, Joash, and Amaziah, he is called the son of Joram.

Pamphylia [Παμφυλία, *Pamphylia*], a Roman province on the south coast of Asia Minor, having Cilicia on the east, Lycia on the west, and Pisidia on the north. The country is for the most part mountainous, but a plain of about eight miles wide intervenes between the mountains and the sea. Pamphylia was the scene of St. Paul's labours during his first missionary journey in company with Barnabas and Mark. He reached the province from Cyprus, probably landing at Perga, which was some little distance up the river Cestius, and here Mark left him and returned to Jerusalem (Acts xiii. 13). From Perga the apostle proceeded on a further journey to Antioch in Pisidia, Derbe, Lystra, and Iconium, and then returning through Pamphylia to Attaleia, one of its sea ports, took shipping for Antioch.

The 'sea of Pamphylia (τὸ πείλαγος κατὰ τὴν Παμφυλίαν)' is also referred to as having been sailed over in St. Paul's voyage to Rome (Acts xxvii. 5), but no record of any further visit to this district occurs. Pamphylia is also mentioned amongst the places from which Jews were present on the day of Pentecost (Acts ii. 10).

Paphos [Πάφος, *Paphus*], the name of two towns on the west coast of Cyprus, about seven miles from each other, and distin-

guished from each other as Old Paphos, now *Baffa*, and New Paphos, now *Kukla*. A splendid religious procession took place annually from the new to the old city, in honour of Aphrodite, or Venus, who was worshipped in the island. When Cyprus became a Roman province, New Paphos was the capital of one of the four districts into which the island was divided, and hither the apostle Saul came from Salamis, on his first missionary journey, accompanied by Barnabas and Mark. Here they found Sergius Paulus, the deputy or proconsul, and Elymas, a sorcerer, who had much influence over him. Here, also, when Sergius was attracted by the preaching of Saul, and Elymas resisted his conversion, Saul struck Elymas with temporary blindness (Acts xiii. 6-12). This miracle had the effect of completing the conversion of Sergius Paulus; and as Saul is after this always called Paul, it has been conjectured that Saul took the deputy's name, as a memorial of the event. Soon afterwards, the apostle left Paphos and proceeded by ship to Perga in Pamphylia, on the opposite coast of Asia Minor.

Parmēnas [Παρμενᾶς, *Parmenas*], one of the seven men selected to relieve the apostles of secular business (Acts vi. 5). Nothing further is certainly known of him; but he is said to have been martyred at Philippi in the reign of Trajan.

Parthians [Πάρθοι, *Parthi*], the inhabitants of a district with ill-defined boundaries, lying to the south of the Caspian, and having Media on the west, Hyrcania on the north, Sagartia on the south, and Asia on the east. The Parthians became independent about B.C. 250, and in the New Testament times still formed a powerful empire. They were an exceedingly warlike people, and were celebrated for their skill as equestrians and bowmen. Their district at present forms part of the Persian empire, and is but thinly populated, but it was formerly densely peopled, and many ruins of magnificent cities still testify to its former greatness. In the New Testament, Parthians only appear in the list of persons who were at Jerusalem on the day of Pentecost (Acts ii. 9). Here of course the word designates only Jews who had settled in Parthia.

Patāra [τὰ Πάραρα, but *Patara*, gen. *æ*] only mentioned in Acts xxi. 1, as a sea-port where St. Paul, on his last journey to Jerusalem, changed into another ship ('we came . . . the day following unto Rhodes, and from thence unto Patara: and finding a ship sailing over unto Phenicia, we went aboard, and set forth'). It was a flourishing city of Lycia in Asia Minor, and was situated on a promontory about seven miles from the mouth of the Xanthus. The

city was devoted to the worship of Apollo, and a famous oracle of that heathen deity was established there. It is now in ruins.

Patmos [Πάτμος, *Patmos*, modern name, *Patmo*], only mentioned in Rev. i. 9, as the place where St. John received the Revelation ('I John . . . was in the isle that is called Patmos'). It is one of the group of islands at the south of the Ægean, called Sporades. The island is entirely rocky and bare, and about fifteen miles in circumference. It now contains only one small town; but an important convent, and a church built over a cave, commemorate the remarkable event above referred to. St. John is said to have been exiled to Patmos during the persecution under Domitian, and at the accession of Nerva (A.D. 96), to have returned thence to Ephesus, where he died (see the life of St. John, p. 19).

Patrōbas [Πατρόβας, *Patrobas*], one of a group of Christians saluted in Romans xvi. 14. Nothing is certainly known of him.

Paul. See pp. 27-36.

Paulus [Παῦλος, *Paulus*], or more fully *Sergius Paulus*, the deputy or proconsul (ἀνθύπατος) of Cyprus when Saul and Barnabas visited that island, A.D. 48-49. Cyprus, although at first an imperial province, had been restored to the Senate by Augustus. Its governor was therefore rightly styled *Proconsul* (see 'Province') and Cyprian coins have also been found which confirm the accuracy of this title being assigned to him in the Acts. Sergius Paulus is described as 'a prudent man (συνετός)' and one who 'desired to hear the word of God.' When, therefore, Saul and Barnabas arrived at Paphos, where he resided, he sent for them, and eagerly attended to their teaching. In this effort he was hindered by Elymas or Bar-jesus, a sorcerer in his suite, who sought 'to turn him away from the faith.' Hereupon Saul, fixing his eyes on Elymas, struck him with temporary blindness. 'Then the deputy, when he saw what was done, believed, being astonished at the doctrine (διδασχί) of the Lord.' These circumstances are related in Acts xiii. 6-12. Nothing is known of Sergius Paulus from other sources, but it is remarkable that from this time Saul took the name of Paul, and many have supposed that he did so in commemoration of the conversion of Sergius Paulus.

Perga [Πέργη, *Perge*], an important city of Pamphylia, but now in ruins. It was situated about seven miles from the sea, on the river Cestius, and was devoted to the worship of Diana or Artemis. At this city Paul and Barnabas arrived by ship from Paphos in Cyprus, and here John Mark left them to return to Jerusalem (Acts xiii. 13). The apostles appear to have made no lengthened

stay in the city on this occasion, but to have pushed on into the region beyond; but on their return, we read that 'they preached the word in Perga' (Acts xiv. 25), before their departure for Attaleia, on the way to Antioch.

Pergāmos [ἡ Πέργαμος, but more usually, in classical Greek, τὸ Πέργαμον, *Pergamus*], the capital of the kingdom of Pergamus, which was bequeathed to the Romans by Attalus III. in B.C. 133. It then became the chief city of the province of Asia, and Pliny calls it 'longe clarissimum Asiæ.' It was situated in a lovely valley on the north bank of the river Caïcus, about twenty miles from the sea, and extensive ruins still attest its former magnificence. Among the most prominent of these ruins is the Asclepieum, or Temple of Asclepius or Æsculapius, the patron god of the city. The symbol of this god was the serpent, and this is supposed to be referred to in the phrases, 'where Satan's seat is,' and 'where Satan dwelleth,' used by St. John (Rev. ii. 13) as descriptive of Pergamos. Another interesting characteristic of Pergamos was its splendid library, which was considered nearly equal to that of Alexandria, to which it was united by Cleopatra. It was for the exigencies of this library that parchment, called *charta Pergamena*, was first invented.

In the New Testament, Pergamos only appears as the seat of one of the seven churches of Asia, addressed in the Apocalypse (Rev. i. 11; ii. 12-17). From the epistle addressed to it, we learn that a martyr named Antipas had suffered there, and that the doctrines of Balaam (possibly a tendency to idolatrous practices), and of the Nicolaitanes (see in Sect. 4) were among the temptations of the early church in this city.

Persis [Περσίς, gen. Περσίδος, *Persis*], a woman saluted in Rom. xvi. 12, as 'the beloved Persis, who laboured much in the Lord.'

Peter. See pp. 44-50.

Pharaoh [פַּרְעֹה, *Pharao*, gen. -onis. Gesenius, following Josephus, explains the name as the equivalent of the Egyptian *ouro*, 'ruling,' with the sign *p* of the masc. gender prefixed, so that *pouro* = *King*. But a more recent, and more probable, explanation is that the title = *Phra*, the Egyptian word for 'sun,' of which the king was considered the earthly representative]. A title common to all the Egyptian kings, until the Persian invasion. Several Pharaohs are spoken of in the Old Testament, but in the New Testament the only Egyptian monarchs referred to are (1) the sovereign before whom Joseph was brought, (2) the sovereign whose daughter rescued Moses and brought him up, and (3) the king who refused

to let the Israelites depart. (1) The Pharaoh before whom Joseph was brought is twice referred to in the speech of St. Stephen before the Sanhedrim ('God. . . gave him (Joseph) favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house,' Acts vii. 10; 'and Joseph's kindred was made known unto Pharaoh,' Acts vii. 13.) He has been identified with Apophis, the last, or last but one, of the Shepherd Kings, a Phœnician dynasty which probably ruled in Egypt from about B.C. 2080 to B.C. 1786. (2) The Pharaoh whose daughter preserved Moses is also referred to in Stephen's speech ('When he (Moses) was cast out, Pharaoh's daughter took him up, and nourished him for her own son,' Acts vii. 21), and in Heb. xi. 24 ('By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter'). This Pharaoh has been supposed to be Amenophis, and his daughter (whom Josephus calls Thermuthis) to have married Chenephres, sovereign of Upper Egypt, but any identification at all is beset with innumerable difficulties. (3) The Pharaoh of the Exodus is only referred to, in the New Testament, as an instance of judicial hardening, after continual opportunities of repentance ('the scripture (i.e. Ex. ix. 16) saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth,' Rom. ix. 17). This Pharaoh is entirely unidentified.

Pharez [פָּרֶז = *a breach*, Φαρίης, *Phares*], the fourth son of the patriarch Judah: Er, Onan, and Shelah being his elder brothers. Er and Onan having died, Pharez succeeded in the place of Er, being the son of his widow Tamar (Gen. xxxviii.). No particulars of his life are related, but his descendants were so numerous that for his house to be 'as the house of Pharez' was a common wish expressed for a newly married man (Ruth iv. 12). In the New Testament, Pharez only appears in the genealogies (Matt. i. 3; Luke iii. 33).

Phebe [Φοίβη, *Phæbe*], only mentioned in Rom. xvi. 1, 2 ('I commend unto you Phebe our sister, which is a servant (οὔσαν δαίκονον) of the church which is at Cenchrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also'). It has been argued from this passage that Phebe was a regular official of the church, and in further support of the existence of a female diaconate 1 Tim. iii. 11 is adduced ('Even so *must their* (i.e. the deacon's) wives (γυναῖ-

καὶ) be grave, not slanderers, sober, faithful in all things'), and it is contended that not the wives of deacons, but female deacons are here intended. That such officials did exist in the early Christian Church is plain from Pliny's letter to Trajan (A.D. 110), and from the Apostolical Constitutions; and the state of society almost demanded it. But, as Brown and Fausset well say, 'Modern attempts to revive this office have seldom found favour, either from the altered state of society, or the abuse of the office, or both.'

Phenice [Φοινίκη in Acts xi. 19; xv. 3; xxi. 2; but Φοινίξ in Acts xxvii. 12, *Phœnice*]. Two distinct places are mentioned under this name, although our A. V. does not mark the distinction.

1. A tract of country enclosed between the western slopes of Lebanon and the eastern shores of the Mediterranean, and probably deriving its name from the *Phœnix* or palm-tree, which once abounded there. Its native name was Canaan (see p. 80, note 2), and it included the cities of Tyre, Sarepta, Sidon, and Berytus. It was sometimes called Syrophœnicia, to distinguish it from Libyphœnicia in Africa. The inhabitants of this district were an active, seafaring, and mercantile people, and from them sprang the Carthaginians.

Our Lord came privately into the borders of Phœnicia, even if he did not actually visit Sidon, and there performed a remarkable miracle on the daughter of a native woman (Matt. xv. 21-28; Mark vii. 24-30). The only other New Testament references to the country are in Acts xi. 19 ('they which were scattered abroad upon the persecution which arose about Stephen travelled as far as Phenice, &c.'), in Acts xv. 3 ('they (i.e. Paul and Barnabas on their way from Jerusalem to Antioch) passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren'), a passage from which it may be inferred that the seed sown by the dispersed Christians had already borne fruit, and in Acts xxi. 2 ('Finding a ship sailing over unto Phenicia, we (i.e. Paul and his companions) went aboard, and set forth.'). From the continuation of the last passage, describing the apostle's arrival at Tyre, it appears that brethren, endued with much Christian faith and love, were then to be found in Phœnicia.

The political relations of Phœnicia to the dominions of Herod Agrippa I. are touched upon in Acts xii. 20, whence we learn that, as might be expected of a district chiefly commercial, 'their country was nourished (τρέφεσθαι) by the king's country.'

2. A harbour on the south coast of Crete, identified by Cony-

beare and Howson with *Lutro*. It is only mentioned in Acts xxvii. 12, as an haven 'which lieth toward (κατὰ) the south-west and north-west,' and which the ship that carried Paul to Rome endeavoured to attain from the Fair-havens, but did not succeed in attaining.

Philadelphīa [Φιλαδέλφεια, *Philadelphia*], only mentioned in Rev. i. 11; iii. 7, as one of the seven churches of Asia, addressed in the Apocalypse. It was a small city of Lydia, at the foot of Mount Tmolus. It was the centre of a wine and sugar producing district, but was so much troubled by earthquakes that in New Testament times it had greatly declined. Its site is now called *Allah Shehr*. Its poverty may perhaps be alluded to in the expression of Rev. iii. 8, 'Thou hast a little strength,' and the promises of final establishment as a 'pillar in the temple' may have had a peculiar force to persons whose city had been frequently almost destroyed by earthquakes.

Philēmon [Φιλήμων, *Philemon*], a Colossian Christian to whom one of St. Paul's Epistles is addressed. That he was a resident at Colossæ is argued from his being united in the salutation of the epistle with Archippus, which Archippus appears from Col. iv. 17 to have then been at Colossæ. Again, Onesimus, who is sent back to Philemon, is the bearer with Tychicus of the letter to the Colossian church (Col. iv. 7-9). From the epistle sent to him, he appears to have been the master of Onesimus, and to have been of a singularly gracious and tender character. St. Paul also reminds him that he owed unto him even himself (ver. 19), by which it is generally understood that he was converted under the apostle's ministry. When or where this took place does not appear. For the *Epistle to Philemon*, see p. 40, and for further details as to the connexion of Philemon and Onesimus, see *Onesimus*.

Philētūs [Φιλήτοϋς, *Philetus*], mentioned only in 2 Tim. ii. 17, in companionship with Hymenæus ('of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some'). Nothing further is known of Philetus, but as regards his errors, see under *Hymenæus*.

Philip [Φίλιππος, *Philippus*], the name of four different persons.

1. **Herod Philip**. Two persons bore this name. See under *Herod*.

2. **Philip the Apostle**. Very little information is given in the New Testament with respect to this apostle. He appears first in John i. 43-48, where we read that immediately after his baptism

Jesus called him with the words, 'Follow me,' and that soon afterwards he found Nathanael, and brought him to Jesus as the One 'of whom Moses in the law, and the prophets, did write.' It is here also stated that he was of Bethsaida, the city of Andrew and Peter. In the Gospel lists of the apostles, the name of Philip appears in conjunction with that of Bartholomew (Matt. x. 3; Mark iii. 18; Luke vi. 14), but Acts i. 13, names him next after Andrew, with whom also he appears connected in John vi. 7-8; xii. 21-22. The former circumstance, coupled with the bringing of Nathanael to Jesus by Philip, is one of the arguments for considering Nathanael = Bartholomew (see under those names).

No other circumstance peculiar to Philip is related by the synoptics, but St. John mentions three others. The first occurred at the feeding of the 5,000, on which occasion our Lord asked Philip, 'Whence shall we buy bread, that these may eat?' Philip's answer was, 'Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.' We are further told that our Lord made this enquiry 'to prove (πειράζων)' Philip, and it is evident that the reason for Philip's being selected to have the enquiry addressed to him was because he would have a personal knowledge of the locality, being of Bethsaida (John vi. 5-7).

The next occasion on which Philip individually appears is in John xii. 20-22 ('There were certain Greeks ("Ελληνες) among them that came up to worship at the feast' (the passover of A.D. 30) and, 'the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus'). These Greeks were probably proselytes of the gate; but why Philip was selected by them does not appear. His name is indeed of Greek origin (= *horse-lover*), but this seems to throw little or no light on the transaction.

Again, in John xiv. 8, 9, Philip (at the Last Supper) addresses our Lord with the demand, 'Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father.'

Except as one of the apostolate, Philip does not appear further in the New Testament, but tradition relates many incidents of his after history, to which little credence can be given. According to these stories he preaches and works many wonderful miracles at Hierapolis, and is there joined by St. John. The people, however,

proceeding to attack the apostles, Philip curses the city, and it is swallowed up. For this wicked yielding to anger, our Lord condemns Philip to banishment from Paradise for forty days, and restores the city to its former place. Other stories relate his preaching at Athens, attended with many wonderful incidents, and ultimately a mission to the Parthians.

3. **Philip the Evangelist**, one of the seven men 'of honest report, full of the Holy Ghost and wisdom,' chosen for the distribution of alms amongst the widows of the early Christian church (Acts vi. 3-5). Philip stands second in the list of those appointed, Stephen being first, and, shortly after his appointment to the office, he is found engaged, like Stephen, in preaching, and in the performance of miracles. A 'city of Samaria' was the scene of his work, which was followed with large success, and with 'great joy.' So remarkable, indeed, were the results, that the sorcerer Simon Magus himself professed to believe, and the apostles Peter and John came down from Jerusalem, and, having laid their hands on the converts, prayed successfully for the outpouring upon them of the Holy Spirit (Acts viii. 5-25). For the further career of Simon Magus, see under *Simon*. Philip now left Samaria, by the direction of an Angel, and was brought into contact with an eunuch, the treasurer of Candace, queen of the Ethiopians, who was returning from Jerusalem. The particulars of this interview, which resulted in the conversion of the eunuch, are related in Acts viii. 26-40. At the close of it, 'the Spirit of the Lord caught away (ἥρπασε) Philip,' and he was subsequently found at Azotus, or Ashdod, where he preached for some time, and then went down to Cæsarea.

The New Testament is entirely silent as to Philip's further history for many years after this. The meeting with the eunuch probably occurred in A.D. 36, but Philip is not again encountered until A.D. 58, when he is found residing with his four daughters, 'virgins, which did prophesy,' at Cæsarea. Here the apostle Paul, going up to Jerusalem for his final journey, was entertained by him many days. At his house, probably, the prophet Agabus foretold symbolically the imprisonment and sufferings of the apostle at Jerusalem. Here, also, his title of 'evangelist (εὐαγγελιστής)' is first used, but he is further distinguished as 'one of the seven.'

Nothing further is certainly known of Philip, but several untrustworthy traditions confound him with Philip the apostle. The house where he lived at Cæsarea was still pointed out in the time of Jerome.

Philippi [Φίλιπποι, *Philippi*], a city of Macedonia, on the river Gangas, and between the rivers Nestus and Strymon. It lay about ten miles inland, and was separated from the sea by a ridge of precipitous hills. The town was very ancient, and existed immemorially under the name of Crenides (Κρηνίδες = *wells*), but Philip of Macedon erected a new city on the site, to which he gave his own name, with the view of commemorating the addition of a new province to his kingdom. Many years later, the extensive plain in the immediate neighbourhood became the scene of a decisive victory of Octavianus (afterwards the emperor Augustus) over Brutus and Cassius (B.C. 42) and hence Augustus granted Philippi the privileges of a *colonia* (see p. 156), and altered its name to *Colonia Augusta Julia Philippensis*. Under the empire it long continued an important and flourishing city, but its site is now only marked by ruins, near the village of *Bereketli*.

Philippi is peculiarly interesting in the New Testament history, as the first place where the gospel was preached in Europe. The circumstances under which this occurred are related in Acts xvi. 12–40. Here we read that Paul and Silas, accompanied by Timothy and Luke, crossed from Troas to Neapolis, a port about ten miles distant, and thence went up immediately to Philippi. Here there was a small *Proseuchē*, or prayer-house (A.V. says ‘a place where prayer was wont to be made,’ but Greek has ‘οὗ ἐνομιζέτο προσευχὴν εἶναι,’ which may either mean (so Biscoe, followed by Conybeare and Howson) ‘where there was a place used as a prayer-house,’ or (so Alford) ‘where there was a meeting for prayer;’ in either case it is generally conceded that the structure, if any structure existed, was open to the sky) by the bank of the river. To this place resorted some pious women, among whom was Lydia, a purple-seller of whom it is declared that ‘the Lord opened her heart, that she attended to the things which were spoken of Paul.’ Lydia and her household having been baptised, Paul and his company became inmates of her house, from which we may judge that, like other persons in her trade, she was in comfortable circumstances. How long they remained there does not appear, but as they ‘went to prayer’ (or, ‘to the *Proseuchē*’) a slave-girl, afflicted with an evil spirit (see under *Devils* in Sect. 4), followed and annoyed them, until at length Paul turned and commanded the spirit to come out of her. This event caused great commotion. The afflicted girl had been employed by her masters as a fortune-teller, and they, when the hope of their gains was gone, at once arrested Paul and Silas, and brought them before the magistrates (στρατηγοί

= *prætores*, i.e., *military authorities*, as would befit a colony), and accused them of introducing new and unlawful customs in religion. The magistrates, without hearing a defence, caused Paul and Silas to be at once beaten, and then had them thrust into the inner prison of the common jail, where they were further tortured by having their limbs made fast in the stocks. From this, however, they were miraculously delivered. Probably unable to sleep from pain, Paul and Silas consoled themselves with singing and prayer, so that the prisoners (in the outer prison) heard them, and while they were so occupied at midnight, an earthquake suddenly occurred, all the prison doors were opened, and the fetters of all were miraculously loosened. The jailer, or keeper of the prison (*δεσμοφύλαξ*), awakened out of sleep by the crash, was for killing himself; but being reassured by the cry of Paul and Silas, and finding that the prisoners were still safe, he changed his mind, sprang in trembling before Paul and Silas, and asked the important question, 'What must I do to be saved?' to which Paul gave the equally important answer, 'Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.' On this it may be remarked, (1) that the jailer was probably to some extent already conversant with the teaching of Paul, and (2) that this answer was given before any of Paul's epistles were written, so that the simple evangelic character of the apostle's teaching at the earliest date is manifest, and the idea that salvation by faith was a doctrine gradually developed is clearly to be set aside.

The result of all this was the immediate conversion and baptism of the jailer and his household. In the morning the magistrates sent the sergeants (*ῥαβδούχοι* = *licitors*) with orders to free the prisoners. But Paul refused to go without reparation being to some extent made for the indignities they had suffered. 'They have beaten us openly uncondemned, being Romans'—a thing utterly unlawful; 'and now do they thrust us out privily? nay, verily; but let them come themselves and fetch us out.' This, in fact, the magistrates—fearful lest their illegal proceedings should call down upon them the censure of the imperial government—actually had to do. On which, Paul and Silas 'went out of the prison, and entered into the house of Lydia.' Shortly afterwards they left the city, Timotheus and Luke remaining behind. Timotheus rejoined Paul at Berea (Acts xvii. 13), but Luke's movements are not clear. It is quite possible that he remained at Philippi in charge of the infant church, as he again joins St. Paul at Philippi (Acts xx. 6) about five years after. In the meantime the Philippians had

collected funds for St. Paul's assistance, and this more than once (Phil. iv. 14-16).

The indignities which St. Paul received on this first visit to Philippi seem to have made a deep impression upon his mind. References to them are frequently found in his epistles; and, especially, see 2 Cor. xi. 25; 1 Thess. ii. 2.

No doubt St. Paul visited Philippi again when, after leaving Ephesus, he went 'into Macedonia' (Acts xx. 1). The Second Epistle to the Corinthians is considered to have been written thence on the occasion of this second visit (see p. 38). A third visit was also probably made by the apostle on his return from Greece to Jerusalem for the last time (A.D. 57). But no particulars of these visits are recorded (Acts xx. 6), nor is it certain (although possible—see 1 Tim. i. 3) that the apostle ever revisited the city. The Philippians, however, did not forget the founder of their church. During his first imprisonment at Rome (A.D. 61-62) they sent Epaphroditus to him, with alms and personal service, and by him, on his return, they received the letter known as the 'Epistle to the Philippians.'

Trustworthy tradition carries on the history of the Philippian church for some period, and shows that for many years it was distinguished by steadfastness of devotion, and sympathy with those who suffered for Christ's sake. Thus Ignatius, on his way to martyrdom at Rome, visited Philippi (A.D. 107), and an epistle of Polycarp to the Philippians still exists, in reply to a request from them for a copy of all the letters of Ignatius to the church of Smyrna.

With regard to the 'Epistle to the Philippians,' see pp. 40, 41.

Philölōgus [Φιλόλογος, *Philologus*], a Roman Christian saluted in Rom. xvi. 15; possibly the husband of Julia, in conjunction with whom he is mentioned.

Phlēgon [Φλέγων, *Phlegon*, gen. *Phlegontis*], a Roman Christian, saluted in Rom. xvi. 14, possibly one of a group of Christians, connected for purposes of worship or charity. Tradition declares him to have been martyred.

Phoebe. See *Phebe*.

Phoenicia. See *Phenice*.

Phrygia [ἡ Φρυγία, *Phrygia*], a district of Asia Minor, and occupying the western part of its central table-land. It originally formed part of the kingdom of Pergamos, and passed under the will of King Attalus (see *Pergamos*) into the possession of the Romans, when it became part of the province of Asia. Many Jews lived

there, and Jews from Phrygia were present on the day of Pentecost (Acts ii. 10). St. Paul preached there at two separate times (Acts xvi. 6; xviii. 23), and made 'many disciples,' but no details of his work are given.

Phygellus [Φύγελλος or Φύγελος, *Phygellus*] only mentioned in 2 Tim. i. 15 ('they which are in Asia are turned away from me, of whom is Phygellus and Hermogenes'). The circumstances under which the desertion referred to took place are entirely unknown.

Pilate [Πόντιος Πίλατος, *Pontius Pilatus*], the sixth Roman procurator of Judæa, under whose government our Lord suffered and died. He was appointed Procurator A.D. 25, and at once aroused the hatred of the Jews by proposing to transfer the Roman garrison, with their idolatrous rites and standards, from Cæsarea to Jerusalem. This intention he did not carry out, but in many other ways he excited the irritable feelings of the Jews, and nearly drove them to revolt. On one occasion he appears to have slain some Galilæans, and caused their blood to be mingled with the sacrifices (Luke xiii. 1).

With the exception of the passing allusion just referred to, Pilate does not appear in the Gospel history until the passion of our Lord. He then comes prominently forward. It was usual for the Roman procurator to reside at Jerusalem during the great festivals, in order to control the populace, and hence Pilate was resident in Jerusalem during the passover of A.D. 30, when our Lord was arrested, and it was before him that the priests necessarily brought Jesus, with a view to obtaining a sentence of death. The question of whether they might have themselves inflicted death, is discussed under the word *Council*, p. 157; and the incidents of our Saviour's trial and condemnation are minutely detailed and examined at pp. 107-111.

After the condemnation of our Lord, Pilate appears as the one who wrote the title for the cross, 'This is Jesus, the King of the Jews,' and afterwards declined to change it, saying, 'What I have written I have written' (John xix. 22). He also gave orders to the soldiers to break the legs of those who had been crucified (John xix. 31), and permission to Joseph of Arimathæa to have the body of our Lord for burial (Matt. xxvii. 57, 58; Mark xv. 43-45; Luke xxiii. 50-52; John xix. 38). After this he further gave permission to the priests to set a watch at the sepulchre, and some think that he even provided the men for the purpose (Matt. xxvii. 62-66). That the guard was composed of Roman soldiers appears

probable from the remarks of the priests, after the resurrection, recorded in Matt. xxviii. 14 ('If this come to the governor's ears, we will persuade him, and secure you').

Further than two references to our Lord's trial before him by St. Peter at the Beautiful Gate (Acts iii. 13), and by St. Paul (1 Tim. vi. 13), no subsequent mention is made of Pontius Pilate in the New Testament. What is said, however, is sufficient to show that, although not destitute of feelings of mercy and justice, he was weak and vacillating, and preferred what he considered policy to truth. As to his further history, Josephus (Ant. 18. 4. 1) tells us that, having attacked the Samaritans, he was complained of to Vitellius, the president of Syria, who sent him to Rome, where he found Tiberius dead, and Caligula on the throne. After this, tradition says that he was banished to Vienne, on the Rhone, and there died by his own hand. Many spurious *Acta Pilati* still exist, one of which puts forth the legend that his body was thrown into the lake of Lucerne, whence the mountain which overhangs the lake (Mons Pilatus) has derived its name.

Pisidia [Πισιδία, *Pisidia*], a district of Asia Minor lying north of Pamphylia, on the northern side of the Taurus range. St. Paul passed through it during his first missionary journey (A.D. 48, 49), spending some time at Antioch in Pisidia, then passing onwards to Iconium, Lystra, Derbe, and so back to Antioch (Acts xiii. 14-xiv. 24). The country was rough and lawless, and it is probable enough that, as Conybeare and Howson suggest, it was while journeying here that the apostle met with the 'perils of robbers' referred to in 2 Cor. xi. 26.

Pontius Pilate. See *Pilate*.

Pontus [Πόντος, *Pontus*], a province of Asia Minor, lying to the north-east, and having the Black Sea for its northern boundary. Through this district Xenophon effected his famous retreat with the 10,000 Greeks, and here afterwards a powerful kingdom arose, until under Mithridates VI. (B.C. 120-63) it threatened the Roman power in Asia. The Romans then attacked and conquered it, and after the death of Pharnaces, the nominal successor of Mithridates, Pontus became a Roman province, which was its condition in New Testament times. Large numbers of Jews dwelt there. Jews from Pontus were at Jerusalem at Pentecost (Acts ii. 9), and Christian Jews of Pontus are addressed in 1 Pet. i. 1. Aquila, the husband of Priscilla, and the friend of Paul, was a native of Pontus; and Bernice, the sister of Agrippa II., before whom Paul was

brought, married Polemo, who had been invested with the nominal sovereignty of this province.

Porcius Festus. See *Festus*.

Prisca = *Priscilla*, in 2 Tim. iv. 19. See *Priscilla*.

Priscilla [Πρισκίλλα, *Priscilla*; but in 2 Tim. iv. 19, Πρίσκα, *Prisca*; and in Rom. xvi. 3, Vulgate has *Prisca*], the diminutive of *Prisca*, and the name of the wife of Aquila (Acts xviii. 2). For her history, see under *Aquila*. Here it may be further noticed that in three out of the five places where the names of Aquila and Priscilla are mentioned, the wife's name stands first. This has been commented on, as indicating the greater strength of her character as compared with her husband's. Priscilla has also been rightly proposed as a model for the married Christian woman, just as Phebe may be regarded as a model for the unmarried.

Prochorus [Πρόχορος, *Prochorus*], one of the seven generally called deacons. He stands third on the list, but nothing further is certainly known of him (Acts vi. 5).

Ptolemais [Πτολεμαίς, *Ptolemaidam*, acc.], one of the most ancient cities of Phœnicia, lying at the bottom of a bay formed by the northern extremity of Mount Carmel, on the coast of Palestine. In the Old Testament it is called *Acco*, and still exists as *Acre*, or *Accah*. Ptolemy I. strengthened, enlarged, and improved it, and changed its name to *Ptolemais*. In New Testament times it had become a Roman colony, and belonged to Galilee. It is only mentioned in the New Testament as the place to which Paul sailed from Tyre, and where he landed and remained one day with the brethren, on his final journey to Jerusalem (Acts xxi. 7).

Publius [Ποπλίος, *Publius*] the chief-man (ὁ πρῶτος) of the island of Melita, when Paul and his companions were wrecked there. He acted with great courtesy, and lodged the shipwrecked company three days. His father being ill of dysentery, was cured by St. Paul. These circumstances are narrated in Acts xxviii. 7, 8, and inscriptions have been recently found in Malta, in which the title πρῶτος Μελιταιῶν (= chief-man of the Maltese) occurs, as apparently the official designation of the governor. In New Testament times Melita belonged to the province of Sicily, and Publius was probably the deputy of the prætor of that province.

Pudens [Πούδης, *Pudens*], only occurring in 2 Tim. iv. 21 ('Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren'). A special interest attaches to the name, since the poet Martial, who lived at Rome about A.D. 66-100, mentions the marriage of a Pudens and a Claudia ('Claudia, Rufe, meo nubit

peregrina Pudenti,' = 'O Rufus, a foreign lady named Claudia is marrying my friend Pudens,' Ep. iv. 13). The same Pudens is further mentioned in i. 32, iv. 29, v. 48, vi. 58, vii. 11, 97, from which it appears that he was a soldier, sometimes on active service, a person of good private property in Umbria, and of licentious habits. Claudia, whose full name is Claudia Rufina, is mentioned in viii. 60, xi. 53, and there stated to be of British birth, and admirable both for stature and beauty. Further than this, a Latin inscription was found at Chichester in 1723, in which a British king, Tiberius Claudius Cogidubnus, sanctions the erection of a temple to Neptune and Minerva, '(Pud)ente, Pudentini filio,' i.e. '(Pud)ens, son of Pudentinus,' giving the site. The letters in a parenthesis have been broken off, and it is therefore only a supposition that the giver of the site was called Pudens. If he were, then, since Cogidubnus reigned from A.D. 52-76 (Tac. *Agr.* 14), he may have been the Pudens of Martial, and Claudia, whom Pudens married, may have been the daughter of Cogidubnus. If so, the Pudens and Claudia of 2 Tim. iv. 21 (written from Rome about A.D. 68) may also have been the Pudens and Claudia of Martial, and Claudia was a British Christian. Looking to the immoral character of Pudens, this certainly seems unlikely, but the coincidence is at least interesting and worthy of notice.

The name of Pudens has been also found in a list of the members of the imperial household of Tiberius or Claudius.

Puteoli [Ποσειδολί, *Puteoli*], the Italian harbour at which St. Paul and his companions disembarked on their voyage to Rome. It was the 'Liverpool' of Italy and lay near the northern extremity of the Bay of Naples. Close to it was Baiæ, the fashionable Roman watering place, but Puteoli was devoted to trade, especially with Egypt, whence came the corn ships by which Rome was supplied. Puteoli still exists as a small Italian town under the name of Pozzuoli, and remains of its ancient harbour are yet discernible. In the New Testament, it is only mentioned in Acts xxviii. 13, 14 ('We came the next day to Puteoli: where we found brethren, and were desired to tarry with them seven days').

Quartus [Κούαρτος, *Quartus*] a Corinthian 'brother (ὁ ἀδελφός),' who, through St. Paul, salutes the brethren at Rome (Rom. xvi. 23).

Rachab [רַחָב = *largeness* (?), 'Ραχάβ, *Rahab*], a woman of Jericho, called in the Old Testament and in Heb. xi. 31 and Jas. ii. 25, Rahab. Her history is given in Josh. ii., vi. 22-25. She received the spies sent by Joshua, concealed them on the roof of

her house, and then facilitated their escape. In recompense, they gave her a scarlet line to bind in the window of her house (which was on the town wall), and promised that if the line should be seen in her window when the city should be taken, no injury should be done to the inmates of the house. Rachab took advantage of this offer, bound the scarlet line at once in the window, and when the city was taken by Joshua was duly protected and preserved, along with her father, mother, brethren, and all that she had. She then married Salmon (traditionally said to have been one of the spies), and by him became the mother of Boaz, and ancestor of our Lord, in whose genealogy she is especially noticed ('Salmon begat Boaz of Rachab,' Matt. i. 5). In the New Testament, in addition to the mention of her in the genealogy of Christ, she is twice referred to ('by faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace,' Heb. xi. 31; and 'Was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?' Jas. ii. 25).

The application of the term רֶחָבָה = πόρνη = *harlot* (Josh. ii. 1) to Rachab has occasioned considerable perplexity. Some have ineffectually endeavoured to represent the Hebrew term as = *hostess*, and we are thrown back, so far as regards her marriage with Salmon, on the supposition that in those times her trade was not regarded as altogether debasing. Further, it may be fairly argued that the point selected by St. Paul and St. James is not her general character, but her actions on a very particular occasion; and even if this be not conceded, her marriage with Salmon shows that her line of conduct was effectually and entirely altered in her later life. Such women, when repentant, were on several occasions the objects of our Lord's peculiar notice (Luke vii. 44; John viii. 3). With regard to the insertion of the name of Rachab in our Lord's genealogy, the obvious explanation is that all the four women there mentioned (Thamar, Rachab, Ruth, and Bathsheba) were very remarkable women.

Rachel [רָחֵל = *a ewe*, 'Ραχήλ, *Rachel*], one of the wives of Jacob, called in Jer. xxxi. 15, 'Rahel,' but in the Old Testament generally Rachel. She was the daughter of Laban, the younger sister of Leah, and the mother of Joseph and Benjamin, in giving birth to the latter of whom she died (Gen. xxxv. 18). Her history is related in Gen. xxix. 6-xxxv. 20. She was a woman of great beauty, but she appears to have been deceitful and idolatrous. In the New Testament, she is only referred to in the quotation from

Jer. xxxi. 15-17 ('In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not'), applied, in Matt. ii. 18, to the sorrow experienced at Bethlehem at the slaughter of the children by Herod's orders. In Jer., the text seems to refer to the sorrow felt as it were by the buried Rachel at being deprived of her people, gone into exile to Egypt or slain by the Assyrians. The expression probably had become almost a proverbial one for any deep affliction experienced by Israelites, especially those resident near Bethlehem, close to which Rachel is buried, and near which her tomb is still shown. Her burial at Bethlehem is recorded in Gen. xxxv. 19. Some difficulty has occurred as to the identification of 'Rama,' but considering that the word Rama = *any high place*, and occurs many times either alone or in composition, the real difficulty is very slight. A 'Ramah' is indeed said to have been lately discovered in the immediate neighbourhood of Rachel's sepulchre.

Ragau [רָגַו = *friend* (i.e. of God), 'Ραγαῦ, *Ragau*], the son of Peleg, and father of Serug (Gen. xi. 18-21), called in the Old Testament, *Reu*. In the New Testament, he only appears in the Genealogy of our Lord (Luke iii. 35).

Rahab. See *Rachab*.

Rama. See *Rachel*.

Rebecca [רִבְקָה = *ensnarer*, 'Ρεβέκκα, *Rebecca*], the daughter of Bethuel, wife of Isaac, and mother by him of Esau and Jacob, after nineteen years of childless marriage. Her history is recounted in Gen. xxiv. 15-67; xxv. 20-28; xxvi. 6-11; xxvii.; xlix. 31. She was remarkable for her beauty, but was apparently of a deceitful character, and her partiality for Jacob over Esau was the cause of much domestic sorrow. The time and manner of her death are not stated, but in Gen. xlix. 31, her burial by the side of her husband Isaac in the cave at Machpelah is recorded. In the New Testament she only appears in Rom. ix. 10-12 ('When Rebecca also had conceived by one, *even* by our father Isaac'—i.e. her children, Jacob and Esau, were not, like Isaac and Ishmael, the children of one father but two mothers, but were the children of one father by one mother—'. . . it was said unto her, The elder shall serve the younger').

Remphan ['Ρεμφάν, but a great variety of readings, of which the best seems 'Ρεφάν, *Remphan*], only mentioned in the speech of Stephen before the Sanhedrim, quoting Amos v. 25, 26 ('Ye took up the tabernacle of Moloch, and the star of your god Remphan,

figures which ye made to worship them' (Acts vii. 43). The text in Amos is, 'Ye have borne the tabernacle of your Moloch (*marg.* Siccuth your king) and Chiun (כִּיּוֹן) your images, the star of your god, which ye made to yourselves.' Of this, two explanations are proposed. (1) Chiun = Saturn; and Rephan is either a Coptic word which also stands for Saturn, or a Greek equivalent for the name of the Egyptian god *Renpu*, who was worshipped in conjunction with *Ken*, an Egyptian representative of Venus. (2) Rephan (in Hebrew letters רִפְּהָן) is another reading for Chiun (כִּיּוֹן), the two words, utterly unlike in English, being exceedingly similar in Hebrew. It adds to the probability of this, that the LXX. translation of Amos v. 26, also gives 'Ραιφάν as the equivalent of Chiun. Some have further supposed that the 'Chiun' was the carriage or frame on which the star or image of the god was carried.

Reuben [רְעֻבֵן, 'Ρουβήν, *Ruben*], the eldest son of Jacob, although deprived of the rights of primogeniture. He gave his name to one of the Israelitish tribes, located on the east of Jordan, and of this tribe 12,000 are sealed in Rev. vii. 5.

Rhegium [Ῥήγιον, *Rhegium*], only mentioned in Acts xxviii. 13, as a place off which the ship carrying Paul and his companions to Rome waited for the south wind ('We fetched a compass and came to Rhegium (περιελθόντες κατηντήσαμεν εἰς Ῥ.); and after one day the south wind blew'). Rhegium, now called *Reggio*, stands on the Italian side of the straits of Messina, which are here about six miles wide. It was originally a Greek colony.

Rhesa [Ῥησά, *Resa*], an ancestor of our Lord, son of Zorobabel, and father of Joanna (Luke iii. 27). Bishop Hervey endeavours to show that τοῦ Ῥησά, τοῦ Ζοροβάβελ really = *son of Zorobabel the Prince*, Rhesa being = רֶשֶׁתַּי (a Chaldee word) = *a prince of the captivity*. However, no authority is given for this statement, neither does the word רֶשֶׁתַּי occur in the Scriptures, the Chaldee word in Daniel for 'prince' or 'princes' being totally different. See *Genealogy of Christ* in Section 4.

Rhoda [Ῥόδη, *Rhode*], the name of the damsel (παῖδισκη) who came to the gate of the house of John Mark in Jerusalem, when Peter, having escaped from prison, knocked for entrance. All we further know of her is that stated in Acts xii. 13-15, that 'when she knew Peter's voice she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so.' *Rhode* = our English name *Rose*.

Rhodes [*Ῥόδος, Rhodus*], a small island in the *Ægean*, about thirty-six miles long by eighteen broad, off the coast of *Caria*. Although thus territorially insignificant, Rhodes took an important part in the various contests of the Greek nation, and possessed for many years an extensive commerce, many colonies, and great maritime power. Originally three cities, named *Lyndus*, *Ialysus*, and *Camirus*, divided the authority of the island between them, but in B.C. 408, a new capital was built, bearing the same name as the island itself. In New Testament times, the Rhodians were still independent, having given great naval assistance to the Romans in the Mithridatic war; but they were deprived of their independence by the emperor *Claudius*, and an earthquake which destroyed the city in A.D. 155, completed their ruin. After this, Rhodes became incorporated in the Roman empire, and shared the fortunes of its eastern provinces, falling alternately into the hands of the Greeks and Saracens. In 1310, it again acquired an independent position, the order of the Knights of St. John making it their residence, and defending it with the greatest valour against all comers until 1522. The grand master of the order, *Villiers de Lisle Adam*, then honourably capitulated to the Turks, and abandoned the island for *Malta*. Since that date, Rhodes has belonged to the Turkish empire. It still retains its ancient name, and has a population of about 30,000, chiefly employed in shipbuilding.

Rhodes has had a social and artistic history as well as a political one. In ancient times it was the resort of learned men of all countries, and its city was famous for its regularity and beauty, and for the number of statues by which it was adorned. Of these the *Colossus* was most renowned, being regarded as one of the wonders of the world. This was a brazen statue of *Phœbus*, constructed by *Chares*, and erected about B.C. 300. Its height was 105 feet, and twelve years were employed in making it. After standing for fifty-six years, it was thrown down by an earthquake, and its fragments remained on the ground until A.D. 672, when they were sold to a Jew, who employed 900 camels in carrying them away.

In the New Testament, Rhodes is only mentioned as a place at which *St. Paul* touched on his final journey to *Jerusalem* (*Acts xxi. 1*).

Roboam [רְחֹבָם = *he who enlarges the people*, *Ῥοβοάμ, Roboam*], the son and successor of *Solomon*, called in the Old Testament *Rehoboam*. He came to the throne in B.C. 975, and by an ill-advised severity precipitated the threatened disruption of his

father's kingdom. Under the leadership of Jeroboam, ten tribes revolted from his authority, taking the name of the kingdom of Israel, and leaving him with the government of Judah and Benjamin only, as the kingdom of Judah. He was also engaged in a disastrous conflict with Shishak king of Egypt. His history is related in 1 Kings xii. 1-19; xiv. 21-31; 2 Chron. x.-xii. In the New Testament, he only appears in the genealogy of our Lord (Matt. i. 7).

Rome [*Ῥώμη*, adj. *Ῥωμαῖος*, *Roma*, adj. *Romanus*], once the capital of the whole western world, and now the capital of the kingdom of Italy and the residence of the Pope, is situated on the Tiber, fifteen miles from the sea, in 41° 54' N. Lat., and 12° 28' E. Long. The present city extends on both sides of the river, but with the exception of a comparatively small suburb, ancient Rome stood on the left bank of the Tiber, on seven eminences, sometimes called hills, but of which the highest point does not exceed 200 feet above the Tiber. In B.C. 300, Rome was entirely destroyed by the Gauls, and on their departure the city was rebuilt without any regard for regularity or convenience. As wealth was acquired by the conquest of Carthage, Macedonia, and Syria, the city began to be embellished with handsome buildings, and under the second emperor Augustus, so many improvements had been made that he was said to have found Rome brick and left it marble. In A.D. 64, a great fire destroyed two-thirds of the city, and the emperor Nero availed himself of this opportunity to rebuild it on a more definite, convenient, and stately plan. Succeeding emperors added to his work, and constructed bridges, baths, theatres, palaces, temples, triumphal arches and columns, basilicae or law-courts, aqueducts and sewers, with the greatest profusion and magnificence. To these Christian art has added many magnificent churches, and notably the Cathedral of St. Peter, so that whether for illustration of ancient or modern art, the city of Rome stands altogether unequalled and even unapproached. But it should be remembered, that the chief remains of architectural antiquity at Rome were erected subsequently to New Testament times. But few monuments of Rome, as it was in the time of Nero, still exist. The Coliseum, for instance, was commenced by Vespasian, the Pantheon was built by Agrippa, and many other buildings indicate their date by their names.

The population of Rome in New Testament times had far outspread the limits of the ancient city on the seven hills. It has been estimated in St. Paul's time as between two and three

millions, and was spread far away through suburbs of villas and gardens. Of this population, about one-half were freemen, and the remainder slaves or foreigners. Trades, professions, and handicrafts were left to the latter classes, while the citizens gave themselves entirely to amusement and idleness. A vast number of them subsisted on public or private charity, and cared for nothing beyond their daily dole, and the games and savage shows of the circus and amphitheatre.

To enter upon the general history of the Roman empire is not the object of this work, but a few words may be added as to its condition and history in New Testament times. During this period, the Roman dominions were administered as an empire. The first emperor, Julius Cæsar, was assassinated B.C. 44, and after various intestine struggles, his nephew, Caius Julius Cæsar Octavianus, received the title of Augustus in A.D. 27, and became sole master of the Roman territories. These included England (Britannia), France (Gallia), Spain and Portugal (Hispania), Italy, Switzerland (Helvetii), Southern Germany (Germania, Vindelicia, Noricum, Rhætia), the modern empire of Turkey (Mæsia, Thracia, Macedonia), part of Austria (Pannonia, Illyricum), Greece (Achaia), Asia Minor, Syria, including Palestine, together with Egypt, the northern shores of Africa, and the majority of the Mediterranean islands. To these dominions the successors of Augustus added the Transdanubian provinces (Dacia), and pushed the limits of the Eastern provinces a little further to the east and south. These vast dominions were administered as provinces, the settled ones under the charge of the Roman Senate, and the unsettled—where military force was more required—under the immediate charge of the emperor. This was of course a device for concentrating all military authority in the emperor. As to the manner of distribution, see *Province* in Sect. 4.

Augustus Cæsar died in A.D. 14, and was succeeded in succession by Tiberius; Caius or Caligula (A.D. 37); Claudius (A.D. 41); Nero (A.D. 54), under whom St. Paul was executed, and the Christians first persecuted; Galba (A.D. 68); Otho, Vitellius, and Vespasian (A.D. 69), under whom Jerusalem was taken and destroyed by Titus, afterwards emperor; Titus (A.D. 79); Domitian (A.D. 81), who again persecuted the Christians; Nerva (A.D. 96); Trajan (A.D. 98), in whose reign the death of St. John took place. The events narrated in the Gospels and Acts all took place during the reign of the first five of these sovereigns, and during this time, the

empire may be considered to have enjoyed a profound immunity from intestine warfare. The ill-feeling which existed between the Jews and their Roman masters, and the petty insurrections which resulted from this feeling, were probably the most important sources of internal disquiet in the entire empire. The Roman laws, although severe, were on the whole just, and the government was administered with a firm hand; all religions were tolerated so long as they had no political bearings, and local systems and prejudices were not much interfered with.

The city of Rome itself is frequently referred to in the New Testament, and one of the Epistles of St. Paul is directed to the Christians residing there. In the Old Testament, Rome is nowhere mentioned, although several allusions occur in the Apocryphal books of the Maccabees (1 Macc. i. 10; vii. 1; viii. 17, 19; xii. 1; xiv. 16, 24; xv. 15; 2 Macc. iv. 11), from which it appears that the Maccabees endeavoured to obtain Roman support by means of an embassy, and a shield of gold of 1,000lbs. weight. In the New Testament, Jews from Rome ('strangers of Rome, οἱ ἐπιδημοῦντες Ῥωμαῖτοι,' lit. = 'the Romans then dwelling at Jerusalem') were present on the day of Pentecost (Acts ii. 10), and in John xi. 48 the priestly party argue that, if they let Jesus alone, 'the Romans shall come and take away both our place and nation.'

The Roman franchise is referred to in several places, as possessed by St. Paul (Acts xvi. 37, 38; xxii. 25-29; xxv. 10, 21). This franchise was not confined to free persons born in Italy, but was extended to the inhabitants of the *coloniæ* and many other cities out of Italy. Hence the citizens of Philippi, which was a colony, accused Paul and Silas of introducing customs, which it was not lawful for them to receive, 'being Romans' (Acts xvi. 21). But Tarsus, although a 'free city' (i.e. having local self-government) was not either a colony or *municipium*, and hence St. Paul's hereditary freedom must have been either purchased by, or given as a reward of service to, his father. It conferred immunity from scourging, torture, and degrading capital punishment, together with certain political and social rights, which were comparatively insignificant.

With regard to the 'Epistle to the Romans,' see p. 39. It is there stated that 'of the origin of the Roman church nothing is known,' and although various conjectures have been hazarded, this statement can only be repeated. That large numbers of Jews resided in Rome is evident from many passages in classical writers (as Josephus, *Ant.* 17.11.1; Philo, *Legat. ad Caum*, p. 1014, Dio Cassius xxxvii. 17, all quoted by Alford, in *Prolegomena to Romans*) as

well as from Acts xxviii. 17 ('Paul (at Rome) called the chief of the Jews (τοὺς ὄντας τῶν Ἰουδαίων πρώτους) together'). It must also be remembered that some reduction had probably taken place in the number of resident Roman Jews by reason of the decree of Claudius, 'commanding all Jews to depart from Rome' (Acts xviii. 2), to which decree no certain reference exists in classical writers, and the connection of which with any Christian movement amongst them cannot be ascertained.

With regard to the alleged visits of St. Peter to Rome see p. 50. The traditional localities of the prison of St. Paul and the place of that apostle's decapitation are still pointed out. The identification of the former, a dungeon in the Mamertine prison, rests on no certain foundation; but that of the latter, which is close to the Mausoleum of Caius Cestius, on the Ostian road, is supported by many ancient and trustworthy authorities.

Rufus [Ρούφος, *Rufus*], one of the sons of Simon the Cyrenian, who carried our Saviour's cross (Mark xv. 21). There seems no reason for mentioning the names of Simon's sons, except that the sons were better known than the father. Tradition therefore identifies the Rufus, whom (together with his mother) St. Paul in Rom. xvi. 13 salutes as 'elect in the Lord,' with the son of Simon. Nothing further is known of him.

Ruth [רות = either *beauty* or *friend*, Ρούθ, *Ruth*], a Moabitess, the widow of Mahlon, and afterwards the wife of Boaz, and mother by him of Obed. Her history is recounted in the book which bears her name. She is one of the four women named in the genealogy of our Lord (Matt. i. 5).

Sadoc [Σαδώκ, *Sadoc*], one of the ancestors of our Lord, son of Azor, and father of Achim (Matt. i. 14).

Sala [סלוא = a *sprout*, Σαλά, *Sale*], one of the ancestors of our Lord, son of Cainan, and father of Heber (Luke iii. 35). He is called in the Old Testament Salah, and in the Hebrew text his father Cainan is not mentioned, but Arphaxad is given as his father (Gen. xi. 13; 1 Chron. i. 24, 25). The LXX., however, inserts Cainan.

Salamis [Σαλαμίς, *Salamis*], a sea-port town on the south-east shores of Cyprus, the first place visited by Saul and Barnabas on St. Paul's first missionary journey. It was by far the most important town of Cyprus, and in the time of Trajan contained a large number of Jews, who broke out in insurrection. An earthquake destroyed the town in the reign of Constantine, and only a few ruins now exist near the town of Famagosta. Nothing is related

of the visit of Saul and Barnabas, except that 'when they were at Salamis, they preached the word in the synagogues of the Jews' (Acts xiii. 5), and from the use of the plural word synagogues, Conybeare and Howson infer that the number of Jews was large.

Salathiel [שַׁלְתִּיאל = *whom I asked for from God*, Σαλαθιήλ, *Salathiel*], one of the ancestors of our Lord. In Luke iii. 27, he is called the son of Neri, and father of Zorobabel: in Matt. i. 12, he appears as the son of Jechonias and father of Zorobabel. The latter statement is in accordance with 1 Chron. iii. 17, but the former has yet to be explained. Bishop Hervey's explanation of the difficulty is given under *Genealogy of Christ*, p. 176. In the Old Testament, except in 1 Chron. iii. 17, Salathiel is always called Shealtiel, but he never appears except in the frequently repeated expression, 'Zerubabel, son of Shealtiel.' Of his personal actions or character, nothing is recorded.

Salem [Σαλήμ, *Salem*], only mentioned in the expression, 'Melchisedek, king of Salem' (Heb. vii. 1, 2). Salem = שְׁלֵם = *peace*, and hence the Apostle points out that Melchisedek, whose name = king of 'righteousness,' is also king of 'peace.' Salem is in all probability the same as Jeru-salem. But see further under *Melchisedek*.

Salim [Σαλείμ or Σαλλείμ, *Salim*], only mentioned in John iii. 23 ('John also was baptising in Ænon, near to Salim, because there was much water there'). Much controversy has taken place as to the identification of this spot. Alford proposes *Shilhim* in Judæa, Dr. Robinson supports *Salim*, a village east of Nablous or Shechem, Dr. Barclay places it in *Wady Seleim*, five miles north-east of Jerusalem, and Mr. Clarke, following Vandevelde, favours *Sheikh Salim*, six miles south of Beisan, and two miles east of the Jordan, where it appears that there is abundance both of brook and spring water.

Salmon [חֲמִלִי = *a garment*, Σαλμών, *Salmon*], an ancestor of our Lord, son of Naasson, and father of Booz (Matt. i. 4, 5). In the Old Testament, he is called either Salmon, Salmah, or Salma, but no particulars of his life are recorded (Ruth iv. 20, see margin; 1 Chron. ii. 11).

Salmone [Σαλμώνη, *Salmone*], a cape forming the east point of Crete. It only occurs in the description of the voyage of St. Paul to Rome, in Acts xxvii. 7 ('the wind not suffering us, we sailed under (ὑπεπλεύσαμεν) Crete, over against Salmone').

Salōme [Σαλώμη, *Salome*], the wife of Zebedee, and mother of

James and John. She appears to have lost her husband at some period shortly subsequent to the call of her sons to the apostolate, being found absent from him in Jerusalem, and being called, not the wife of Zebedee, but 'the mother of Zebedee's children' (Matt. xx. 20; xxvii. 56). The only circumstances recorded of her, apart from her family connections, are her preferring a request on behalf of her sons for distinguished places in the Redeemer's kingdom (Matt. xx. 20, 21), and her attendance at the crucifixion (Matt. xxvii. 55, 56; Mark xv. 40), and at the sepulchre, with sweet spices (Mark xvi. 1). Some, comparing the lists of women at the crucifixion as given by Matthew, Mark, and John (xix. 25), have considered that Salome was the sister of our Lord's mother. On this point, see under *Mary*.

Samaria [*Σαμαρεία*, *Samaria*], a district of Palestine lying between Judæa on the south, Galilee on the north, the Jordan on the east, and the Mediterranean on the west. It was inhabited by the race called Samaritans, of whom a full account is given in Sect. 4. Our Lord frequently passed through Samaria on his way to and from Jerusalem, and on one occasion remained at Sychar, in Samaria, for two days, and there made many disciples (John iv. 40). In Acts i. 8, just previous to his ascension, our Lord also specially named Samaria as one of the places where the apostles should bear witness of Him. In accordance with this prediction, the disciples, when scattered abroad after the death of Stephen, went down to Samaria, and Philip preached in a city of Samaria (not 'the city of Samaria' as A. V.) with great success. In this city Simon Magus lived, and here he also pretended to be converted (Acts viii. 5-25).

Previously to New Testament times the name Samaria had been also used, not only of a district, but of a particular city, a little to the north of the ancient *Shechem*. Omri, the successor of Zimri on the throne of Israel, founded it in B.C. 925, and for a long time it remained the capital of the ten tribes. In B.C. 721 Shalmaneser took the city, and in B.C. 109 John Hyrcanus utterly demolished it. However, Herod the Great, to whom a grant of the site had been made by Augustus, undertook its restoration, and actually rebuilt it under the name of *Sebaste*, colonising it with six thousand veteran soldiers, and erecting several magnificent buildings in it. Its further history is obscure, but even at the present time a small village, called *Sebustieh*, still exists on the undoubted site of the ancient *Samaria* or *Sebaste*.

Samaritans. See under the same word in Sect. 4.

Samos [Σάμος, *Samus*], only mentioned in Acts xx. 15, as an island at which St. Paul stayed for one night on his last journey to Jerusalem ('The next *day* we arrived at Samos, and tarried at Trogyllium'). Samos is one of the principal islands in the Ægean, in circumference about eighty miles, and lying off the coast of Ionia, from which it is only separated by a narrow strait about three-quarters of a mile wide. It consists of a range of mountains, running east and west, as, indeed, its name (Σάμος = *a height*, in ancient Greek) denotes. It had an important political history, and an extensive commerce, and had been rendered illustrious by the residence of many artists, architects, poets, and philosophers, amongst whom Pythagoras was the most eminent. Its principal city was also called Samos, and was regarded as one of the finest cities in the world, having a splendid harbour, and being adorned with many magnificent buildings. Its ruins still exist. When St. Paul visited the island, it was united to the Roman province of Asia, but enjoyed the Roman franchise as a 'free city' (see under *Rome*). Vespasian deprived it of its freedom, and it then sank into insignificance. At present it belongs to the Turkish empire, and contains about thirty thousand people, chiefly employed in the cultivation of vineyards and in the working of the marble quarries.

Trogyllium, where the vessel of St. Paul passed the night, was the promontory on the east of the island. In the narrow strait, where the vessel lay, had been fought the celebrated naval battle of Mycale, between the Greeks and the Persians, in B.C. 479.

Samothracia [Σαμοθράκη, *Samothracia*], only mentioned in Acts xvi. 11, as a place at which St. Paul anchored for the night in his first voyage to Europe ('Loosing from Troas, we came with a straight course (εὐθεροπομήσαμεν) to Samothracia, and the next day to Neapolis'). Samothracia is a small island in the north-east corner of the Ægean, nearly opposite the mouth of the Hebrus in Thrace. Homer calls the island simply Samos (= *the height*, in old Greek), and it was also called Dardania. Here were celebrated with great splendour the mysteries of the mystic divinities called Cabiri, or Corybantes. It is now called *Semendrek*.

Samson [שמשון = *like the sun*, Σαμψών, *Samson*], a judge of Israel, celebrated for his strength. His history and exploits are recounted in Judges xiii.-xvi., and his official recognition probably lasted from B.C. 1140 to B.C. 1120. In the New Testament he only appears in Heb. xi. 32, 33, as one of the examples of faith ('The time would fail me to tell of Gedeon, and of Barak, and of Samson,

and of Jephthae: of David also, and Samuel, and of the prophets: who through faith . . . stopped the mouths of lions . . . out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens'). That the extraordinary strength of Samson came through trust in divine help (that is, by *faith*, as opposed to a permanent physical endowment), may be clearly seen by references to Judges xiv. 6, 19; xv. 14, 18; xvi. 28.

Samuel [שמואל = *heard of God* (1 Sam. i. 20), Σαμουήλ, *Samuel*], the son of Elkanah, a Levite, who lived at Ramathaim-zophim (1 Sam. i. 1; 1 Chron. vi. 22, 23), and Hannah. Ramathaim-zophim is probably identical with *Neby Samwil* (= *Prophet Samuel*), four miles north of Jerusalem. Hannah, having been long childless, vowed to dedicate to the Lord, as a Nazarite, any child she might have, and Samuel, followed by three sons and two daughters, was the result of this vow. Samuel was accordingly taken at a very early age to the tabernacle at Shiloh, and there made over to Eli the priest, whose personal attendant he appears to have become. Here the Lord soon personally revealed himself to him, and although a child, 'all Israel knew that Samuel was established to be a prophet of the Lord' (1 Sam. iii. 20). From this time, almost to his death, Samuel appears as the most prominent person in Israel. Under his guidance, the Philistines, with whom the Israelites were continually at war, were so far subdued as for a long time to leave Israel at peace, and the description of his position, given in 1 Sam. vii. 15-17, is that 'he judged Israel all the days of his life. And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places. And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the Lord.'

This state of things did not continue to the end of Samuel's life. His sons grew up and 'walked not in his ways, but turned aside after lucre and perverted judgment' (1 Sam. viii. 3), while on the other hand the Philistines, perhaps presuming on the known internal dissatisfaction in Israel, recommenced their inroads. The upshot was the determination of the people to elect a king, and Samuel accordingly, although entirely opposed to the measure, and regarding it as insulting to God, selected Saul by divine revelation, and anointed him king. He then seems to have retired from secular duties, but to have retained in his own hands a sort of priesthood. Thus, in 1 Sam. xiii. 8-15, we find him reproving Saul for having himself offered burnt offerings, for the due offering of which he should have awaited Samuel's coming. And again,

in 1 Sam. xv. we find him directing Saul to attack and destroy Agag, king of Amalek, and then reproving Saul for retaining some of the spoil, and with his own hand slaying Agag, whom Saul had spared. After this, we read that 'Samuel came no more to see Saul until the day of his death' (1 Sam. xv. 35), and shortly after he is found anointing David, the son of Jesse, to succeed Saul in the kingdom (1 Sam. xvi. 1-13). In 1 Sam. xxv. 1, we read that 'Samuel died; and all the Israelites were gathered together and lamented him, and buried him in his house at Ramah.' His loss was evidently felt as a public calamity, and even Saul, hard pressed by the Philistines, desired the help and advice of the departed judge. By the help of the witch at Endor, he succeeded in recalling Samuel's departed spirit, but only to hear from his lips a sentence of defeat and death. The interview between Saul and the spirit of Samuel is described in 1 Sam. xxviii., and the appearance of Samuel is there given as that of 'an old man, covered with a mantle.'

Samuel is always called in the New Testament, 'Samuel the Prophet.' Thus Peter at the Beautiful Gate, 'All the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days' (Acts iii. 24). Thus St. Paul at Antioch in Pisidia, 'God gave *unto them* judges about the space of 450 years, until Samuel the prophet' (Acts xiii. 20). Thus Heb. xi. 32, 'the time would fail me to tell . . . of Samuel and *of* the prophets.' This may partly arise from the fact, that from Samuel onwards, the succession of prophets was unbroken, being carried on by means of regular schools of the prophets, possibly established by Samuel himself (1 Sam. xix. 20). It may also have arisen from the personal eminence of Samuel, who is classed in Jer. xv. 1 with Moses himself ('Though Moses and Samuel stood before me, yet my mind could not be toward this people'). The term 'Prophet' is in Samuel's case the equivalent of the Hebrew רוֹאֵה (*Ro'eh*) = a seer, by which title, except in two places, where he is called נָבִי (Nabi), = a recognised prophet (1 Sam. iii. 20; 2 Chron. xxxv. 18), Samuel is universally designated. The term הִנָּחֵם by which the official prophets of the royal court appear to have been designated, is never applied to Samuel. The first person to whom this term was applied was Gad (2 Sam. xxiv. 11). Samuel was probably born about B.C. 1160, and died about B.C. 1060.

Sapphira [Σαπφείρα, *Saphira*], the wife of Ananias, who was struck dead for attempting to deceive the apostles as to the price

which he had received for his land. She shared her husband's crime and punishment (Acts v. 1-10). See *Ananias*.

Sara. See *Sarah*.

Sarah [at first שָׂרָא (meaning doubtful) but afterwards שָׂרָה = *princess* (Gen. xvii. 15), Σάρρα, *Sara*], the wife of Abraham. Her descent is obscure, but Jewish tradition identifies her with Ischah (Gen. xi. 29), and declares her to have been the daughter of Haran, the sister of Lot, and therefore really Abraham's niece. In Gen. xx. 12, Abraham says of her, 'Indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.' In the same way, Abram calls Lot his 'brother,' though really his nephew (Gen. xiv. 14, 16). Her history is in most points that of her husband, whose faith, however, she does not appear to have entirely shared (Gen. xviii. 12), and whom she incited to harsh measures towards her slave Hagar and Hagar's child Ishmael. Sarah was for a long time childless, and the fact of her bringing forth a child at all is referred to in the New Testament as an instance of faith, both in her husband and herself (Rom. iv. 19; Heb. xi. 11). In Rom. ix. 9, her child Isaac, thus supernaturally born, is brought forward as a 'child of promise,' and in Gal. iv. 22-28, the circumstances of his birth from Sarah are contrasted with those of the birth of Ishmael from Agar, and used as a type of the birth of a spiritual progeny to Abraham in contrast to that of the merely legal descendants. Here Sarah is called 'a free-woman (ἐλευθέρα)' in contradistinction to the 'bond-woman (παίδισκη)' Agar. In 1 Pet. iii. 6, the obedience of Sarah (here only called *Sara*) to her husband is instanced as a pattern for wives ('Even as Sara obeyed Abraham, calling him lord (κύριον, Gen. xviii. 12): whose daughters ye are so long as ye do well, and are not afraid with any amazement (μη φοβούμεναι μηδεμίαν πτόησιν, perhaps better = *not being afraid of any fluttering alarm*)'). The passage is difficult, but probably refers to wives having unbelieving husbands, of whose sudden anger they are encouraged not to be afraid, so long as they *do well*. Such wives also, although naturally Gentiles, yet by faith became 'daughters of Sara,' which may be regarded as corresponding to 'children of Abraham' in the case of men.

Sarah died at the age of 127, and was buried in the cave of Machpelah (Gen. xxiii.), at Hebron. After her death, Abraham married again and had other children, but only Isaac appears to have been reckoned as the legitimate son (Gen. xxv. 5, 6).

Sardis [Σάρδεις, *Sardis*], a famous city of Asia Minor, situated

on the river Pactolus. It had been the capital of the Lydian empire, but the rise of Pergamos considerably diminished its importance. It is now completely in ruins, the extent and magnificence of which testify to its ancient splendour. In New Testament times, it was included in the Roman province of Asia, and was the seat of a Christian church, whose origin is unknown. The angel of this church is addressed in Rev. iii. 1-6, in words which give a deplorable view of its condition.

Sarepta [צִרְתָּא = *metal refining shop*, Σάρεπτα, *Sarepta*], a small town on the coast of Phœnicia, about half way between Tyre and Sidon, called in the Old Testament *Zarephath*. A village near the probable site is now called *Surafend*. It is only remarkable as having been the residence of the prophet Elijah during the great drought of Ahab's reign, and the scene of two remarkable miracles wrought by the prophet on behalf of a widow woman there (1 Kings xvii. 9-24). The residence of Elijah with the widow woman is referred to in Luke iv. 25, 26 ('Many widows were in Israel in the days of Elias . . . but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow').

Saron [שָׂרֹן = *the plain country*, ὁ Σαρὼν or ἄσσανρὼν, *Sarona*], the level district between the foot of the hills of Judæa and the Mediterranean, called in the Old Testament *Sharon*. It is about ten miles in width, and crossed by many streams, some of which contain water during the whole of the year, and spread out into marshes. The soil is extremely rich, and when cultivated produces heavy crops of grain and fruit. Along the sea-line, however, sand takes the place of soil, and appears to be encroaching on the land, forming extensive dunes, and obstructing the efflux of the streams. The Jews probably never possessed this region, which continued to a very late date to be held by the Philistines and Canaanites (2 Kings viii. 2). Under the Romans it was regarded as the choicest portion of the country, and it contained some of the most important cities, such as Cæsarea, Antipatris, Diospolis, Joppa, Azotus, and Lydda. At present the exactions and weakness of the Turkish government have so discouraged enterprise, that this naturally rich district is little more than an uncultivated waste. In the New Testament, Saron only appears as the district surrounding Lydda, where Æneas was healed by St. Peter ('All that dwelt in Lydda and Saron saw him (i.e. Æneas), and turned to the Lord,' Acts ix. 35).

Saruch [שׂרׁוּחַ = *shoot*, Σαρὺχ, *Sarug*], one of the ancestors of our Lord, called in the Old Testament *Serug* (Gen. xi. 20-23). He was the son of Reu or Ragau, and father of Nahor (Luke iii. 35). Nothing else is known of him.

Satan. See *Devil* in Sect. 4.

Saul [שׂאול = *asked for*, Σαῦλος, *Saulus* (when applied to the apostle Paul), but Σαύλ, *Saul* (when applied to the Israelitish king)].

1. The son of Cis (called in the Old Testament *Kish*), a man of the tribe of Benjamin, divinely appointed to be the first king of Israel. His history is related in 1 Sam. ix.-xxxi. He was a man of great personal strength, courage, and beauty, but of headstrong temper, and subject to occasional fits of madness. He reigned from B.C. 1095 to B.C. 1055, when he destroyed himself after a battle with the Philistines, and was succeeded by his son Ishbosheth, as king of Israel, and David, as king of Judah. In the New Testament he is only incidentally referred to in the short sketch of Jewish history, introduced by St. Paul in his address at the synagogue of Antioch in Pisidia (Acts xiii. 21).

2. The name by which the apostle Paul (also of the tribe of Benjamin) is described, until the conversion of Sergius Paulus in Crete. The change of name is supposed by many to have been made as a commemoration of the conversion of Paulus. Others think that Paulus was a Latin or Greek equivalent for the Hebrew Saulus. For a life of the apostle see pp. 27-36.

Sceva [Σκευᾶ, gen., *Sceva*, gen.] 'a Jew, and chief of the priests (Ἰουδαῖος ἀρχιερεύς),' at Ephesus. His seven sons practised exorcism, and uttered the name of Jesus over one who had an evil spirit; on this the evil spirit broke loose, and 'leaped on them, and overcame them, so that they fled out of that house naked and wounded' (Acts xix. 13-16). What the term 'ἀρχιερεύς' may mean, as applied to Sceva, is unascertained. He is previously described as a 'vagabond' (i.e. wandering) Jew (see ver. 13), and therefore cannot have been holding any honourable office. He was possibly the head of one of the twenty-four courses of priests. As to these courses, see *Priest*, in Sect. 4.

Scythian [Σκύθης, *Scythā*], a term only used in Col. iii. 11, ('where (i.e. under the gospel) there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all'). This probably does not refer to the Scythians from a geographical or national point of view, but the Scythian is taken as a representative of totally un-

civilised nations. The word 'Barbarian,' in classical Greek, simply = *speaking neither Greek, Latin, nor Hebrew*, but not necessarily uncivilised. Hence a division into Jew, Greek and Barbarian would not be an exhaustive division of mankind without some addition indicating uncivilised races. This addition is accordingly effected by the introduction of 'Scythian.' The races occupying the unexplored countries adjoining the north and east of the Black Sea, and thence into Asia, were comprehended by the Greeks and Romans under the general designation of Scythians. The Tartars are probably their nearest modern representatives.

Sea of Galilee. See *Galilee, Sea of*.

Secundus [Σεκοῦνδος, *Secundus*], one of St. Paul's companions on his final journey from Greece to Jerusalem (Acts xx. 4). Nothing further is known of him.

Seleucia [Σελεύχεια, *Seleucia*], sometimes called *Seleucia in Pieria*, or *Seleucia by Antioch*, in order to distinguish it from other cities of the same name, was a strong fortress and sea-port in Syria, at the foot of Mount Pieria, near the mouth of the Orontes, and about twelve miles west of Antioch, of which it served as the sea-port. It was founded by Seleucus I. in B.C. 300, one month before the foundation of Antioch, and its natural strength was improved in every possible way, so as to render it both a convenient harbour and strong fortification. Traces of its former magnificence still survive in numerous and considerable ruins, and the moles of the ancient harbour, which are yet standing, now go by the names of *Paul* and *Barnabas*. In the New Testament the only actual mention of Seleucia is in Acts xiii. 4, where we read that Saul and Barnabas, on their first missionary journey, 'departed unto Seleucia; and from thence they sailed to Cyprus.' But there can be no doubt that on several other occasions the apostle Paul must have passed through this city (cf. Acts xiv. 26; xv. 41; xviii. 22).

Sem [שֵׁם = *name*, Σήμ, *Sem*], the second (?) son of Noah, called in the Old Testament *Shem*. He was the ancestor of the *Shemitic* nations (i.e. the nations originally inhabiting the western parts of Asia. such as the Persians, Assyrians, and part of the Arabians), and from him Abraham was descended (Gen. x. 22-30; xi. 11-30). As a reward for his filial conduct, a special blessing was attached to Shem by Noah, and his brothers were made subservient to him, and the future coming of a Shemitic protector of all nations was not indistinctly hinted at ('Blessed be the Lord God of Shem;

and Canaan shall be his servant (*marg.* servant to them): God shall enlarge (*marg.* persuade) Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant' Gen. ix. 26-27).

Some have identified Melchisedek with Shem, and this is certainly chronologically possible, since Shem did not die until Abraham was a hundred and forty-eight years old. In the New Testament, Sem (if not identified with Melchisedek) only appears in the genealogy of our Lord (Luke iii. 36).

Semei [Σεμεϊ, *Semei*], one of the ancestors of our Lord, father of Mattathias, and son of Joseph (Luke iii. 26). Nothing further is known of him.

Sergius Paulus. See *Paulus*.

Seth [שֵׁט = *placed in the stead of another* (i.e. Abel) (?), Σήθ, *Seth*], the third son of Adam and Eve. His birth is recounted in Gen. iv. 25, but no particulars of his life are given. In the New Testament, Seth only appears as one of the ancestors of our Lord (Luke iii. 38).

Sheepgate. See *Bethesda*.

Sidon [שִׁדּוֹן = *fishing*, Σιδών, adj. Σιδωνίαι, *Sidon*, adj. *Sidonii*], the most ancient, and for a long time, the most powerful and wealthy of the cities of Phœnicia. It was particularly celebrated for its glass manufactories. Ultimately it was eclipsed in splendour by its own colony Tyre, with the name of which its own name is frequently united in the New Testament as a synonyme for Phœnicia (Matt. xi. 21, 22; xv. 21; Mark iii. 8; vii. 24, 31; Luke vi. 17; x. 13, 14; Acts xii. 20). It stands on the coast, about twenty miles north of Tyre, and is still a town of considerable commerce, containing about six thousand inhabitants, and named *Saida*. In New Testament times, Sidon was included in the Roman province of Syria, and was inhabited by an idolatrous population. During one period of his ministry, our Lord visited the 'coasts of Tyre and Sidon,' and there healed the daughter of a Syrophœnician woman (Matt. xv. 21-28; Mark vii. 24-30), and, if the reading of ~~8~~ be correct, he even entered into the city of Sidon itself (see p. 80). The people of 'Tyre and Sidon' also frequently flocked to his ministry (Mark iii. 8; Luke vi. 17). Yet 'Tyre and Sidon' are apparently used by our Lord as crucial instances of profligate life, and insensate idolatry, in the expostulative addresses to Chorazin and Bethsaida ('If the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes:

but I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.' Matt. xi. 21, 22; Luke x. 13, 14).

In Acts xii. 20, the country of Tyre and Sidon appears as dependent upon the kingdom of Herod Agrippa I.; and its people, having made favour with Blastus, the king's chamberlain, reconcile themselves to him. It was at the public ratification of this reconciliation, when Herod, having made a great feast and given public shows to the people of Cæsarea (Josephus, *Ant.* 18. 8. 2.), had made an oration to the Phœnicians, that the angel of God smote Herod with the fearful disease of which he died. On only one other occasion Sidon appears in the New Testament, viz., as a place at which the ship, which carried St. Paul to Rome, touched for a short time. It then appears that the Gospel, which had not only been preached there, or in the neighbourhood, by our Lord himself, but possibly by those who had been scattered abroad in the persecution which followed the death of Stephen (Acts xi. 19), had borne fruit. Hence we read that 'Julius (the centurion in charge of the prisoners) courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself (*πρὸς φίλους πορευθέντα ἐπιμελείας τυχεῖν* = *lit.* to go to friends and obtain an outfit),' Acts xxvii. 3). And in this connection it may here be mentioned that Christian brethren were also found, about the same time, at Tyre (Acts xxi. 4, 7).

Sarepta is called, in Luke iv. 26, 'a city of Sidon.' This arose from the fact that the importance of Sidon caused its name frequently to be attached to the surrounding district, and the Phœnicians are often in the Old Testament called simply 'Sidonians' (Deut. iii 9; 1 Kings v. 6, &c.).

For a general account of the district, see under *Phenice*.

Silas [*Σίλας*, *Silas*], a 'chief man among the brethren' at Jerusalem. When the question of the circumcision of the Gentiles had been settled at Jerusalem, in A.D. 50, the delivery at Antioch of the encyclical letter, which had been written by the apostles and elders, was entrusted to Paul and Barnabas, as having come with the question from Antioch, and to Judas Barsabas and Silas, as representatives of the church at Jerusalem (Acts xvi. 22). After the due delivery of the letters at Antioch, Judas returned to Jerusalem, but Silas remained at Antioch, engaged in preaching (Acts xvi. 32, 34), and here, apparently, formed a strict friendship for St. Paul. Hence, at the commencement of Paul's second missionary journey, when the contention about Mark arose between Paul and

Barnabas, and these two 'departed asunder the one from the other,' Paul naturally chose Silas as his companion, in lieu of Barnabas (Acts xvi. 40). We have, therefore, to regard Silas as St. Paul's associate in the subsequent events of this journey through Syria and Cilicia, Derbe and Lystra (where Timotheus joined them), Phrygia and Galatia, Troas, Philippi, Amphipolis, Apollonia, Thessalonica and Berea (Acts xvi. 40-xvii. 14). At some points he is personally mentioned. Thus, he is apprehended at Philippi (xvi. 19), and with Paul sings praises in the inner prison (xvi. 25). He joins with Paul in receiving the jailer's anxious inquiry, 'Sirs, what must I do to be saved?' and in replying to it, 'Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house' (xvi. 29, 30). At Thessalonica the believers consort 'with Paul and Silas' (xvii. 4), and thence he is sent by night with Paul to Berea (xvii. 10). It is, therefore, very evident that his share in these events was by no means that of a mere attendant on St. Paul, but of an active and outspoken associate. At Berea a temporary separation took place. Fearful of danger to St. Paul's life, the brethren sent him away by sea to Athens, while Silas and Timotheus remained behind (Acts xvii. 15), and did not rejoin the apostle until he had been some little time in Corinth (Acts xviii. 5). Here we find his name introduced together with that of Timotheus in the two epistles to the Thessalonians, written at this time from Corinth ('Paul, and Silvanus, and Timotheus unto the church of the Thessalonians,' 1 Thess. i. 1; 2 Thess. i. 1); and in 2 Cor. i. 19 we have reference to his preaching at Corinth ('Jesus Christ . . . was preached among you by us, *even* by me and Silvanus, and Timotheus'). But after this he disappears from notice altogether until 1 Pet. v. 12, where (if the same person be meant) he seems to be the bearer of the epistle from Babylon to the elect brethren of the dispersion. Here his history, so far as derivable from Scripture, abruptly terminates. But it has been suggested that Silas may have been sent by St. Paul from Rome on a mission to the East, and been entrusted by St. Peter with this letter on his return.

Some indistinctness is imparted to the history of Silas from the fact that St. Paul and St. Peter always call him Silvanus (Σιλουανός, *Silvanus*). The names Silas and Silvanus are really identical.

Some have suggested that the book of the Acts of the Apostles was written by Silas, or even that Luke and Silas are identical. An elaborate confutation of this opinion may be found in Alford (*Prolegomena to Acts*).

Siloam [שילון = *a sending* (i.e. of water), and hence *an aqueduct*, Σιλωάμ, *Siloe*], an aqueduct formed by King Hezekiah, by which the waters of Gihon were brought down to a pool or reservoir on the south-east of Jerusalem (2 Chron. xxxii. 30). The 'waters of Gihon' are not yet precisely identified, but the pool, in which the conduit or aqueduct of Siloam ends, still exists to the south of the Haram enclosure (see under *Jerusalem*), and bears nearly its ancient name, as *Ain Silwan*. It is a cistern, enclosed with masonry, of oblong shape, about fourteen feet broad at the lower end and seventeen at the upper, about fifty feet long, and eighteen feet deep, but never containing more than three or four feet of water. The conduit which leads to it underground has been traced to some considerable distance, and the pool has been shown to be fed from the Fountain of the Virgin, a little further north. In the Old Testament the pool is called Shiloah (Is. viii. 6) and Siloah (Neh. iii. 15), and in John ix. 7, the meaning of the name is said to be ὁ ἀπεσταλμένος (A.V. 'sent,' but the reference is to the sending of the water). In the New Testament two circumstances are related of Siloam; one the opening of a blind man's eyes by washing (according to our Lord's command) in the pool (κολυμβήθρα, John ix. 7-11), the other the falling of the tower (ὁ πύργος) in Siloam upon eighteen persons, on which event our Lord founded the exhortation, 'Except ye repent, ye shall all likewise perish' (Luke xiii. 4).

Silvanus [Σιλονανός, *Silvanus*], the same as *Silas*, which see.

Simeon [שמעון = *hearing with acceptance*, Σιμεών, *Simeon*, but in Acts xiii. 1; xv. 14, and 2 Pet. i. 1, *Simon*], the Hebrew form of the more common name *Simon*. It is applied in the New Testament to five persons.

1. One of the sons of Jacob. He gave his name to a tribe, of which 12,000 are said in Rev. vii. 7 to have been sealed.

2. An aged and pious Jew, to whom it was revealed that he should not see death before he had seen the Lord's Christ (τὸν Χρ. Κυρίου). Coming therefore, by the spirit into the Temple at the presentation of the infant Jesus, he took him in his arms, and, giving thanks to God, uttered the hymn known as the 'Song of Symeon' (Luke ii. 25-35). Rabban Simeon, the son of Hillel, and father of Gamaliel, who lived about this time and was president of the Sanhedrim, is supposed by some to have been the person intended, but it seems unlikely that so eminent a person should be only casually introduced, and on the other hand, Simeon was a common Jewish name.

3. An ancestor of our Lord, son of Juda, and father of Levi (Luke iii. 30). Nothing further is known of him.

4. A minister of the early Christian church at Antioch (Acts xiii. 1). He was surnamed *Niger*, which see.

5. Simon Peter, the apostle, in Acts xv. 14, where St. James, at the council at Jerusalem, in A.D. 50, says, referring to a statement made by Peter, 'Simeon hath declared,' &c. Peter gives himself the same designation in 2 Pet. i. 1 (where A.V. and Vulg. have '*Simon*,' but Gr. *Συμεών*). For the life of the apostle, see pp. 44-50.

Simon [probably a contracted form of *שמעון* (see preceding article), but the name *שִׁמְעוֹן* also occurs (1 Chron. iv. 20), *Σίμων*, gen. *Σίμωνος*, *Simon*, gen. *Simonis*]. Applied to nine persons in the New Testament.

1. Simon the Canaanite or Zelotes, one of the apostles. The meaning of the appellatives 'Canaanite' and 'Zelotes' is given under *Canaanite*, on p. 307. Except as occurring in the lists of the apostolate, where his name in Matt., Mark, and Acts occurs last but one (Matt. x. 4; Mark iii. 18; Luke vi. 15; Acts i. 13), his name does not occur in the New Testament, nor does any trustworthy tradition exist as to his after history. Some consider him identical with Simon (3), the brother of our Lord.

2. Simon, the son of Jonas, surnamed by our Lord *Peter*. This name is applied to the apostle in Matt. xvi. 17; xvii. 25; Mark i. 29; xiv. 37; Luke iv. 38; v. 3, 4, 5, 10; xxii. 31; xxiv. 34; John i. 41, 42; xiii. 6, 9, 24, 36; xxi. 15-17. When used by our Lord instead of 'Peter,' it seems to have been intended to convey either an impression of tender regard (see especially the words, 'Simon, Simon, behold, Satan hath desired to have you (*ἑμᾶς*, plur. i.e., all the apostles), but I have prayed for thee (*περί σου*, sing. i.e., you, Simon, particularly)' Luke xxii. 31), or a reference to his human relationships as distinguished from his official character (see especially Matt. xvi. 17; John xxi. 15-17). In Acts xv. 14; 2 Pet. i. 1, the Hebrew form Simeon is used instead of Simon. See under *Simeon*. For the life of St. Peter, see. pp. 44-50.

3. Simon, the brother of our Lord. As to the question of who the brethren of our Lord were, see under *James*. This Simon is only mentioned, as one of the 'brethren,' in Matt. xiii. 55, and Mark vi. 3. Some regard him as identical with Simon the Canaanite, and others as identical with Symeon, bishop of Jerusalem, after the death of James the Just in A.D. 62. This Symeon, moreover, is stated by Eusebius and another author, to have been

the son of Clopas, and cousin of our Lord, and so far this statement supports the theory of those who maintain that our Lord's 'brethren' were really his cousins.

4. Simon the Leper, a person at whose house in Bethany Jesus was entertained six days before the last passover of his earthly ministry (Matt. xxvi. 6; Mark xiv. 3; John xii. 2). Lazarus was a guest, Martha was among the attendant women, and Mary at this feast anointed our Lord for his burial. On the other hand Simon does not appear. Hence it may be inferred that Simon was some near relative of the family of Lazarus (possibly Martha's husband), but in seclusion on account of his disease. Another consideration adds force to this suggestion. Earlier in the Gospel history, our Lord is entertained in the 'house of Martha' (Luke x. 38-42). If this were the same house as that afterwards described as 'the house of Simon the leper,' the disease of its master and his consequent seclusion would render such a description of his house perfectly explicable. At the same time it must be remembered that all this is conjectural. See further on p. 88 and p. 94.

5. Simon the Cyrenian, a man who, 'coming out of the country,' was met by the soldiers conveying Jesus to execution, and compelled to bear the cross (Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26). He is stated to have been the father of Alexander and Rufus, and as a Rufus afterwards appears as a Christian, together with his mother (Rom. xvi. 13), it has been conjectured that Simon himself either was at the time, or afterwards became, a disciple. Nothing else is known of him. As to his native country, see under *Cyrene*.

6. Simon a Pharisee, at whose house our Lord was entertained, and where a woman who was a sinner anointed his feet. Our Lord used this circumstance as an opportunity for uttering the parable of the Two Debtors (Luke vii. 40-43). When and where this feast and its attendant circumstances occurred is doubtful. It may have been at Nain, but see further on the incident at p. 73.

7. Simon, the father of Judas Iscariot (John vi. 71; xii. 4; xiii. 2, 26). Nothing is known of him.

8. Simon the tanner, of Joppa, with whom Peter lodged for awhile (Acts ix. 43; x. 6, 17, 32). His house was by the sea-side, and its traditional site is still pointed out.

9. Simon Magus, a sorcerer, who was found by Philip the Evangelist at the 'city of Samaria' (perhaps Sychar) when he preached there with such success after the death of Stephen in

A.D. 36. On account of his wonderful works he was called by the people, 'the great power of God.' After a while, he himself became a believer, and when the apostles Peter and John came down from Jerusalem, and the Holy Ghost fell on the baptised by the imposition of their hands, he offered them money, that he also might possess what he conceived to be their magical power. This blasphemous proposition was rebuked by St. Peter in the strongest terms, and the name of *Simony* has ever since been attached to the crime of trafficking in spiritual appointments. But Peter's rebuke appears, even from the Scripture narrative (Acts viii. 5-25), to have had little effect, and tradition informs us that Simon afterwards became a professed opponent of Christianity, travelling about with an abandoned woman whom he named *Εννοια*, and whom he represented as embodying the divine intelligence. His later history is involved in much obscurity, but by some it is asserted that he was buried alive at his own request, in the full expectation of rising again after three days. Tradition also says that he encountered St. Peter at Rome, but no reliance can be placed on this statement. His birth and origin are also doubtful. Justin Martyr declares him to have been born at *Gitton*, a village of Samaria, near Nablous. But Josephus (*Ant.* 20. 7. 2.) mentions a Simon, a pretended magician, who influenced Drusilla to desert her husband Azizus, and marry Felix, and who was a Cypriot.

Sina [שִׁנְיָ perhaps = *clayey* from שִׁנְיָ = *clay*, τὸ ὄρος Σινᾶ, *Sina*, (A.V. in Acts vii. 30, 38, 'Sina,' but in Gal. iv. 24, 25, 'Sinai': the Greek in all cases is the same)], either a mountain or a triangular mountainous district, enclosed between the two northern arms of the Red Sea. The names Horeb and Sinai are applied to this region, and with difficulty distinguished. Some critics, as Gesenius, consider Sinai to be the general name, and Horeb to indicate a particular mountain. Others regard Horeb as an Egyptian name, and Sinai as a native name, for the same range. Others again, who are at present in the majority, take Horeb to signify the entire system of mountains occupying the above named triangular peninsula, and Sinai to be the designation of the particular mountain from which the law was given.

The question then occurs—Which is the particular peak entitled to the name of Sinai? Nearly all are agreed that this is to be sought for in a quadrangular mass of table-land, near the centre of the region, about five miles long, by two miles wide, bounded on all sides by narrow ravines, and with its greater length lying from south-east to north-west. The northern and

southern ends of this table-land rise into summits, which both slope precipitously down to plains of considerable extent. The southern of these summits is called *Jebel Musa* (= *Mountain of Moses*), and the southern plain *Seba'iyeh*. The height of the peak is 7,097 feet above the sea and 2,000 feet above the plain. This is the traditional scene of the giving of the Law, but those opposed to accepting it as the true locality describe the so-called plain as rough, uneven, inaccessible, and unsuited to the circumstances of the sacred history. The northern summit is now finding more favour. It is called *Râs-es-Sussâfeh*, and rises precipitously to a height of 1,500 feet above a level space, formed by two valleys or wadys, and about 2,300 yards long by 900 yards wide. For further particulars see Mr. Palmer's 'Desert of the Exodus.'

The peaks of *Jebel Musa* and *Râs-es-Sussâfeh* are the principal claimants to the title of Sinai. But *Jebel Serbâl*, *Jebel Katherin*, and *Jebel Fureia* (all peaks in the same neighbourhood), have each their advocates. Sinai, or Horeb, in the Old Testament, appears as the scene of Moses' commission to be the leader of Israel (Exod. iii.), and of the giving of the law to the Israelites after the exodus from Egypt (Exod. xix.). The giving of the law at Sinai is referred to in Heb. xii. 18-21, although the name is not mentioned. In this passage the mountain is described as 'the mount that might be touched (*ψηλαφωμένον ὄρος*).' This may mean, either that Sinai was a material mountain, in contrast to the spiritual Sion, or perhaps that its sides were so precipitous that those who stood in the valley could (as it were) touch them. This is actually the case with *Râs-es-Sussâfeh*. Direct mention is also made of Sinai in the speech of St. Stephen before the Sanhedrim, as the place where the angel of God spake to Moses (Acts vii. 30, 38), and in Gal. iv. 24, 25, where 'Sinai in Arabia' is used as an equivalent for 'Jerusalem which now is,' or the Mosaic covenant. The contrast between this and the Gospel covenant (represented by 'Jerusalem which is above') is typified by the contrast between Sara, the free wife of Abraham and mother of Isaac, and Hagar, his bondwoman, the mother of Ishmael. See further on this point under *Agar*.

Sinai. See *Sina*.

Sion [יִצְיָ = *a sunny place*, Σιών, *Sion*]. To which locality this name (in the Old Testament always *Zion*) is to be applied has occasioned much controversy. It has been very generally supposed that the western portion of Jerusalem is the place indicated by it, but modern criticism now inclines to the opinion that the

eastern hill, including the site of the Temple, is the locality intended. As tending to this conclusion, the following passages may be consulted (Ps. ii. 6; ix. 11; xx. 2, 3; xlviii. 2; cxxxii. 5, 13; Is. xxiv. 23; xxviii. 16; xxxi. 4; xxxiii. 20; lx. 14; Jer. xxxi. 12; Joel iii. 17–21). In the Apocryphal books there can be no doubt that the Temple mount is intended by the term Sion (cf. especially 1 Mac. iv. 36–38; v. 54; vii. 33). For the topography and position of this mount see under *Jerusalem*.

With two exceptions, where Mount Sion is used as equivalent to the spiritual Jerusalem, or kingdom of Christ (Heb. xii. 22; Rev. xiv. 1), Sion is only referred to in the New Testament in quotations from prophetic books. Thus the prophecy of Isaiah lix. 20 ('and the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob'), is applied in Rom. xi. 26 as a declaration of the future salvation of all Israel. Again, Isaiah xxviii. 16 ('I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste') is used in 1 Peter ii. 6 as referring to Christ, the corner-stone of the building of the Christian Church. Finally, the prophecy of Zech. ix. 9 ('Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee: he is just, and having salvation; lowly and riding upon an ass, and upon a colt the foal of an ass') is declared by Matt. xxi. 5 and John xii. 15 to have been fulfilled by the entrance of our Lord into Jerusalem on the Sunday of Passion-week. It may here be noticed that the expression 'daughter of Zion' is often used in the Old Testament to indicate the inhabitants of Jerusalem (cf. Is. i. 8; x. 32; lxii. 11; Zech. ii. 10).

Smyrna [*Σμύρνα*, *Smyrna*], one of the most ancient and flourishing cities of Asia Minor. It lay at the bottom of the Sinus Smyrnaeus or Hermaeus (*Gulf of Smyrna*), at the mouth of the little river Hermus, near which, but higher up the valley, stood the wealthy and famous city of Sardis. It still continues to be an important and flourishing sea-port, the great emporium of the trade of the Levant, and nearly retaining its ancient name, under the form of *Ismir*. In the New Testament, Smyrna appears as one of the seven Asiatic churches, addressed in the Apocalypse (Rev. ii. 8–11). With the exception of the church of Philadelphia, no other church besides Smyrna received a message of unmingled approval.

The church of Smyrna long continued prominent. Here Polycarp (whom some have supposed to be the 'angel of the church'

addressed in the Apocalypse) was bishop at the time when Ignatius of Antioch passed through on his way to martyrdom at Rome (about A.D. 110). Here, also, at a later date, Polycarp himself suffered death rather than revile Christ.

Sodom [סֹדֹם = *burning*, Σόδομα, *Sodoma*], one of the five cities of the plain, destroyed by fire and brimstone from heaven (Gen. xix.). It was formerly supposed that these cities occupied the valley now filled by the Dead Sea, but recent observations are against this theory, and it is now generally supposed that the cities occupied the flat land at the northern end of the sea. In this city Lot dwelt. His leaving it and the subsequent destruction of the city are referred to in the New Testament as types of the preservation of the godly at the final destruction of the world (Luke xvii. 29; 2 Pet. ii. 6; Jude 7). The entire destruction of the city is also mentioned as a typical instance of complete devastation (Rom. ix. 29, where alone 'Sodoma' is used). The wickedness of such cities as shall reject the Gospel is also declared to be more deserving of God's judgment than even the unnatural sins practised at Sodom (Matt. x. 15; xi. 24; Mark vi. 11; Luke x. 12). Finally, the dead bodies of the two Witnesses are to lie in the 'street of the great city, which spiritually is called Sodom and Egypt' (Rev. xi. 8).

Sodoma, used in Rom. ix. 29 instead of *Sodom*. The Greek original is Σόδομα, as in other places. See *Sodom*.

Solomon [שְׁלֹמֹה = *peaceable*, Σολομών, gen. Σολομώντος, *Salomon*, gen. *Salomonis*], the tenth son of David, and his successor upon the throne. He reigned from B.C. 1005–B.C. 975, and his history occupies 2 Sam. xii. 24, 25; 1 Kings i.–xi.; 1 Chron. xxiii.–2 Chron. ix. He was also the author of the books of Proverbs, Song of Songs, and Ecclesiastes. His name has become proverbial for wealth and wisdom; and in his days the kingdom of the Israelites obtained its widest extent, reaching as far to the north as Tishbe (or Thapsacus) on the Euphrates, including the country between the eastern slopes of Lebanon and the desert, and extending across the Jordan and south of the Dead Sea as far as the desert and the Gulf of Akaba. Solomon was also famous for his buildings, amongst which the Temple on Mount Moriah was the most conspicuous. In his old age, unhappily, he lapsed into idolatry and sensuality, and the extravagant expenditure of the court resulted in an extreme pressure of taxation, which led to the disruption of the kingdom under his successor Rehoboam.

The incidents in Solomon's career which are referred to in the New Testament are as follows:—1. His birth from Bathsheba, the wife of Uriah (Matt. i. 6). The circumstances of this birth are recounted in 2 Sam. xii. Bathsheba's first child by David died, and Solomon's birth appears to have been regarded both by God and by David as a token of the Divine forgiveness. Hence the name given to the child, and a second name also given by God, through the hand of the prophet Nathan, viz. Jedidiah (= *beloved of Jehovah*). 2. The regal magnificence of Solomon is alluded to by our Lord as practically surpassed by the natural beauty with which God has endowed the common flowers of the field ('Consider the lilies of the field . . . even Solomon in all his glory was not arrayed like one of these,' Matt. vi. 28, 29; Luke xii. 27). This magnificence is described especially in 1 Kings iv. 22-29; x. 14-29; 2 Chron. ix. 13-22. As regards the beauty of the flowers of Palestine, see under *Lily*, p. 191. 3. The visit of the queen of Sheba to Solomon (1 Kings x. 1-10; 2 Chron. ix. 1-12) is referred to in Matt. xii. 42; Luke xi. 31 ('The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here'), and contrasted with the apathy of the Jews in attention to our Saviour's teaching. This 'queen of the south,' or of Sheba, was probably the queen of Abyssinia, or Ethiopia, a predecessor of that sovereign whose chief treasurer was converted under the instruction of Philip the evangelist (Acts viii. 26-39). The sovereign of these realms was habitually a female, who bore the official title of Candace. It is possible that a knowledge of the Jewish religion was carried by the queen of Solomon's time back to her native country, and hence the interest in the Hebrew Scriptures exhibited in later times by a high official of that country. 4. The 'porch of Solomon' is mentioned as having been the place where on one occasion our Lord was preaching (John x. 23); where again, after the miracle done by them on the lame man, the people ran together to Peter and John (Acts iii. 11), and where, still later on, the apostles and disciples appear to have been in the habit of meeting (Acts v. 12). This porch was what would now be called a colonnade or cloister, built along the east wall of the Temple enclosure, and contiguous to the Beautiful Gate. It was not built by Solomon, but merely named after him. See *Temple*, p. 251.

Sopater [*Σωπάτρος*, *Sopater*], a man of Berea, the son of Pyrrhus (whose name is omitted in Rec. text, and A.V.), and one of those

who accompanied St. Paul from Greece into Asia on his final journey to Jerusalem. He may have been the same person as Sosipater (Rom. xvi. 21), but the mention of his father's name seems to suggest that this was added in order to prevent such a confusion of persons arising. The mention of the name of a person's father is unusual in the epistles of the New Testament.

Sosipater [*Σωσίπατρος*, *Sosipater*], a kinsman (*συγγενής*) of St. Paul, who with others sends salutations from Corinth to the Roman Christians in Rom. xvi. 21. He may be the same as *Sopater* (see above), but it is unlikely.

Sosthenes [*Σωσθένης*, *Sosthenes*], a person of whom all that is known is contained in Acts xviii. 17 ('Then all the Greeks took Sosthenes, the chief ruler of the synagogue (at Corinth), and beat him before the judgment seat (of Gallio) . . .'); and 1 Cor. i. 1 ('Paul, . . . and Sosthenes *our* brother, unto the church of Corinth'). Assuming that the two persons here called Sosthenes are identical, we may conjecture that Crispus, who is also called 'the chief ruler of the synagogue' (at Corinth) having been converted (Acts xviii. 8; 1 Cor. i. 14), Sosthenes was made chief ruler in his place, and that the Greeks, regarding the disputes about the gospel as a mere Jewish squabble, seized Sosthenes as a representative of the Jews and maltreated him in the manner described. After this he may have been converted, and being at Ephesus with St. Paul when 1 Cor. was written (four or five years later, see pp. 31, 32) was naturally joined with him in the salutation to the church of his former city. At the same time it must be remembered that all this is entirely conjectural.

Spain [*Σπανία*, *Hispania*], the peninsula on the S. W. of Europe, closing the entrance to the Mediterranean. Spain is not mentioned in the Old Testament unless it be under the name of Tarshish (Gen. x. 4; Jonah i. 3, and eighteen other places). In New Testament times, Spain, after a fierce struggle with the Carthaginians and the native tribes, had fallen entirely into the hands of the Romans, and was divided into three provinces, named *Tarraconensis*, which comprehended the north-west and centre of the country, *Lusitania*, nearly corresponding with modern Portugal, and *Bætica*. As Jews had spread along the southern coast of the Mediterranean as far as Cyrene (Acts vi. 9), and had been deported in large numbers to Sardinia, the probability is that Jews were found in Spain, and Irenæus (who lived at Lyons) and Tertullian (who lived at Carthage) both testify to the early introduc-

tion of Christianity into this country. The only mention of Spain in the New Testament is the expressed intention of St. Paul to visit that country ('Whensoever I take my journey into Spain, I will come to you,' Rom. xv. 24; and 'I will come by you (*δι' ὑμῶν*) into Spain,' Rom. xv. 28). This intention, however, was formed at Corinth, about A.D. 57, and in the course of the next year the apostle was arrested. Whether his intention was ever carried out, seems therefore exceedingly doubtful. If it was, the journey probably took place in A.D. 64 and 65. See *Life of St. Paul*, p. 35.

Stachys [*Στάχυς*, *Stachys*], a Roman Christian, saluted as 'my beloved' in Rom. xvi. 9. Nothing further is known of him.

Stephanas [*Στεφάνῳ*, *Stephanas*], a Corinthian whose household was baptised by St. Paul, and called 'the first-fruits of Achaia.' This baptism is referred to by St. Paul in 1 Cor. i. 16, as one of the few baptisms which he himself had performed. The same household afterwards appear with St. Paul at Ephesus, and are said to 'have addicted themselves to the ministry of the saints (*εἰς διακονίαν τοῖς ἁγίοις ἑταζαν ἑαυτούς*)' (1 Cor. xvi. 15). In what way this 'ministry' was exercised does not appear, neither does it appear that Stephanas himself was a convert, although the form of the expression by no means necessarily excludes him. From a somewhat similar phrase in the case of Onesiphorus, it has been conjectured that this form of expression has been adopted because of the death of the head of the house. See *Onesiphorus*.

Stephen [*Στέφανος*, *Stephanus*], one of the seven men 'full of the Holy Ghost and wisdom' who were appointed in A.D. 36 to superintend the distribution of alms to the Grecian or Hellenist widows (Acts vi. 1-5). His name stands first on the list, and he is described as 'a man full of faith and the Holy Ghost.' In common with all the other six names, the name of Stephen (= *a garland*) is Greek; and Hellenist Jews were no doubt purposely selected, on account of the nature of the duties to be performed. Stephen, however, speedily rose beyond the sphere of mere distribution of alms. 'Full of faith and power, he did great wonders and miracles among the people,' and entered into discussion with the members of foreign synagogues, amongst which the Cilician synagogue, of which St. Paul was probably a member, is specially mentioned (Acts vi. 8, 9). His success in these discussions aroused the anger of his opponents so greatly, that at last they brought him before the Council or Sanhedrim, and accused him of speaking 'blasphemous things against Moses and the Law.'

The progress and result of this trial are recounted at length in Acts vi. 12-viii. 2. It resulted in his unanimous and tumultuous condemnation and immediate execution. Without time for further consideration, he was hurried out beyond the temple precincts and the city walls, which lay contiguous. Tradition yet attaches the name of 'St. Stephen's gate' to a gate a little north of the temple area, giving admittance to the road from Bethany. Here, then, just outside the city wall, or at some similarly situated spot, the sentence was at once carried out, and Stephen was stoned, calling upon God and saying, 'Lord Jesus, receive my spirit! Lord, lay not this sin to their charge!' But his life having been taken, his enemies did not attempt further dishonour. 'Devout men carried him to his burial, and made great lamentation (κοιπέτον) over him' (Acts viii. 2).

The career and martyrdom of Stephen have justly attracted great attention. A full examination both of the facts and the inferences from them (but not of the alleged inaccuracies in his speech) may be found in Dean Goulburn's *Acts of the Deacons*. Here only a few remarks on the most salient points can be subjoined.

1. The connexion of Stephen and Paul is very noticeable. That St. Paul may have been one of the members of the synagogue of the Cilicians who 'disputed with Stephen' has been already suggested. But the apostle himself tells us that he was present at the trial of Stephen, and took a prominent share in it. See Acts xxii. 20 ('When the blood of thy martyr Stephen was shed, I also was standing by, and consenting (συνευδοκῶν) unto his death, and kept the raiment of them that slew him'), with which compare Acts xxvi. 10 ('When they (the saints) were put to death, I gave my voice (κατήνεγκα ψήφον) against them'). Probably this does not imply that St. Paul actually voted for his death. Unmarried men were excluded from the Sanhedrim, and therefore (unless, indeed, he were a widower) he could not have had a vote (1 Cor. ix. 5).

In the narrative of Acts vii. we further read that 'the witnesses (Deut. xiii. 9, 10; xvii. 7) laid down their clothes at the feet of a young man named Saul.' Again, the deep impression made by the speech of the first martyr upon St. Paul's mind may be traced in many coincidences, both verbal and logical, between the speech, and St. Paul's words on various occasions. Thus compare Acts vii. 38 and Rom. iii. 2; Acts vii. 44 and Heb. viii. 5; Acts vii. 48-50 and xvii. 24, 25; Acts vii. 51 and Rom. ii. 29; Acts vii. 60 and 2 Tim iv. 16. Lastly, there seems a high probability, especially when the similarity of Stephen's speech and St. Paul's

address at Antioch in Pisidia (Acts xiii.) is considered, that St. Paul himself furnished the account of the speech and the attendant circumstances.

The death of Stephen, therefore, was not an unmitigated loss. It powerfully affected one whose after influence was to be incalculably greater than that of the martyr himself. And further than this, it was the cause of the dispersion abroad of the disciples in many widely diverging directions, 'preaching the word' (Acts viii. 4).

2. The lawfulness of Stephen's punishment deserves consideration, and is discussed under *Council* (p. 157).

3. The speech of Stephen should be carefully examined from two points of view. (a) As to its argument. (b) As to its alleged historical inaccuracies.

(a) As to the argument. Conybeare and Howson well remark that the parallel speech at Antioch in Pisidia should be taken as an indication of what St. Stephen would have said had he been allowed time to finish. From ver. 1-48 the speech appears to be a recapitulation of the principal facts of Israelitish history. No doubt this was intended as a reply to the charge that he was desirous of 'changing the customs which Moses delivered,' and had he gone on he would have shown that the Christian religion was in accordance with those customs, and that Jesus fulfilled the Law. But it is quite possible that the darkening countenances of his judges warned Stephen that they saw his drift, and were utterly unprepared to receive his inferences. Hence the outburst with which the speech concludes, and the appeal to his own vision of Jesus glorified, which they regarded as blasphemous, and which aroused them to the determination to take his life at once. The speech, therefore, must be regarded as *an unfinished speech*, and its full intention only to be conjecturally ascertained.

(b) The speech has been charged with serious historical inaccuracies. On these it is an obvious observation that an accomplished disputant like Stephen would not be likely to make such blunders, even setting aside any theory of Divine assistance. But that such blunders do not exist is evident from a detailed consideration of the passages supposed to involve them. Dean Alford only mentions two as 'demonstrable historical mistakes;' but Dean Stanley augments the number of supposed errors or variations from the Mosaic history to twelve. His list (in Smith's 'Dictionary of the Bible') is therefore here given, with a few observations upon each. For fuller information on some of these points, see particularly Lee's 'Inspiration of Scripture,' App. H.

i. 'The call of Abraham *before the migration* to Haran (vii. 2), not, as according to Gen. xii. 1, in Haran.' This proceeds on the assumptions that the call of Abraham referred to by Stephen was necessarily the call of Gen. xii. 1, and that this latter call of necessity took place (which is not stated) in Haran. But Jewish tradition uniformly mentions another call, earlier than that in Haran, and which occurred, as Stephen says, in Chaldæa. Thus Josephus, confusing the two calls (Ant. 1. 7. 1), says, 'Abram . . . left the land of *Chaldæa* when he was seventy-five years old, and *at the command of God* went into Canaan.' Thus Philo says ('De Abrah.' § 15), 'On account of this (the Divine command) he is said to have made his first migration *from Chaldæa into Charran*.' And in Gen. xv. 7 we read, 'I am the Lord that brought thee *out of Ur of the Chaldees*;' and Nehemiah (ix. 7) instructs the Levites to pray, almost in Stephen's words, 'Thou art the Lord the God, who didst choose Abram, and broughtest him forth *out of Ur of the Chaldees*.'

It should also be noticed that A. V. translates Gen. xii. 1 itself as, 'Now the Lord had said (וַיֹּאמֶר) unto Abram, Get thee out of thy country,' &c., and therefore entirely obviates the force of the objection by referring this call to some time *previous to* Terah's death. The deficiencies of the Hebrew verb, which has no pluperfect tense, but uses the preterite instead (as in Gen. ii. 2; vii. 9; xix. 27; xx. 18; xxvii. 30; xxxi. 20), are answerable for this obscurity.

ii. 'The death of his (Abram's) father *after the call* (vii. 4), not, as according to Gen. xi. 32, before it.' This seems to be substantially identical with Objection (i.). If so, then, as before, we assert an earlier call, spoken of by Jewish tradition, and hinted at, if not expressly described, in Scripture.

But probably the same objection is put more clearly by Alford; 'In Gen. xi. 26, we read that Terah lived seventy years and begat Abram, Nahor, and Haran; in xi. 32, that Terah lived 205 years and died in Haran; and in xii. 4 that Abram was seventy-five years old when he left Haran. Since then $70 + 75 = 145$, Terah must have lived sixty years in Haran after Abram's departure. It seems evident that the Jewish chronology, which Stephen follows, was at fault here, owing to the circumstance of Terah's death being mentioned (Gen. xi. 32) *before* the command to Abram to leave Haran.' Now this assumes that Abram was born when his father was seventy years old, i.e., that he was the eldest son. But Gen. xi. 26 does not say this. Indeed it is pretty certain that Abram

was not the eldest son. For he married Sarah, the daughter of Haran, i.e., his niece, and from Gen. xvii. 17, it appears that he was only ten years older than she. Hence Haran, her father, must have been many years older than Abram. Ussher makes him sixty years older. As to the order of names, the Hebrew custom does not depend on seniority of birth, as is also seen in the cases Seth, Shem, Isaac, Jacob, and Judah. This objection, therefore, utterly breaks down.

It may be further remarked that, so long as Terah lived, Abram's home would be in Haran, although he may have occasionally visited Canaan. The expression 'removed him (*μετόκισεν*),' applied to Abram's movement after Terah's death, rather = 'he changed his domicile,' than simply 'he migrated.'

iii. 'The seventy-five souls of Jacob's migration (vii. 14), not (as according to Gen. xvi. 27) seventy.' Here it is necessary to observe exactly what Stephen says, and what Genesis says. Stephen says, 'Then sent Joseph, and called his father Jacob to *him*, and all his kindred, three score and fifteen souls.' Genesis says, 'All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were three-score and six; and the sons of Joseph, which were born to him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.' Hence it appears that Stephen enumerates *all the kindred* of Joseph, whereas Genesis enumerates the *lineal descendants of Jacob*, who came down into Egypt, exclusive of their wives. Now the number of wives is not stated, but it is highly probable that it was nine. For Joseph's wife was in Egypt, Judah's wife was dead (Gen. xxxviii. 12), and probably Simeon's wife also, for his youngest son was born of a Canaanitish woman (Gen. xvi. 10). Hence Jacob's sixty-six lineal descendants + his sons' nine wives = the seventy-five persons (described by Stephen as 'all Joseph's kindred'), who came down to Egypt, and Stephen and Genesis exactly agree. But it may further be noticed that the LXX. inserts in Gen. xvi. 20 an account of the children and grandchildren of Manasseh and Ephraim, five in number; so that from this point of view also, Stephen's statement is perfectly correct.

iv. 'The godlike loveliness (*ἀστειὸς τῷ θεῷ*) of Moses (vii. 20), not simply, as according to Ex. ii. 2, the statement that "he was a goodly child." The Hebrew text of Ex. ii. 2, says that the babe Moses was טוב (= *good*), which the LXX. translates by the word which Stephen uses (*ἀστειὸς*), and which St. Paul also uses in Heb. xi. 23, also to describe Moses. The addition of *τῷ θεῷ* (lit. = *to*

God) is a common Hebraism to express pre-eminence. Thus in Gen. xxiii. 6, A.V. says 'thou art a mighty prince,' but the Heb. 'a prince of God;' in Gen. xxx. 8, A.V. says 'with great wrestlings,' but Heb. 'with wrestlings of God;' in Ps. xxxvi. 6, A.V. has 'the great mountains,' but Heb. 'the mountains of God;' in Ps. lxxx. 10, A.V. has 'the goodly cedars,' but Heb. 'the cedars of God;' in Jonah iii. 3, A.V. calls Nineveh 'an exceeding great city,' but Heb. says 'a city great to God.' Hence Stephen merely uses the superlative instead of the positive.

v. 'His Egyptian education (vii. 22) as contrasted with the silence on this point in Ex. iv. 10.' Here the probable objection can hardly be that Moses could not have been well educated, because Exodus does not mention the fact. All Jewish tradition, with which Stephen was no doubt well acquainted, is against this, and declares that Moses was not merely brought up among the priests, but became a priest himself, by the name of Osarsiph or Tisithen. Nor does the silence of Exodus prove anything contradictory to Stephen's statement. Moses held the position of the son of the King's daughter, and manifestly had access to the best instruction which Egypt afforded.

If the objection here intended be that Stephen describes Moses as 'mighty in words,' whereas Ex. iv. 10 represents him as saying 'I am not eloquent,' there is in this no necessary contradiction. Bengel well says, 'Eloquentia, quamvis deerat pronuntiatio,' or, as Matthew Henry says, 'He had not a ready way of expressing himself, but stammered, yet had admirable good sense; and everything he said commanded assent.' The Jewish tradition is that he could not pronounce the labials. It may be also mentioned that Rashbam, an eminent Jewish commentator, explains Ex. iv. 10 to mean that, during his long sojourn in Midian, Moses had *forgotten the Egyptian tongue*, which Aaron, who had continuously resided there, was of course versed in. The cure of such a defect as this was obviously only a question of time.

vi. 'The same contrast with regard to his secular greatness, "mighty in words and deeds" (vii. 22, comp. Ex. ii. 10).' This is the same as (v.), which see.

vii. 'The distinct mention of the three periods of forty years (vii. 23, 30, 36) of which only the last is specified in the Pentateuch.' The statement of Stephen in Acts vii. 23 is, 'When he was full forty years old, it came into his heart to visit his brethren, &c.' This statement was undoubtedly traditional, but it does not

follow that it was incorrect. Kalisch, a Jewish commentator, says on Ex. ii. 11, 'An old tradition asserts that every forty years there was an important crisis in the fates of Moses; he led the Israelites from Egypt in his 80th year; he died in his 120th year; therefore, it is added, he was probably forty years old when his flight to Midian took place.'

viii. 'The terror of Moses at the bush (vii. 32) not mentioned in Ex. iii. 3.' But this terror is mentioned in Ex. iii. 6 ('Moses hid his face, for he was afraid to look upon God'), which is entirely identical with Stephen's statement ('Then Moses trembled and durst not behold').

ix. 'The supplementing of the Mosaic narrative by the allusions in Amos to their neglect of the true worship in the desert (vii. 42, 43).' Stephen distinctly states this to be a supplementary statement, prefacing it with the words 'as it is written in the book of the prophets' (vii. 42). For the statement itself, see under *Remphan*, p. 459, and for other Pentateuch allusions to idolatries in the desert, see Levit. xvii. 7, and Deut. xxxii. 17.

x. 'The intervention of the angels in the giving of the law (vii. 53), not mentioned in Ex. xix. 16.' Stephen's words are, 'who have received the law by the disposition of angels (εἰς διαταγὰς ἀγγέλων).' The exact meaning of this difficult phrase has been much discussed. Some consider it to refer to the 'angel' who spake to Moses in the bush (Exod. iii. 2), which angel, nevertheless, was either Jehovah himself (Exod. iii. 14), or an attendant upon Jehovah. Others refer the expression 'angel' to the prophets. Others translate, 'troops of angels being present,' or 'as commands of angels,' or 'by the ministry of angels.' Alford well says, 'The key to the right rendering seems to be the similar expression in Gal. iii. 19, "It (the law) was ordained by angels in the hand of a mediator (ὁ νόμος διαταγείς δι' ἀγγέλων, ἐν χειρὶ μεσίτου)." The law was *given* by God, but *announced* by angels . . . So Matt. xii. 41, "They repented at (εἰς) the preaching of Jonas."' Kalisch also, on Exod. iii. 4, well quotes Herder, 'Wherever God appears in the symbol of any natural phenomenon, this is His angel, or His visible agent, or, in the beautiful language of Moses, the name of God is in him.'

In view of this extreme divergency of opinion as to the meaning of Acts vii. 53, and seeing also that the ministry of angels is continually referred to in connection with the circumstances of the Exodus, it is entirely unreasonable to limit Stephen's general remark to the giving of the Ten Commandments on Sinai. But the presence and ministry of angels even on this occasion is by no

means improbable. Compare Ps. lxxviii. 17 ('The chariots of God are 20,000, *even* thousands of angels: the Lord *is* among them *as in Sinai*'), and Deut. xxxiii. 2 ('The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints').

xi. 'The burial of the twelve patriarchs at Shechem (vii. 16) not mentioned in Ex. i. 6.' Stephen's words are 'Jacob . . . died, he and our fathers, and were carried over into (*μετετίθησαν εἰς*) Sychem, and laid in the sepulchre that Abraham bought for a sum of money of Emmor *the father* of Sychem.' The Old Testament account is that (1) the body of Jacob was embalmed, and carried, soon after his death, from Egypt to Machpelah, where it was interred with great pomp (Gen. l. 1-14); (2) Joseph's body was embalmed (Gen. l. 24-26), carried out of Egypt at the Exodus (Exod. xiii. 19), and ultimately buried in Shechem (Josh. xxiv. 32), i.e. in Sychem; (3) the other sons of Jacob died, nothing being said of their burial (Exod. i. 6). With this Stephen's words entirely agree, upon the supposition that the body of Jacob was removed from Machpelah to Sychem, and that the bodies of the sons of Jacob were similarly taken from Egypt and removed to the ancestral burying place. As to the first point, *μετετίθησαν εἰς Σ.* (A.V. '*were carried over into Sychem*') literally means '*were removed into Sychem*.' As to the second point, Josephus declares (Ant. 2. 8. 2) that the eleven patriarchs, some time after their death, were buried at Hebron (i.e. Machpelah), whereas Rabbinical traditions declare them to have been buried (as Stephen says) at Sychem. Moreover, Jerome (who died at Bethlehem, A.D. 420) states that the tombs of the eleven patriarchs were to be seen at Shechem in his day. The strong probability, therefore, is that their bodies were transferred, along with that of their father, to the recognised family grave at Sychem, at the time when, according to all authorities, Joseph was solemnly interred there. The Egyptian process of embalming rendered such a transfer perfectly easy and becoming.

It may further be remarked that by an alteration of the present punctuation, and the reference of *μετετίθησαν* to the patriarchs only, instead of Jacob and the patriarchs (which is entirely grammatical, no pronoun nominatives being expressed in the original Greek), Stephen says nothing whatever about the burial of Jacob. Thus we may read, if we please; 'Jacob died, he and our fathers. And they (i.e. the fathers) were carried over,' &c. Nor does this reading interfere with the strong probability that Jacob's body

should have been ultimately 'removed to' the place where all his sons were buried.

xii. 'The purchase of the tomb at Shechem by Abraham from the sons of Emmor (vii. 16), not, as according to Gen. xxiii. 15, the purchase of the cave at Machpelah from Ephron the Hittite.' This objection assumes that the transactions of Acts vii. 16 and Gen. xxiii. 15 are the same. But the greater probability is that they are totally distinct, and that Abraham purchased a plot of ground when residing at Shechem (Gen. xii. 6), it may have been for the purpose of building the altars which he erected there. The existence of some local tie of this description explains Jacob's journey thither, when he also bought a piece of ground and erected an altar at Shechem (Gen. xxxiv. 19). On this latter purchase, Kalisch remarks, 'Jacob proceeded to Shechem, whither Abraham also had first repaired, where he received the first promise on sacred soil, and where he built the first altar. His grandson followed his example in almost every respect . . . Hence, Jacob did not merely encamp in or before Shechem, but he bought a piece of land as his own permanent property; whereas Abraham had acquired a *burial ground*.'

No difficulty need arise from the persons of whom Jacob bought the land being called 'the sons of Hamor, the *father of Shechem*.' 'Hamor, the father of Shechem,' appears from Judges ix. 28 to have been the regular official title of the chief of the tribe, to which, in both cases, the land which was bought belonged.

xiii. 'The introduction of Remphan from the LXX. of Amos v. 26, not found in the Hebrew.' See above under (ix.) and also under *Remphan*, p. 459.

Reviewing, therefore, the historical inaccuracies attributed to Stephen, it may be asserted that, while some obscurities remain (which would be, no doubt, cleared up by the possession of further information), *no historical inaccuracy whatever* can be proved, and no statement contradictory to Old Testament history is uttered in the speech.

Susanna [Σουσάννα, *Susanna*], one of the women who, with Joanna and others, accompanied our Lord during a part of the Galilæan mission, and 'ministered unto him of their substance' (Luke viii. 3). Nothing else is known of her.

Sychar [Σιχάρ, or, preferably, Συχάρ, *Sichar*], only mentioned in John iv. 5, where it is described as 'a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there.' As to the locality

intended, see note on p. 64, and also under *Sychem*. Here our Lord held his interview with the 'woman of Samaria,' and afterwards spent two days, and here many believed on him (John iv. 39-42).

Sychem [שִׁכֶּם = *the upper part of the back*, and hence, *an elevated tract of land*, Συχέμ, *Sichem*], the town called in the Old Testament *Shechem* or (in Gen. xii. 6 only) *Sichem* (where, notwithstanding the divergency in A. V., Heb. is שִׁכֶּם, as in other places). The first mention of Sychem is when Abram pitches his tent, and erects an altar there (Gen. xii. 6); and to this period the reference in Acts vii. 16 is in all probability made, and not to a later purchase of ground at the same place by Jacob (Gen. xxxiii. 18-20, for which see under *Stephen*, where the whole question of the allusion in Acts vii. 16 is examined). From the texts already quoted, compared with Gen. xxxiv. and Judges ix. 28, it would appear that 'Hamor, the father of Shechem,' was the official title of the prince of the Canaanitish tribe to which Shechem belonged. After the entrance of the Israelites into Canaan, Shechem became one of the cities of refuge (Josh. xx. 7) and an important political centre. Hither Joshua assembled the Israelites to make a public and solemn covenant with God (Josh. xxiii. 1, 25), and here Joseph (and probably Jacob and his other sons, see under *Stephen*) was finally interred. Under Abimelech, the son of Gideon, who was a native of Shechem, the town became again conspicuous, and its wars and troubles are related in Judges ix. When the division of the kingdom occurred, after the death of Solomon, it was to Shechem that Rehoboam went to be crowned, and where the conference commenced which ended in the revolt of the ten tribes (1 Kings xii. 1; 2 Chron. x. 1). Immediately afterwards, Jeroboam adopted it for his capital (1 Kings xii. 25). After this it disappears from Old Testament history, being supplanted by the city of Samaria, built by Omri upon Mount Shemer, a little to the south, only being mentioned in Jer. xli. 5 ('There came certain from Shechem, from Shiloh, and from Samaria'), and in the margin of Hos. vi. 9, as a place where highway robbery was in vogue. In New Testament times it had obtained the name of *Sychar* (see p. 64, note), and here, in all probability, our Lord spent two days, and made many converts, after his interview with the woman of Samaria, described in John iv. Whether the 'city of Samaria,' where Philip preached, and where Simon Magus lived, was Shechem, cannot be ascertained, but for this see under *Samaria*.

Shechem still exists as *Nablous* (a corruption of Neapolis, the name given by Vespasian). It stands in the narrow valley between Mounts Ebal and Gerizim, and is one of the most prosperous towns of Palestine, having a population of about five thousand, some commerce, and a considerable soap manufacture. The Samaritan religion is still professed there, but the majority of the population is Mohammedan. About one and a half miles to the east of Shechem, Jacob's well, at which our Lord sat, is still to be found, and not far from this is the tomb of Joseph.

Syracuse [*Συρακοῦσαι, Syracusa*], a city about three-quarters down the eastern shore of Sicily. St. Paul landed here on his voyage to Rome, and remained three days, apparently waiting for the wind (Acts xxviii. 12), and in the New Testament it is only mentioned in this connection. At the time of the apostle's visit it was merely a town of the Roman province of Sicily. But its prosperity and power in former days had been very great, and at one time it was regarded as one of the largest cities in the world. It was founded in B.C. 725 by a colony from Corinth, and in B.C. 485, Gelon, who had become its sovereign, was practically the ruler of Sicily. In B.C. 414 the Athenians sent an expedition against it, under Nicias and Demosthenes, which was defeated with total loss of both ships and men. After this its government passed into various hands, including those of the two Dionysii, who raised the fame of the city to the highest point. At length, in B.C. 212, a Roman army, under Marcellus, captured it and added it to the Roman possessions.

Ancient Syracuse consisted of five cities, united together. The oldest of these (*Ortygia*) was situated on a peninsula, which had been an island, and which lay between the Great Harbour on the west, and the Little Harbour on the east. The other towns lay on the heights of the mainland to the north of Ortygia, and extended for several miles. At present only the island is occupied by the modern town of *Siracusa*, but considerable remains of the ancient city exist, amongst which the catacombs, and the stone-quarries or *Latomiæ*, in which the Athenian prisoners were kept, and amongst which is the excavation called The Ear of Dionysius, are most remarkable. The fountain of *Arethusa*, anciently celebrated, is still flowing, and there are vestiges of the baths of *Daphne*, where the emperor *Constans* was murdered in A.D. 668.

Syria [*Συρία, Syria*], the Roman province of which in New Testament times Palestine formed a portion. It was added to the empire by Pompey. It was separated from Cilicia by a spur of

the Taurus range, and was bounded on the east by the Euphrates and Arabian desert, and on the west by the eastern shore of the Mediterranean. It was partly administered by Roman governors, who were called at first proprætors, then proconsuls, and finally legati; but a number of free cities were also permitted, and numerous petty kingdoms were assigned to subsidiary princes. Thus Antioch, Seleucia, Sidon, Tyre, and others, were free cities; Abilene, Damascus, and for a time Judæa, with other tracts of country, were subsidiary states. The government of Judæa is further described under *Herod*.

The principal cities of Roman Syria, outside of Palestine, were Antioch the capital, Seleucia, Damascus, Sidon, Tyre, Palmyra and Chalcis. Of these the first five are mentioned in the New Testament, and described under their respective names. The country is intersected from north to south by the ranges of Libanus and Antilibanus, in the valley enclosed by which occurs the most fertile portion of the district. The whole of Roman Syria is now included in the Turkish empire, and its principal towns at present are Aleppo, Ladkeyah, Beyrout, Saide, Jaffa, Jerusalem, and Damascus.

In the New Testament Syria is mentioned in Luke ii. 2 as under the government of *Cyrenius* (see p. 317), and in a phrase descriptive of the wide-spread fame of the Saviour's miracles ('His fame went throughout all Syria,' Matt. iv. 24). It is coupled with Cilicia in Acts xv. 23, as the abode of Christians to whom the circular letter about Gentile circumcision was sent, and in Acts xv. 41, as containing churches which Paul and Silas 'confirmed,' on St. Paul's second missionary journey. In Galatians i. 21, St. Paul speaks of his passing through 'Syria and Cilicia' on his way from Tarsus to Antioch, before his first residence at the latter place. After this, Syria appears as the place to which Paul returned from Greece, in his second journey (Acts xviii. 18), and also in his final journey to Jerusalem (Acts xx. 3; xxi. 3).

Naaman 'the Syrian' (נֶאֱמָן הַסִּירִי, from אֲרָם = *Syria*, ὁ Σύρος) is referred to in Luke iv. 27. For his history see under *Naaman*. Here it may be noticed that the kingdom of Syria, in which Naaman was an officer, was founded at Damascus by Rezon, who had been a subject of Hadadezer, king of Zobah (1 Kings xi. 23-25). After this, the family of Hadad appears to have regained power, and a succession of monarchs of the name of Benhadad followed. These monarchs were continually at war with the kings of Israel and Judah, but to which of them Naaman was general is not ascer-

tained. After some time, the Hadad dynasty was succeeded by that of Hazael (about B.C. 884) and with him and his successors both the Assyrians and the Israelites were engaged in nearly continuous warfare. Ultimately, Damascus was captured, its king Rezin slain, its inhabitants carried captive to Assyria, and the kingdom of Syria merged for a time in that of Assyria.

Syrophoenician. See *Phenice*.

Tabitha. See *Dorcas*.

Tarsus [*Ταρσός*, adj. *Ταρσεύς*, *Tharsus*, adj. *Tharsensis*], the chief city of Cilicia, on the river Cydnus, about twelve miles from its mouth. It was of unknown antiquity, and was made the capital of the Roman province of Cilicia by Pompey, B.C. 66. Under Augustus it became a free city. It was celebrated both for its commercial importance, and the highly cultivated character of its inhabitants. In the New Testament Tarsus only occurs as the birthplace of the apostle Paul, who is called 'Saul of Tarsus' in Acts ix. 11, and whose birth in Tarsus the Apostle himself refers to in Acts xxi. 39; xxii. 3. It was also the scene of his temporary retirement after his first visit to Jerusalem, and thence he was fetched by Barnabas to Antioch (Acts ix. 30; xi. 25). A town named *Tersoos* still exists on the ancient site of Tarsus. But no remains of the ancient city are now to be found.

Taverns, the Three. See *Three Taverns*.

Tertius [*Τέρτιος*, *Tertius*], the amanuensis of St. Paul in writing his epistle to the Romans from Corinth. That Tertius fulfilled this office appears from Rom. xvi. 22 ('I, Tertius, who wrote this epistle (ὁ γράψας τὴν ἐπιστολήν) salute you in the Lord'). It is quite possible that St. Paul dictated the sentence in the third person, and that the amanuensis made the alteration. The insertion is interesting both as showing that St. Paul employed Christian amanuenses, and from the name (which is Latin) suggesting a connection between the Roman and Corinthian churches as even then existing. Nothing further is certainly known of Tertius.

Tertullus [*Τέρτυλλος*, *Tertullus*], a 'certain orator (ὁ ῥήτωρ)' or advocate employed by the Jews to bring their accusation against Paul before the procurator Felix. An abstract of his speech, and the circumstances which led to it, are given in Acts xxiv. The description in this speech of the cruel and sensual Felix, as one by whose 'providence very worthy deeds are done unto this nation,' is the gross flattery of a hired advocate. From the words, 'and would have judged' (ver. 6) to the words 'come unto thee'

(ver. 8) is omitted by many good MSS. The name *Tertullus* is a diminutive of *Tertius*. Nothing further is known of him.

Thaddæus [Θαδδαῖος, *Lebbæus*], a name found in the lists of the apostolate in Matt. x. 3 ('*Lebbæus, whose surname was Thaddæus,*' in which the italicised words are very doubtful), and Mark iii. 18. There can be little doubt but that it is another designation for Judas the brother of James. See *Lebbæus* and *Judas*, also the paragraph on the apostolate, on p. 70, and the table on p. 71.

Thamar [תָּמָר = *a palm-tree*, Θαμάρ, *Thamar*], the wife successively of Er and Onan, the sons of Judah, who died and left no children. In the Old Testament she is called *Tamar*. By her father-in-law, Judah, she became the mother of Pharez and Zarah. Her remarkable story is related in Gen. xxxviii., and her name is recorded amongst the four women mentioned in the genealogy of our Lord (Matt. i. 3).

Thara [תָּרָח, Θάρα, *Thare*], the father of Abraham, called in the Old Testament *Terah*. What little is known of him is recorded in Gen. xi. 24-32. He was the son of Nahor and, having lived seventy years in Ur of the Chaldees, begat 'Abram, Nahor, and Haran.' Haran died in Ur, and then Terah (overcome, according to Josephus, with grief at his loss) migrated to Haran with the rest of his family, including Abram and Abram's wife Sarai (who was also his grand-daughter), and his grandson Lot. Here he died at the age of 205 years, or, according to the Samaritan Pentateuch, of 145 years. In the New Testament Terah's name occurs in the genealogy of our Lord (Luke iii. 34), and as 'the father of Abraham,' he is also referred to in Stephen's speech before the Sanhedrim (Acts vii. 4). The difficulty which appears to arise from this statement, compared with Gen. xii. 1, is fully explained under *Stephen*.

Theophilus [Θεόφιλος, *Theophilus*], the person to whom the Gospel of St. Luke and the Acts of the Apostles are dedicated (Luke i. 3; Acts i. 1). As he is addressed as 'most excellent (κράτιστε),' he can hardly be a mere fictitious personage, and the use of this term (which is applied to Felix and Festus, see Acts xxiii. 26; xxiv. 3; xxvi. 25) seems to indicate that he held some official position. Many conjectures have been hazarded as to his identity, but all such conjectures are valueless, except as mere speculations.

Thessalonica [Θεσσαλονίκη, *Thessalonica*], an important city of Macedonia, situated at the north-eastern extremity of the Sinus

Thermaicus (*Gulf of Saloniki*) and now *Saloniki*, one of the most flourishing and important towns of the Turkish empire. In New Testament times it was the capital of one of the four Macedonian governments, and had the additional advantage of lying on the Via Egnatia, which led from the western shores of Greece to Byzantium. Some remains of ancient Thessalonica still exist in the modern town, and the line of the main street is supposed to be that of the Via Egnatia. St. Paul, accompanied by Silas and Timotheus, visited this city in the course of his second missionary journey (A.D. 51-54), coming to it through Apollonia, Amphipolis, and Philippi. His career there is described in Acts xvii. 1-14. At first his success was great, and many converts were made, but at length the unbelieving Jews raised a tumult, and brought Jason, Paul's entertainer, and some other brethren before the rulers of the city (τοὺς πολιτάρχας), and charged them with fomenting sedition. The rulers, however, contented themselves with taking security of Jason to keep the peace, and meanwhile Paul and Silas were sent away by night to Berea.

Shortly after his visit to the city the apostle wrote from Corinth his two Epistles to the Thessalonians. From these we find, in conformity with the account in the Acts, that the majority of the converts had been heathens (1. i. 9), that much persecution had taken place (1. i. 6; ii. 14, 15; iii. 3, 4; 2. i. 4-7), and that the resurrection (as might be expected with heathen converts) was an important subject of discussion (compare Acts xvii. 3 and 1 Thess. i. 10; iv. 14-16).

St. Paul, in all probability, revisited Thessalonica on his third missionary journey, both going and returning (Acts xx. 1-3), and, it may be, even after his release (1 Tim. i. 3).

An interesting illustration of the account of St. Paul's visit remains to be noticed. In Acts xvii. 6, 8 the 'rulers of the city' have the title of Politarchs ('πολιτάρχαι'). This official designation of the ancient magistracy is still found in an inscription on an ancient Roman arch, which now spans the main street of Saloniki. It thence also appears that the number of these magistrates was seven.

Theudas [Θευδᾶς, *Theodas*], a person mentioned by Gamaliel, in his speech to the Sanhedrim, recommending non-interference with the preachers of the Gospel. His words are, 'Before these days (A.D. 35?) rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee,'

&c. (Acts v. 36, 37). The difficulty is, 'Who was this Theudas?' Josephus mentions a Theudas, who arose when Fadus was procurator of Judæa (A.D. 45); but not only is his date subsequent to Gamaliel's speech, and long subsequent to Judas of Galilee (A.D. 6), but his adventures were so peculiar that Gamaliel would probably have dropped some hint that it was to this man that he referred. He was, in fact, a pretended magician, and offered to divide Jordan miraculously. The difficulty must probably be left unsolved. The name Theudas was common enough, and insurrections were so common that Josephus alone mentions four insurgents named Simon, and three named Judas. But several suggestions deserve consideration. Sontagg argues that Theudas was Simon, formerly a slave of Herod (Josephus, *B. J.* 2. 4. 2; *Ant.* 17. 10. 6). Another suggestion is that Theudas was Judas, the son of Ezekias (Josephus, *Ant.* 17. 10. 5); which is the more probable, as the names of Theudas, Thaddæus, and Judas are nearly identical, one of the apostles being known by either name indifferently (see *Thaddæus*). Lastly, Wieseler identifies Theudas with Matthias, the son of Margalothus, who was burned alive by Herod the Great for insurrection (Josephus, *Ant.* 17. 6. 2). Wieseler also suggests that Theudas (or Theodas) is a contraction of Theodorus (= *gift of God*), and therefore the Greek equivalent of מַתְּתִיָּה (or *Mattathias*), which also means 'the gift of God.'

Thomas [ΘΩΜΑΣ = *a twin*, Θωμᾶς, *Thomas*], one of the apostles, coupled in the lists of Matt. x. 3, Mark iii. 18, and Luke vi. 15, with Matthew, but in Acts i. 13 with Philip. Except in these lists, the only special mention of Thomas occurs in John, from whom we learn that he was surnamed Didymus (= *a twin*). From John we also learn that when our Lord had determined to go to Bethany to see Lazarus, Thomas, fully conscious of the danger, said, 'Let us also go, that we may die with him' (xi. 16). Again, when during the Last Supper our Lord said, 'Whither I go ye know, and the way ye know,' Thomas said to Him, 'Lord, we know not whither thou goest; and how can we know the way?' (xiv. 5). Again, when our Lord appeared to the assembled disciples on the evening of the resurrection, Thomas was absent. Being informed of what had occurred, he declared that he would not believe it unless he put his finger into the print of the nails, and his hand into the Redeemer's side. Eight days after, the disciples were again assembled, and Thomas with them. Jesus appeared, and said to Thomas, 'Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side: and be not

faithless, but believing (μὴ γίνου ἄπιστος, ἀλλὰ πιστός). Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed' (xx. 24-29).

After this, the name of Thomas only occurs amongst the disciples to whom Jesus appeared at the Sea of Tiberias (xxi. 2). He then disappears from New Testament history. Eusebius, however, represents him as preaching in Parthia and Persia, and buried at Edessa, but later traditions connect him with the Christian churches on the Malabar coast of Hindostan.

Three Taverns [Τρεῖς Ταβερναί, *Tres Tabernæ*], a station on the Via Appia, at its junction with the road from Antium and the coast. It was thirty-three miles from Rome, and must have been near the modern *Cisterna*. Here a party of Roman Christians met St. Paul, on his journey to the city from Puteoli; and when Paul saw them, he 'thanked God, and took courage' (Acts xxviii. 15). The word here translated 'taverns' simply = 'shops,' and not inns, as an English reader might suppose.

Thyatira [τὰ Θυάτιρα, *Thyatira*, adj. *Thyatirenus*], a Macedonian colony on the river Lycus, in the north of Lydia, in Asia Minor. It only occurs in Acts xvi. 14, as the city from which Lydia, the purple-seller of Philippi in Macedonia, came, and in the Apocalypse, where the angel of the church at Thyatira is addressed (Rev. i. 11; ii. 18-29). The city is now in ruins, but inscriptions shew that dyeing was a trade so largely carried on, that a guild of dyers existed, and that a peculiar worship of *Sambatha*, of which the chief minister was a priestess, was there carried on. Some have thought that the 'Jezebel' of Rev. ii. 20 may have been this priestess. The connection between Philippi and Thyatira, both being Macedonian, is to be noticed, as explaining Lydia's position at Philippi. It has been also suggested that she was the means of introducing the Gospel into her native city.

Tiberias [Τιβεριάς, *Tiberias*], a term twice used to designate the Sea of Galilee (John vi. 1; xxi. 1), but once to designate a town on the western shore of that sea ('Howbeit, there came other boats from Tiberias,' John vi. 23). The town of Tiberias is now represented by a miserable village called *Tubarîyeh*, but in New Testament times it was a splendid city. It was built by Herod Antipas in honour of the Emperor Tiberius, and it was probably here that the feast was held at which Herod was induced to give orders for the execution of John the Baptist. It does not appear

that our Lord ever visited Tiberias, probably being deterred from doing so by the fact that Herod Antipas resided there.

Tiberias, Sea of. See *Galilee, Sea of*.

Tiberius Cæsar [Τιβέριος Καίσαρ], the third Roman emperor. He was associated in the empire with his uncle Augustus for two years before the death of Augustus, which happened in August A.D. 14. Hence A.D. 26 was the fifteenth year of his reign, and this supplies a basis of calculation for the dates of our Lord's life (see p. 61). For the purpose of fixing a date, he is mentioned in Luke iii. 1: but as he did not die until A.D. 37, all the events of our Lord's life on earth, from his baptism onwards, fell during his reign. Thus he was the Cæsar referred to in Matt. xxii. 21; Luke xx. 25, and before Pontius Pilate (John xix. 12). See *Cæsar*.

Timon [Τίμων, *Timon*], one of the seven men chosen to administer the alms for the Hellenist widows (Acts vi. 5). His name only occurs in this connection, and nothing further is known of him. His name indicates that he was a Greek.

Timotheus. See *Timothy*.

Timothy [Τιμόθεος, *Timotheus*], an eminent minister of the early Christian church, called also Timotheüs in A. V. of Acts xvi. 1; Rom xvi. 21; 1 Cor. xvi. 10; 2 Cor. i. 19; Phil. i. 1; ii. 19; 1 Thess. i. 1; iii. 2; 2 Thess. i. 1. He was a native either of Lystra or Derbe in Lycaonia, and the child of a mixed marriage, his mother being a Jewess and his father a Greek ("Ἕλληνα, i.e. a Gentile). Of his father's character no information is given; but his mother's name was Eunice, and his grandmother's Lois, and they are spoken of in 2 Tim. i. 5, as persons of 'unfeigned faith;' while from 2 Tim. iii. 15 we learn that Timothy 'from a child had known the Holy Scriptures.' We may therefore conclude that his religious education had been carefully attended to. The earliest mention of his name occurs in Acts xvi. 1, where we read that, on his second missionary journey, Paul, accompanied by Silas, 'came to Derbe and Lystra: and behold, a certain disciple was there named Timotheus . . . which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters.' But the history of Timothy previous to these circumstances is not entirely conjectural. In 2 Tim. iii. 10, 11 we read, 'Thou hast fully known my doctrine . . . persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra.' Hence it may be presumed that Timothy was personally cognisant of the circumstances of St. Paul's former visit to

Lystra and Derbe, seven years previous to the second visit, and had often listened to the apostle at that time. Of the circumstances of his conversion we know nothing.

It would appear that Timothy was not selected by St. Paul 'to go forth with him' as an evangelist (2 Tim. iv. 5) without a solemn rite of ordination. This is referred to in 1 Tim. iv. 14 ('Neglect not the gift that is in thee, which was given thee by prophecy (*διὰ προφητείας*; comp. i. 18, where some regard *πρ.* as referring to the good reports received of Timothy from the brethren at Lystra), with the laying on of the hands of the presbytery (*τοῦ πρεσβυτερίου* = *the assembled body of elders*)'), and in 2 Tim. i. 6 ('stir up the gift of God, which is in thee by the putting on of my hands'), but others suppose that these passages refer not to his general commission, but his particular ordination to the charge of the Ephesian church.

From the time of his circumcision, Timothy became a constant companion of Paul, who speaks of him frequently in terms of great affection, and calls him his son (1 Cor. iv. 17; 1 Tim. i. 2; 2 Tim. i. 2). With the apostle, and his companions Silas and Luke, he journeyed through Asia Minor (Acts xvi. 6-10) to Philippi, and onwards to Thessalonica and Berea. At Berea he left St. Paul for awhile (Acts xvii. 14-16), but rejoined him at Athens. From Athens he appears to have been sent on a short visit to Thessalonica (1 Thess. iii. 2). From this he returned, not to Athens, but to Corinth, and is joined with Silas and St. Paul in the salutations of the two epistles to the Thessalonians, written from that place (1 Thess. i. 1; 2 Thess. i. 1). His work at Corinth, probably during this visit, is referred to afterwards in 2 Cor. i. 19 ('Jesus Christ was preached among you by us, *even* by me and Silvanus and Timotheus').

The events enumerated in the last paragraph occurred in B.C. 51-54. Four or five years later Timothy is again found with St. Paul, during his three years' residence at Ephesus, being described as one 'of them that ministered unto him (*τῶν διακονούντων αὐτῷ*),' and with Erastus he is sent from Ephesus to Macedonia, and probably to Corinth also (Acts xix. 22, with which compare 1 Cor. iv. 17; xvi. 10). Now we know that St. Paul, during the latter part of this residence at Ephesus, was planning another visit to Corinth *viâ* Macedonia (1 Cor. xvi. 5-7). But the breaking out of the tumult at Ephesus probably shortened his stay in that city (Acts xx. 1), and going into Macedonia at once he overtook Timothy, whose name is joined with his own in the salutation of 2 Cor.,

written from Macedonia at this time. Timothy now visited Corinth in St. Paul's company, and his name (coupled with the epithet 'ὁ συνεργός μου, my fellow-worker'), is found among those sending salutations to the Roman Christians from that city (Rom. xvi. 21). After this, he accompanied St. Paul into Asia, going before him to Troas (Acts xx. 4), but from this point we lose sight of him for some time. No indications of his presence are found during St. Paul's final voyage from Asia to Jerusalem, nor during the subsequent imprisonment at Cæsarea, and the voyage to Rome. But at Rome his name appears again with considerable frequency. There he was with St. Paul when the epistles of the Philippians, Colossians, and Philemon were penned, that is, in all probability, during the apostle's first Roman imprisonment in A.D. 62 (Phil. i. 1; ii. 19; Col. i. 1; Philem. 1). In Phil. ii. 19, we find that St. Paul, while regarding him as a son, and therefore naturally unwilling to part from him, states his intention of sending him to Philippi, as one who will 'naturally' care for them. Whether this intention was fulfilled is not known. The only remaining information regarding Timothy is derivable from Heb. xiii. 23, where he is released from an imprisonment to which he has been subjected, and from the two epistles written to him by the apostle, probably during his second imprisonment. With regard to these epistles, see p. 41. We learn from them that Timothy has been left in charge of the church at Ephesus, but that St. Paul hopes that he will see him again at Rome before the winter (2 Tim. iv. 21).

Efforts have been made to pourtray the personal character of Timothy from the New Testament description of his acts and the occasional personal notices of him. Thus he is to be regarded as a person of delicate constitution (1 Tim. v. 23), of great sensitiveness (2 Tim. i. 4), of possible tendency to risk from 'youthful lusts' (2 Tim. ii. 22), and so on. But no safe deductions of this kind can be made from such slender data. His fidelity and affection to St. Paul, and the constancy of his Christian character, alone remain unmistakably delineated.

Tradition carries on his history by stating that he continued to be bishop of Ephesus for many years, and then was killed in a popular rising against the Christians under Domitian. Some have identified him with the 'angel' of the church at Ephesus, addressed in Rev. ii. 1-7, but on no sufficient grounds.

Titus [*Tiрос, Titus*], an eminent minister of the early Christian church. He is not mentioned in the Acts, and his history can

therefore be only gleaned from the epistles. St. Paul calls him (Titus i. 4) his 'own son,' and therefore he was probably one of his converts; but the particulars of his conversion are not recorded. The chronologically earliest notice of him is in Gal. ii. 1, 3, where, speaking of his journey from Antioch to Jerusalem (A.D. 50) about the question of Gentile circumcision, St. Paul says, 'I went up to Jerusalem with Barnabas, and took Titus with *me* also . . . but neither Titus, who was with me, being a Greek (*Ἕλλην* = *Gentile*), was compelled to be circumcised.' That 'certain other' Christians accompanied Paul and Barnabas on this occasion is stated in Acts xv. 2.

After this, Titus appears to have been sent with another brother as the bearer from Ephesus of the first epistle of St. Paul to the Corinthians (1 Cor. xvi. 12; 2 Cor. xii. 18). He had apparently received directions to return through Macedonia and Troas, and here St. Paul expected to meet him (2 Cor. ii. 13). However, he encountered him further on in Macedonia, and by his coming was greatly comforted (2 Cor. vii. 6, 7, 13-15). The object of his mission to Corinth had been, not merely to convey the letter, but to exhort the church there against encroaching immoralities, and to gather funds for the poor Christians at Jerusalem. His discharge of these duties appears to have been exemplary (2 Cor. vii. 15; xii. 18). Encouraged by this, Paul sends Titus back as the bearer of a second epistle, having two companions (2 Cor. viii. 16, 18, 22, 23).

No further traces of the history of Titus appear until we find him left by St. Paul in Crete, with the charge of organising the church there, and of appointing elders in every city (Tit. i. 5). This is presumed to have occurred in the interval between St. Paul's first and second imprisonments at Rome (about A.D. 67), and the epistle to have been written from Ephesus. He is requested to join St. Paul at Nicopolis, possibly leaving Artemas or Tychicus, one of whom is to come to him, in his place. Zenas and Apollos are about to visit Crete and to be forwarded on their journey.

Not long after this Titus is said to have gone to Dalmatia, and his absence is urged as an additional reason why Timothy's presence at Rome would be comforting to St. Paul. Nothing further is certainly known of Titus, but many traditions connect him permanently with the bishopric of Crete. The modern capital, *Candia*, claims to be his burial-place, and the cathedral of Megalocastron is dedicated to him.

Trachonitis [*Τραχωνίτις*, gen. *Τραχωνιτιδος*, *Trachonitis*, gen.

Trachonitidis], a district of Syria only mentioned in Luke iii. 1, as being a portion of the tetrarchy of Herod Philip, at the time when John the Baptist commenced his mission. It probably corresponds to the ancient *Argob*, and the modern *El Lejah*, a singular district, forming a triangular-shaped table-land, elevated about thirty feet above the plain, of basaltic formation, lying east of the Sea of Galilee and south of Damascus. It is at present a desolate wilderness, studded with deserted and gigantic stone-built cities; and an interesting account of it is given in Dr. Porter's 'Giant Cities of Bashan,' and in 'Rob Roy on the Jordan.'

Troas [*Τρωάς*, gen. *Τρωάδος*, *Troas*, gen. *Troadis*], a district and town at the north-west corner of Asia Minor. The correct name of the town was Alexandria Troas, the name Troas being properly applied only to the surrounding district, which is memorable as the site of ancient Troy, and the scene of the 'Iliad.' In New Testament times Troas was a colony and an important town, and Julius Cæsar had even contemplated making it the capital of his empire. It still exists as *Eski-Stamboul*.

St. Paul passed through this town on several occasions. On his second missionary journey it was the port from which he took shipping for Europe, and saw a vision of a man of Macedonia, saying, 'Come over and help us' (Acts xvi. 9). Again, on his final missionary journey, St. Paul, on his road to Greece, waits for Titus at Troas (2 Cor. ii. 12), and, on his road from Greece, stays there awhile. On this occasion Eutychus falls down from the window and is revived by the apostle (Acts xx. 5-12).

Another visit is also spoken of incidentally in 2 Tim. iv. 13 ('The cloke that I left at Troas with Carpus, when thou comest, bring with thee'), but no particulars of this are recorded.

Trogyllium [*Τρωγύλλιον*, omitted in Vulgate], a promontory of Samos. See under *Samos*.

Trophimus [*Τρόφιμος*, *Trophimus*], an Ephesian (and therefore Gentile) Christian, who was supposed by the Jews to have been brought into the Temple by St. Paul on the occasion of his last visit to Jerusalem, and whose supposed introduction aroused the tumult which led to St. Paul's apprehension (Acts xxi. 29). Trophimus, however, although he had come up to Jerusalem with the apostle, had not entered into the Temple. He had been with St. Paul in Greece, and had accompanied him thence through Asia (Acts xx. 4). Further on in St. Paul's history he again appears as a person who had been in company with that apostle. In 2 Tim. iv. 20, written from Rome just before his martyrdom,

St. Paul writes, 'Trophimus have I left at Miletum sick.' This is only explicable on the supposition that a visit had been paid to Asia by St. Paul, in the interval between his first and second imprisonments, in which Trophimus had been his companion.

Was Trophimus one of the two 'brethren' who, with Titus, carried the second epistle to the Corinthians from Macedonia (2 Cor. viii. 16-24)? The character there given of the 'brother, whose praise is in the gospel throughout all the churches,' and who is one of the 'messengers of the churches,' would suit Trophimus. Besides, he was with St. Paul immediately after (see above), and his journey to Jerusalem was to assist Paul 'to bring alms to the nation' of the Jews, the very errand of which 2 Cor. says so much.

Tryphena [Τρύφαινα, *Tryphæna*], a Christian woman at Rome, saluted with Tryphosa, as one who 'labours in the Lord' (Rom. xvi. 12). The name occurs in a list which has been discovered of the members of 'Cæsar's household' about this time. But nothing certain is known about her.

Tryphosa [Τρυφῶσα, *Tryphosa*]. See *Tryphena*.

Tychicus [Τύχικος, *Tychicus*], a native of Asia (Ἀσιανός), who accompanied St. Paul from Greece into Asia, on his final journey to Jerusalem (Acts xx. 4). How far he accompanied the apostle is altogether uncertain; and no further mention of his name occurs until Col. iv. 7, 8, when he reappears as the bearer, with Onesimus, of the epistle from Paul at Rome to the Colossian church. Here he is designated 'a beloved brother and a faithful minister and fellow-servant in the Lord,' and is to declare 'all my state (τὰ κατ' ἐμὲ πάντα).' Nearly the same words are also used to describe him as the bearer (apparently at the same time) of the epistle to the Ephesians (Eph. vi. 21, 22). The next mention of Tychicus is in Tit. iii. 12 (probably written from Ephesus), in which St. Paul proposes to send Tychicus to Crete, in order to permit Titus to join himself at Nicopolis. Lastly, Tychicus is at Rome, or has been at Rome, just previous to St. Paul's martyrdom. In 2 Tim. iv. 12 we read, 'Tychicus have I sent (ἀπέστειλα = either *I am sending*, or *I sent*, perhaps with the first epistle to Timothy) to Ephesus.'

Tychicus may have been one of the two brethren sent with Titus to carry the second epistle to the Corinthians from Macedonia. The character of the messengers (2 Cor. viii. 16-24) agrees with his, and he was with St. Paul about the same time. See further under *Trophimus*.

Tyrannus [Τύραννος, *Tyrannus*], a person in whose 'school

(σχολή)' St. Paul held disputations for two out of the three years of his stay in Ephesus (Acts xix. 9). Whether Tyrannus was a Christian or not is unascertained. The 'school' was probably a hall or room used for philosophical teaching, and Tyrannus may have been a teacher of philosophy or rhetoric.

Tyre [תִּיִר = *rock*, Τύρος, *Tyrus*], an important city of Phœnicia. The more modern part of it was situated on an island close to the coast, and the more ancient part on the adjacent shore of the Mediterranean, about twenty miles south of Sidon, of which it was originally a colony. It gradually eclipsed the mother city and became exceedingly famous for wealth, commercial activity, and maritime enterprise. One of the chief articles of its trade was the purple called the Tyrian dye (see under *Purple* in Sect. 4), and one of its principal colonies was Carthage. Its relations with the kingdom of Israel in the time of Solomon were very close, and its sovereign assisted Solomon with timber and skilled workmen in erecting his various buildings. Shalmaneser, king of Assyria, besieged Tyre unsuccessfully for five years, and Nebuchadnezzar for thirteen years with the like ill success; but Alexander the Great erected a mole between the island and the mainland, and captured and nearly destroyed the city in B.C. 322. Under the Romans, in New Testament times, it was still a strong fortress and port, and there St. Paul landed, remained seven days, and changed into another ship on his final journey to Jerusalem (Acts xxi. 3-7). At this time there were Christians resident there, and their intercourse with Paul is touchingly described. At the present date, Tyre only exists as a miserable village, and even the ruins of its former magnificent structures are to a great extent covered by the sea.

Tyre is frequently mentioned in the New Testament in conjunction with Sidon. For the places where this occurs see under *Sidon*, and, for a general account of the district, under *Phenice*.

Urias [יְרִיָא = *light of Jehovah*, Οὐρίας, *Urias*], the husband of Bathsheba, whom David, in his absence at the siege of Rabbath-Ammon, dishonoured. After a futile attempt to conceal the consequences of his crime, David contrived to have Uriah placed in a very dangerous position at the siege, and so killed. He then married Bathsheba, and by her became the father, first of an infant who died, and then of Solomon. The mournful history of this crime and its subsequent punishment is recounted in 2 Sam. xi., xii. In the New Testament Uriah only appears in the genealogy of our Lord ('David the king begat Solomon of her *that had been the wife* of Urias,' Matt. i. 6). In Old Test. he is called *Uriah*.

Zabulon. See *Zebulon*.

Zacchæus [Ζακχαῖος, *Zacchæus*], a chief tax-collector (ἀρχι-τελώνης), who resided at Jericho, and entertained our Lord at a feast there, when on his first journey to Jerusalem. He was a Jew, and rich, and had long desired to see Jesus. Being short of stature, and therefore unable to see Him, as He passed along, on account of the crowd, he 'ran before and climbed up into a sycamore' or mulberry-fig tree, and there awaited the procession. When he came to the tree, our Lord stopped and requested Zacchæus to come down and entertain Him. This he accordingly did; and after the repast made the remarkable declaration, 'Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore fourfold.' This is generally understood to be descriptive of Zacchæus' intention, rather than of his previous practice. At this feast, also, our Lord related the parable of the *Pounds*. The incident is related in Luke xix. 1—27, but no further mention of Zacchæus occurs. Probably our Lord spent the night at his house, and proceeded the next day to Jerusalem.

Zacharias [זַכְרְיָה = *remembered by God*, Ζαχαρίας, *Zacharias*].

1. The father of John the Baptist. He was a priest of the course of Abia; his wife was named Elisabeth, and they had for many years been childless. As he was performing his duties in the Temple, the angel Gabriel announced to him that a son should be born to him, of remarkable character, and destined to be the forerunner of the Lord. Not believing this, he was struck dumb until the birth of the child, when his speech was restored. Elisabeth was a relative (συγγενής, A. V. 'cousin') of the Virgin Mary. These circumstances are related by Luke only (i. 1—25, 57—80), and are discussed in pp. 54—56, where the chronological questions dependent on the date of the ministry of Zacharias are also examined.

2. 'The son of Barachias,' according to the Rec. Text and A. V. in Matt. xxiii. 35 ('Zacharias, son of Barachias, whom ye slew between the temple and the altar (τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου)'). The circumstance here related is also referred to in the parallel passage in Luke xi. 51 ('Zacharias, which perished between the altar and the temple (τοῦ θυσιαστηρίου καὶ τοῦ οἴκου)'). It is observable that Luke omits the parentage of Zacharias, and \aleph and other good MSS. also omit the words 'son of Barachias' in Matt. xxiii. 35. Most probably they are an insertion by a late copyist, who had noticed that the prophet Zechariah was the son of Berechiah (Zech. i. 1), and added the words as an intended

explanation. Zechariah the son of Jehoiada was put to death in the way described for remonstrating against idolatry in the reign of Joash (2 Chron. xxiv. 20, 21). Again, in the New Testament references to Zacharias he appears to be spoken of as the latest prophet slain by the Jews. Thus Matthew says: 'That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias,' &c.; and Luke says, 'That the blood of all the prophets . . . may be required of this generation; from the blood of Abel unto the blood of Zacharias,' &c. In chronological order, several prophets were slain after Zacharias; but in the order of the books in the Hebrew Bible, 2 Chron. stands last. Hence Zacharias is the last prophet of whose putting to death the people were accustomed to read, and Zacharias was as naturally mentioned as the last of the murdered saints as Abel was the first.

Zara [זָרָא = *a rising*, *Zará*, *Zara*], one of the twin sons of Thamar by her father-in-law Judah, the other of the twins being Phares. In the Old Testament he is called *Zerah* or *Zarah*. The history of his birth is related in Gen. xxxviii. He was the elder brother; but the family of Phares seems, nevertheless, to have been regarded as the elder branch. His descendants are often mentioned as the Zarhites, Esrahites, and Israhites; but, beyond the circumstances of his birth, nothing is known of his personal history. In the New Testament he appears collaterally as the son of Judas and Thamar in the genealogy of our Lord (Matt. i. 3).

Zebedee [probably זְבִדִּי for זְבִדִּיָּה = *the gift of Jehovah* (Josh. vii. 1, &c.), *Ζεβεδαῖος*, *Zebdæus*], the father of the apostles James and John, and husband of Salome. Nothing is known of his history except in connection with his children. He was engaged in the fishing business on the lake of Galilee, and probably lived at Bethsaida. In his business he employed 'hired servants' (Mark i. 20), and it has therefore been argued that he was in easy circumstances. On only one occasion does he personally appear in the New Testament, viz. as employed with his two sons mending their nets, when they received a call to follow Jesus (Matt. iv. 21, 22; Mark i. 19, 20). To their obeying this call he apparently made no objection. Later in the Gospel history, his wife is found acting independently of a husband, and called 'the mother of Zebedee's children' (Matt. xx. 20; xxvii. 56). Coupling this with the fact that his son John now possessed a home of his

own (John xix. 27), it has been reasonably conjectured from this that Zebedee himself died at an early date in our Lord's ministry.

Zebulon [זְבֻלֹן, Ζαβουλών, *Zebulon*], one of the sons of Jacob, and giving his name to a tribe of Israel. Of this tribe 12,000 are sealed in Rev. vii. 8. The district assigned to Zebulon lay between the sea of Tiberias and the Mediterranean, and a large portion of Galilee was included in it. Hence the prophecy of Isaiah ix. 1 ('Nevertheless, the dimness *shall* not *be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulon,' &c.) is declared in Matt. iv. 15, 16 to have been fulfilled by the preaching of the gospel in Galilee by our Lord. As to this prophecy, see Appendix I. See also under *Nephthalim*.

Zelotes. See *Canaanite*.

Zenas [Ζηνᾶς, *Zenas*], a, or rather 'the, lawyer (ὁ νομικός),' who with Apollos was recommended to the care of Titus, as about to make a journey into Crete (Titus iii. 13). Nothing else is known of him.

Zorobabel [זְרֹבָבֶל = *born at Babylon, or scattered to Babylon*, Ζοροβάβελ, *Zorobabel*], an eminent Israelite, the son of Shealtiel, of the tribe of Judah, called in the Old Testament Zerubbabel. He brought back the first colony of Jews to Palestine, after the Babylonish captivity, and notices of him occur in the historical books of Ezra and Nehemiah, and in the prophecies of Haggai and Zechariah, by whose exhortations his work was assisted. He is several times styled the 'governor of Judah' (Haggai i. 1, 14, 21), and he took a principal part in the erection of the second Temple. In the New Testament he only appears as an ancestor of our Lord. Matthew says (i. 12) 'Salathiel begat Zorobabel, and Zorobabel begat Abiud,' but Luke says (iii. 27) 'Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel.' Bishop Hervey regards 'Rhesa' as a title of Zorobabel, equivalent to 'prince,' but as to this see under *Rhesa*.

The following omission has been discovered while these pages were passing through the press:—

Cōrē [Κορέ, *Core*, Heb. form קָהֵן = *ice*], a Levite, called in the Old Testament *Korah*. Together with Dathan, and Abiram, he conspired against the authority of Moses and Aaron, and with his

supporters was miraculously destroyed (Num. xvi.). He is only referred to in Jude 11, where disorderly professors of Christianity are warned of the fate of those who perished in 'the gainsaying (*ἐν τῇ ἀντιλογίᾳ*—*lit.* the contradiction) of Core.'

APPENDICES.

I.

LIST OF QUOTATIONS FROM THE OLD TESTAMENT.

N.B. All the passages here collected are *direct quotations*. In addition to these, innumerable allusions, and a multitude of verbal similarities, unite the New and Old Testaments. For these, reference may be advantageously made to Mr. Gough's 'New Testament Quotations.'

GENESIS.

- i. 27 & v. 2. Have ye not read, that he which made *them* at the beginning made them male and female?—Matt. xix. 4.
But from the beginning of the creation God made them male and female.—Mark x. 6.
- ii. 2 . . For he spake in a certain place of the seventh *day* on this wise: And God did rest the seventh day from all His works.—Heb. iv. 4.
- ii. 7 . . And so it is written, The first man Adam was made a living soul.—1 Cor. xv. 45.
- ii. 24 . . For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh. Wherefore they are no more twain, but one flesh.—Matt. xix. 5, 6.
For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so they are no more twain, but one flesh.—Mark x. 7, 8.
For two,¹ saith he, shall be one flesh.—1 Cor. vi. 16.
For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.—Ephes. v. 31.
- v. 24 . . By faith Enoch was translated that he should not see death;

¹ The LXX reading of Gen. ii. 24 is 'they twain (οἱ δύο) shall be one flesh.'

and was not found, because God had translated him : for before his translation he had this testimony, that he pleased God.—Heb. xi. 5, 6.

xii. 1 . . . and said unto him¹ (Abram), Get thee out of thy country, and from thy kindred, and come into the land that I shall shew thee.—Acts vii. 3.

xii. 3 & . And in thy seed shall all the kindreds of the earth be
xxii. 18 . blessed.—Acts iii. 25.

In thee shall all nations be blessed.—Gal. iii. 8.

xiii. 15, . To Abraham, and to his seed for ever.—Luke i. 55.

xvii. 8 & . Now to Abraham and his seed were the promises made.

xxiv. 7 . He saith not, And to seeds, as of many ; but as of one,²
And to thy seed, which is Christ . . . till the seed should
come to whom the promise was made . . . —Gal. iii. 16, 19.

xv. 5 . . According to that which was spoken, So shall thy seed be.—
Rom. iv. 18.

xv. 6 . . For what saith the scripture ? Abraham believed God, and
it was counted unto him for righteousness.—Rom. iv. 3.
Even as Abraham believed God, and it was accounted to him
for righteousness.—Gal. iii. 6.

And the scripture was fulfilled which saith, Abraham
believed God, and it was imputed unto him for righteous-
ness.—James ii. 23.

xv. 13, 14. And God spake on this wise, That his seed should sojourn
in a strange land ; and that they should bring them into
bondage, and entreat *them* evil four hundred years. And
the nation to whom they shall be in bondage will I judge,
said God ; and after that they shall come forth, and serve
me in this place.—Acts vii. 6, 7.

xvii. 5 . . As it is written, I have made thee a father of many nations.
—Rom. iv. 17.

xvii. 8 . . . yet he promised that he would give it to him for a
possession, and to his seed after him, when *as yet* he had
no child.—Acts vii. 5.

xviii. 10, 14 For this *is* the word of promise, At this time will I come,
and Sarah shall have a son.—Rom. ix. 9.

xxi. 10 . Nevertheless what saith the scripture ? Cast out the bond-
woman and her son : for the son of the bondwoman shall
not be heir with the son of the freewoman.—Gal. iv. 30.

xxi. 12 . Neither because they are the seed of Abraham, *are they* all
children : but, in Isaac shall thy seed be called.—Rom. ix. 7.

¹ As to the time when this promise was made, see under *Stephen*.

² In the original Hebrew of Gen. xiii. 15, the word translated 'seed' is a noun of multitude. But may not this linguistic fact have been so ordered, in order that the word, being singular in form, might have special reference to the seed of the woman, i.e. Jesus Christ ?

Of whom it was said, that in Isaac shall thy seed be called.

—Heb. xi. 18.

xxii. 2-9 . Was not Abraham our father justified by works, when he had offered Isaac his son¹ upon the altar?—Jas. ii. 21.

xxii. 16, 17 For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee.—Heb vi. 13, 14.

xxii. 17 . Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable.²—Heb. xi. 12.

xxiii. 4 . . . and confessed that they were strangers and pilgrims on the earth.—Heb. xi. 13.

(See also 1 Chron. xxix. 5 ; Ps. xxxix. 12.)

xxv. 23 . . . it was said unto her, The elder shall serve the younger.
—Rom. ix. 12.

EXODUS.

iii. 6 . . . have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?—Matt. xxii. 31, 32.

. . . have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?—Mark xii. 26.

Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.—Luke xx. 37.

. . . the voice of the Lord came unto him, *saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.—Acts vii. 31, 32.

iii. 14 . . . Verily, verily, I say unto you, Before Abraham was, I *AM*.—John viii. 58.

ix. 16 . . For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.—Rom. ix. 17.

xii. 40 . . . the law, which was four hundred and thirty years after . . .
—Gal. iii. 17.

xii. 46 . . For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.—John xix. 36.

(See Num. ix. 12 ; Ps. xxxiv. 20.)

¹ In Heb. xi. 19 we read that Abraham received Isaac from the dead *in a figure*. In Gen. xxii. 4 we read that the time of the sacrifice was on the third day after the departure, when Abraham must have regarded his son as *practically dead*. This is probably one of the passages referred to in the declaration that Christ should rise the third day *according to the scriptures*.

² The stars of the heavens may possibly refer to the spiritual posterity of Abraham, as the sand refers to his *fleshly posterity*. Compare Dan. xii. 3.

- xiii. 12; & (As it is written in the law of the Lord, Every male that
xxxiv. 19 openeth the womb shall be called holy to the Lord;).—
Luke ii. 23.
- xvi. 4, 15 . Our fathers did eat manna in the desert; as it is written,
He gave them bread from heaven to eat.—John vi. 31.
(See also Ps. lxxviii. 24.)
- xix. 12, 13 (For they could not endure that which was commanded,
And if so much as a beast touch the mountain, it shall be
stoned, or thrust through with a dart.—Heb. xii. 20.
- xx. 2-7 . See under Deut. iv. 4, 5, and vi. 13.
- xx. 8-11 . . . and (they) rested the sabbath day according to the com-
mandment.—Luke xxiii. 56. (See also Deut. v. 12, 13).
- xx. 12 . For God commanded, saying, Honour thy father and mother.
. . .—Matt. xv. 4.
For Moses said, Honour thy father and thy mother; . . .—
Mark vii. 10.
. . . Honour thy father and mother.—Mark x. 19.
. . . Honour thy father and thy mother.—Luke xviii. 20.
Honour thy father and mother; which is the first command-
ment with promise; that it may be well with thee, and
thou mayest live long on the earth.—Ephes. vi. 2, 3.
(See also Deut. v. 16.)
- xx. 13 . Ye have heard that it was said by them¹ of old time, Thou
shalt not kill; . . .—Matt. v. 21.
. . . Thou shalt do no murder, . . .—Matt. xix. 18.
. . . Do not kill, . . .—Mark x. 19.
. . . Do not kill, . . .—Luke xviii. 20.
. . . Thou shalt not kill. . .—Rom. xiii. 9.
For he that said, Do not commit adultery, said also, Do not
kill.—James ii. 11. (See also Deut. v. 17.)
- xx. 14 . . Ye have heard that it was said by them¹ of old time, Thou
shalt not commit adultery.—Matt. v. 27.
. . . Thou shalt not commit adultery. . .—Matt. xix. 18.
Thou knowest the commandments, Do not commit adultery.
. . .—Mark x. 19.
Thou knowest the commandments, Do not commit adultery.
. . .—Luke xviii. 20.
Thou that sayest a man should not commit adultery, dost
thou commit adultery? . . .—Rom. ii. 22.
For this, Thou shalt not commit adultery. . .—Rom. xiii. 9.
For he that said, Do not commit adultery, said also, Do not
kill.—James ii. 11.
(See also Deut. v. 18.)
- xx. 15, 16 Thou shalt not steal, thou shalt not bear false witness.—
Matt. xix. 18.

¹ May also be translated, 'To them, &c.'

Do not steal, Do not bear false witness, Defraud not . . .

—Mark x. 19.

Do not steal, Do not bear false witness.—Luke xviii. 20.

thou that preachest a man should not steal, dost thou steal?

—Rom. ii. 21.

. . . Thou shalt not steal, Thou shalt not bear false witness.

—Rom. xiii. 9.

(See also Deut. v. 19.)

xx. 17 . . . I had not known lust, except the law had said, Thou shalt not covet. —Rom. vii. 7.

. . . Thou shalt not covet; and if *there be* any other commandment. . . —Rom. xiii. 9.

(See also Deut. v. 21.)

xxi. 17 . For God commanded, saying . . . He that curseth father or mother, let him die the death.—Matt. xv. 4.

For Moses said . . . Whoso curseth father or mother, let him die the death.—Mark vii. 10.

xxi. 24 . Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.—Matt. v. 38.

(See also Lev. xxiv. 20; Deut. xix. 21.)

xxii. 28 . . . for it is written, Thou shalt not speak evil of the ruler of thy people.—Acts xxiii. 5.

xxiv. 8 . . . he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you.—Heb. ix. 19, 20.

xxv. 40 . . . as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.—Acts vii. 43.

. . . as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.—Heb. viii. 5.

xxxii. 1 . . . saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.—Acts vii. 40.

xxxii. 6 . . . as it is written, The people sat down to eat and drink, and rose up to play.—1 Cor. x. 7.

xxxiii. 19 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.—Rom. ix. 15.

LEVITICUS.

xi. 44, 45; . . . because it is written, Be ye holy; for I am holy.—xix. 2; & xx. 1 Pet. i. 16.

7, 26.

- xii. 6, 8 . And when the days of her purification according to the law of Moses were accomplished . . . and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.—Luke ii. 22, 24.
- xviii. 5 . . . this do, and thou shalt live.—Luke x. 28.
For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them.—Rom. x. 5.
And the law is not of faith: but, The man that doeth them shall live in them.—Gal. iii. 12.
- xix. 18 . . . and thou shalt love thy neighbour as thyself.—Matt. xix. 19.
. . . and the second *is* like unto it, Thou shalt love thy neighbour as thyself.—Matt. xxii. 39.
. . . and the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself.—Mark xii. 31.
. . . Thou shalt love . . . thy neighbour as thyself.—Luke x. 27.
. . . and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.—Rom. xiii. 9.
For all the law is fulfilled in one word, *even* in this: Thou shalt love thy neighbour as thyself.—Gal. v. 14.
If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well. . . —James ii. 8.
- xxvi. 11, 12 . . . as God hath said, I will dwell in them and walk in *them*; and I will be their God and they shall be my people.—2 Cor. vi. 16.
(See also Ezek. xxxvii. 27.)

NUMBERS.

- xiv. 28 For it is written, *As I live*, saith the Lord . . . —Rom. xiv. 11.

DEUTERONOMY.

- iv. 24 For our God *is* a consuming fire.—Heb. xii. 29.
v. 6–21; (See under Exodus xx.¹)
vi. 4, 5 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
This is the first and great commandment.—Matt. xxii. 37, 38.

¹ By combining the quotations from Dent. vi. 4, 5, with those from Ex. xx. 12–17, it will be seen that all the Mosaic Ten Commandments, with the exception of the fourth, are regarded by the New Testament as universally binding. With regard to the Sabbath, see under *Lord's Day*, p. 194.

And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.—Mark xii. 29, 30.
And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; . . .—Luke x. 27.

vi. 13 . . . for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.—Matt. iv. 10.

. . . for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.—Luke iv. 8.

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.—Matt. iv. 7.

And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.—Luke iv. 12.

viii. 3 . . . It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matt. iv. 4.

. . . It is written, That man shall not live by bread alone, but by every word of God.—Luke iv. 4.

x. 17 . . . For there is no respect of persons with God.—Rom. ii. 11.
(See 2 Chron. xix. 7.)

. . . neither is there respect of persons with him.—Ephes. vi. 9.

. . . and there is no respect of persons.—Col. iii. 25.

xviii. 15 . For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, *that* every soul, which will not hear that Prophet, shall be destroyed from among the people.—Acts iii. 22, 23.

This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.—Acts vii. 37.

xix. 15 . . . that in the mouth of two or three witnesses every word may be established.—Matt. xviii. 16.

It is also written in your law, that the testimony of two men is true.—John viii. 17.

. . . in the mouth of two or three witnesses shall every word be established.—2 Cor. xiii. 1.

xxi. 23 . . . for it is written, Cursed *is* every one that hangeth on a tree.—Gal. iii. 13.

xxii. 24 . Now Moses in the law commanded us, that such should be stoned.—John viii. 5.

- xxiv. 1 . It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement.—Matt. v. 31.
 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?—Matt. xix. 7.
 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.—Mark x. 4.
- xxv. 4 . . For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn.—1 Cor. ix. 9.
 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn.—1 Tim. v. 18.
- xxvii. 26 . . . for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.—Gal. iii. 10.
- xxix. 4 . . . according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day.—Rom. xi. 8.
- xxx. 11–14 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*;) ¹ or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; . . .—Rom. x. 6–8.
- xxxi. 6, 8 . . . for he hath said, I will never leave thee, nor forsake thee.—Heb. xiii. 5.
 (See also Josh. i. 5.)
- xxxii. 21 . . . First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.—Rom. x. 19.
- xxxii. 35 . . . for it is written, Vengeance *is* mine; I will repay, saith the Lord.—Rom. xii. 19.
 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord . . .—Heb. x. 30.
- xxxii. 36 . . . and again, The Lord shall judge His people.—Heb. x. 30.
- xxxii. 43 . . . And again he saith, Rejoice, ye Gentiles, with his people.—Rom. xv. 10.

JOSHUA.

- xxiv. 32 . Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.—John iv. 5.
 . . . and (they) were carried over into Sychem, and laid in

¹ Possibly referring to the ascent of Moses into Sinai, to bring the Law down.

the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem.—Acts vii. 16.

JUDGES.

- xiii. 5 . . . and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.—Matt. ii. 23.
(See also Is. xi. 1, and under *Nazarene*, p. 207.)

2 SAMUEL.

- vii. 14 . . . and (I) will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.—2 Cor. vi. 18.
. . . and again, I will be to him a Father, and he shall be to me a son.—Heb. i. 5.
. . . and I will be his God, and he shall be my son.—Rev. xxi. 7.

1 KINGS.

- xix. 10, 14 . . . Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.—Rom. xi. 2, 3.
xix. 18 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of Baal*.—Rom. xi. 4.

2 CHRONICLES.

- xx. 7 . . . and he was called the friend of God.—James ii. 23.
(See also Isaiah xli. 8.)

JOB.

- v. 13 . . . for it is written, He taketh the wise in their own craftiness.—1 Cor. iii. 19.
xxxi. 8 And herein is that saying true, one soweth, and another reapeth.—John iv. 37.

PSALMS.

- ii. 1, 2 . . . who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.—Acts iv. 25, 26.
ii. 7 . . . as it is also written in the second psalm, Thou art my Son; this day have I begotten thee.—Acts xiii. 33.
For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?—Heb. i. 5.

- ... but he that said unto him, Thou art my Son, to-day have I begotten thee . . . —Heb. v. 5.
- viii. 3 . . . Yea: have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?—Matt. xxi. 16.
- viii. 5-8 . . . when he saith all things are put under *him*, *it is* manifest that he is excepted which did put all things under him.—1 Cor. xv. 27.
- . . . and (he) hath put all *things* under his feet.—Ephes. i. 22.
- But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet.—Heb. ii. 6-8.
- xiv. 1-3; . . . as it is written, There is none righteous, no, not one: cxl. 3; & v. 9. there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips; whose mouth *is* full of cursing and bitterness: their feet *are* swift to shed blood: destruction and misery *are* in their ways: and the way of peace have they not known: there is no fear of God before their eyes.—Rom. iii. 10-18.
- (See also Isaiah lix. 7, 8.)
- xvi. 8-11 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.—Acts ii. 25-28.
- Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption.—Acts xiii. 35.
- xviii. 49 . . . as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.—Rom. xv. 9.
- (See also 2 Sam. xxii. 50.)
- xix. 4 . . . But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.—Rom. x. 18.

- xxii. 1 . . . And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?—Matt. xxvii. 46.
- And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?—Mark xv. 34.
- xxii. 18 that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.—Matt. xxvii. 35.
- . . . that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots.—John xix. 24.
- xxii. 28 . For the earth *is* the Lord's and the fulness thereof.—1 Cor. x. 26.
- xxxii. 1, 2 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, *saying*, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed *is* the man to whom the Lord will not impute sin.—Rom. iv. 6-8.
- xxxiv. 12 For he that will love life, and see good days, let him refrain
-16 his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord *are* over the righteous, and His ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil.—1 Pet. iii. 10-12.
- xxxv. 19 . . . but *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.—John xv. 25.
- xl. 6-8 . Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 'in burnt offerings and *sacrifices* for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; then said he, Lo, I come to do thy will, O God.—Heb. x. 5-9.
- xli. 9 . . . but that the scripture may be fulfilled, He that eateth

¹ The A. V. of Ps. xl. 6 has here 'mine ears hast thou opened.' Either the Hebrew is misunderstood (as many think) or there is a reference to the state of servitude assumed by our Lord when taking a human body, and referred to as involving the perforation of the ear by the master (Exod. xxi. 6; Deut. xv. 17).

- bread with me hath lifted up his heel against me.—John xiii. 18.
- xliv. 22 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.—Rom. viii. 36.
- xl. 6-9 . . . But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.—Heb. i. 8, 9.
- li. 4 . . . as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.—Rom. iii. 4.
- lxviii. 18 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.—Eph. iv. 8.
- lxix. 9 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.—John ii. 17.
. . . but, as it is written, The reproaches of them that reproached thee fell on me.—Rom. xv. 3.
- lxix. 22, 23 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them: let their eyes be darkened, that they may not see, and bow down their back alway.—Rom. xi. 9-10.
- lxix. 25 Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas . . . For it is written .in the book of Psalms, Let his habitation be desolate, and let no man dwell therein.—Acts i. 16, 20.
(See also Ps. cix. 8.)
- lxxviii. 2 . . . that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.—Matt. xiii. 35.
- lxxxii. 6 . . . Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came and the scripture cannot be broken: . . . —John x. 34.
- lxxxix. 20 . . . to whom also he gave testimony, and said, I have found David, the *son* of Jesse . . . —Acts xiii. 22.
- lxxxix. 36 . . . We have heard out of the law that Christ abideth for ever . . . —John xii. 34.
- xc. 11, 12 . . . for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.—Matt. iv. 6.
. . . for it is written, He shall give his angels charge over

thee to keep thee; and in *their* hands they shall bear thee up lest at any time thou dash thy foot against a stone.—Luke iv. 10, 11.

xciv. 11 . . . and again, the Lord knoweth the thoughts of the wise, that they are vain.—1 Cor. iii. 20.

xcv. 7-11 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest).—Heb. iii. 7-11.

xcvii. 7 And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.—Heb. i. 6.

cii. 25-27 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.—Heb. i. 10-12.

civ. 4 . . . And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.—Heb. i. 7.

cix. 8 . . . For it is written in the book of Psalms . . . his bishoprick let another take.—Acts i. 20.

cx. 1 How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I makethine enemies thy footstool?—Matt. xxii. 43, 44.
 . . . for David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.—Mark xii. 36.

. . . and David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.—Luke xx. 42, 43.

. . . but he (*David*) saith himself, The LORD said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool.—Acts ii. 34, 35.

cx. iv. . . . as he saith also in another place, Thou *art* a priest for ever after the order of Melchisedec.—Heb. v. 6.

For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.—Heb. vii. 17.

. . . but this (*priest was made*) with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec.—Heb. vii. 21.

- cxii. 9 . . . as it is written, He hath dispersed abroad, he hath given to the poor: his righteousness remaineth for ever.—2 Cor. ix. 9.
- cxvi. 10 . . according as it is written, I believed, *and* therefore have I spoken; we also believe, and therefore speak.—2 Cor. iv. 13.
- cxvii. 1 . . . and again, Praise the Lord. all ye Gentiles; and laud him, all ye people.—Rom. xv. 11.
- cxviii. 6 . . . so that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.—Heb. xiii. 6.
- cxviii. 22, 23 And have ye not read this scripture, The stone which the builders rejected, the same is become the head of the corner: this was the Lord's doing, and it is marvellous in our eyes?—Mark xii. 10, 11.
- What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?—Luke xx. 17.
- . . . but unto them which be disobedient, The stone which the builders disallowed, the same is made the head of the corner.—1 Peter ii. 7.

PROVERBS.

- iii. 11, 12 . . . and ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.—Heb. xii. 5, 6.
- iii. 34 . . . wherefore he saith, God resisteth the proud, but giveth grace unto the humble.—James iv. 6.
- . . . for God resisteth the proud, and giveth grace to the humble.—1 Peter v. 5.
- xi. 31 . . . and if the righteous scarcely be saved, where shall the ungodly and sinner appear?—1 Peter iv. 18.
- xxv. 21, 22 Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shall heap coals of fire on his head.—Rom. xii. 20.
- xxvi. 11 But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again . . . —2 Peter ii. 22.

ISAIAH.

- vi. 9, 10 . And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and *their* ears are dull of hearing, and *their* eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.—Matt. xiii. 14-15.

- . . . that seeing they may see, and not perceive ; and hearing they may hear, and not understand ; lest at any time they should be converted, and *their* sins should be forgiven them.—Mark iv. 12.
- . . . that seeing they might not see, and hearing they might not understand.—Luke viii. 10.
- Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart ; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.—John xii. 39, 40.
- . . . Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand ; and seeing ye shall see, and not perceive ; for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed ; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.—Acts xxviii. 25–27.
- vii. 14 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son and they shall call his name Emmanuel . . .—Matt. i. 22, 23.
- viii. 14 . . . as it is written, Behold, I lay in Sion a stumbling-stone and rock of offence : . . .—Rom. ix. 33.
- . . . and a stone of stumbling, and a rock of offence, *even to them* which stumble at the word. . .—1 Pet. ii. 8.
- viii. 14, 18 . . . and again, I will put my trust in him. And again, Behold I and the children which God hath given me.—Heb. ii. 13.
- ix. 1, 2 . . . that it might be fulfilled which was spoken by Esaias the prophet, saying,¹ The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles ; the people which sat in darkness saw great light ; and to them which sat in the region and shadow of death light is sprung up.—Matt. iv. 14–16.
- x. 22, 23 . Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved : for he will finish the work, and cut *it* short in righteousness : because a short work will the Lord make upon the earth.—Rom. ix. 27, 28.
- xi. 10 . . . And again, Esaias saith, There shall be a root of Jesse, and

¹ A more satisfactory translation of Is. ix. 1, 2 is given by Mr. Gough : ‘ As the former time debased the land of Zabulon and the land of Naphtali, so the latter time shall make it glorious. The way of the sea, &c.’

- he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.—Rom. xv. 12.
- xxv. 8 . . . then shall be brought to pass the saying that is written, Death is swallowed up in victory.—1 Cor. xv. 54.
- xxviii. 11, 12 . . . In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.—1 Cor. xiv. 21.
- xxviii. 16 . . . as it is written . . . whosoever believeth on him shall not be ashamed.—Rom. ix. 33.
- . . . For the scripture saith, Whosoever believeth on him shall not be ashamed.—Rom. x. 11.
- . . . Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.—1 Pet. ii. 6.
- xxix. 10 . . . according as it is written, God hath given them the spirit of slumber . . .—Rom. xi. 8.
- xxix. 13. . Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me. But in vain do they worship me, teaching *for* doctrines the commandments of men.—Matt. xv. 7-9.
- . . . Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me. Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.—Mark vii. 6, 7.
- xxix. 14 . For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.—1 Cor. i. 19.
- xl. 3-5 . For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.—Matt. iii. 3.
- . . . as it is written in the prophets . . . The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.—Mark i. 2, 3.
- . . . as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth; and all flesh shall see the salvation of God.—Luke iii. 4-6.
- He (John) said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.—John i. 23.

- xl. 6-8 . For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever . . .—1 Pet. i. 24, 25.
- xl. 13 for who hath known the mind of the Lord? or who hath been his counsellor?—Rom. xi. 34.
For who hath known the mind of the Lord, that he may instruct Him?—1 Cor. ii. 16.
- xlii. 1-4 . . . that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive nor cry: neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.—Matt. xii. 17-21.
- xlv. 23 . For it is written, *As I live*, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.—Rom. xiv. 11.
- xlix. 6 . . For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.—Acts xiii. 47.
- xlix. 8 . For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.—2 Cor. vi. 2.
- lii. 5 . . For the name of God is blasphemed among the Gentiles through you, as it is written.—Rom. ii. 24.
- lii. 6, 7 . . . as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!—Rom. x. 15.
- lii. 11 . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you—2 Cor. vi. 17.
- lii. 15 . . . but as it is written, To whom He was not spoken of, they shall see; and they that have not heard shall understand.—Rom. xv. 21.
- liii. 1 . . . that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?—John xii. 38.
But they have not all obeyed the gospel: for Esaias saith, Lord, who hath believed our report?—Rom. x. 16.
- liii. 4 . . . that it might be fulfilled which was spoken by Esaias,

- the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.—Matt. viii. 17.
- liii. 5, 6 . . . by whose stripes ye were healed. For ye were as sheep going astray . . .—1 Pet. ii. 24, 25.
- liii. 7, 8 . The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.—Acts viii. 32, 33.
- liii. 12 . And the scripture was fulfilled, which saith, And he was numbered with the transgressors.—Mark xv. 28.
- For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors . . .—Luke xxii. 37.
- liv. 1 . . . For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, *thou* that travailest not: for the desolate hath many more children than she which hath an husband.—Gal. iv. 27.
- lv. 3 . . . He said on this wise, I will give you the sure mercies of David.—Acts xiii. 34.
- lvi. 7 . . . It is written, My house shall be called the house of prayer. . . .—Matt. xxi. 13.
- . . . Is it not written, My house shall be called of all nations the house of prayer?—Mark xi. 17.
- . . . It is written, My house is the house of prayer . . .—Luke xix. 46.
- lvii. 19 . . . and came and preached peace to you which were afar off, and to them that were nigh.—Ephes. ii. 17.
- lix. 20, 21 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this *is* my covenant unto them, when I shall take away their sins.—Rom. xi. 26, 27.
- lxi. 1, 2 . And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.—Luke iv. 17–19.
- lxiv. 4 . . . But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.—1 Cor. ii. 9.
- lxv. 1, 2 . But Esaias is very bold, and saith, I was found of them that

sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.—Rom. x. 20, 21.

lxvi. 1, 2 . Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet, Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest? Hath not my hand made all these things?—Acts vii. 48-50.

lxvi. 24 . . . it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched . . . to be cast into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched . . . to be cast into hell fire: where their worm dieth not, and the fire is not quenched.—Mark ix. 43-48.

JEREMIAH.

ix. 24 . . . that, according as it is written, He that glorieth, let him glory in the Lord.—1 Cor. i. 31.

xxxi. 15 . Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.—Matt. ii. 17, 18.

xxxi. 31-34 . For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.—Heb. viii. 8-12.

Whereof the Holy Ghost also is a witness to us: for after that he had said before, this *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I

write them ; and their sins and iniquities will I remember no more.—Heb. x. 15-17.

DANIEL.

- ix. 27; xi. . When ye therefore shall see the abomination of desolation,
 31; xii. 11 spoken of by Daniel the prophet, stand in the holy place,
 (whoso readeth let him understand :) . . .—Matt. xxiv. 15.
 But when ye shall see the abomination of desolation, spoken
 of by Daniel the prophet, standing where it ought not,
 (let him that readeth understand,) . . .—Mark xiii. 14.

HOSEA.

- i. 10 . . As he saith also in Osee . . . And it shall come to pass, *that*
 in the place where it was said unto them, Ye *are* not my
 people ; there shall they be called the children of the living
 God.—Rom. ix. 25, 26.
 ii. 23 . . . As He saith also in Osee, I will call them my people,
 which were not my people ; and her beloved, which was
 not beloved.—Rom. ix. 25.
 vi. 6 But go ye and learn what *that* meaneth, I will have mercy,
 and not sacrifice . . .—Matt. ix. 13.
 But if ye had known what *this* meaneth, I will have mercy,
 and not sacrifice . . .—Matt. xii. 7.
 xi. 1. . . that it might be fulfilled which was spoken of the
 Lord by the prophet, saying, Out of Egypt have I called
 my son.—Matt. ii. 15.

JOEL.

- ii. 28-32 . . . But this is that which was spoken by the prophet
 Joel ; And it shall come to pass in the last days, saith
 God, I will pour out of my spirit upon all flesh ; and your
 sons and your daughters shall prophesy, and your young
 men shall see visions, and your old men shall dream
 dreams : and on my servants and on my handmaidens
 I will pour out in those days of my Spirit ; and they shall
 prophesy : and I will shew wonders in heaven above, and
 signs in the earth beneath ; blood, and fire, and vapour of
 smoke : the sun shall be turned into darkness, and the
 moon into blood, before that great and notable day of the
 Lord come : and it shall come to pass, *that* whosoever
 shall call on the name of the Lord shall be saved.—
 Acts ii. 16-21.
 . . . For whosoever shall call upon the name of the Lord
 shall be saved.—Rom. x. 13.
 . . . as it is written in the book of the prophets, O ye house
 of Israel, have ye offered to me slain beasts and sacrifices
by the space of forty years in the wilderness ? Yea, ye

took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.¹—Acts vii. 42-43.

AMOS.

- ix. 11, 12 And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.—Acts xv. 15-17.

MICAH.

- v. 2 . . . for thus it is written by the prophet, And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.—Matt. ii. 5-6.

HABAKKUK.

- i. 5 . . . Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.—Acts xiii. 40, 41.
- ii. 3 For yet a little while, and he that shall come will come, and will not tarry.—Heb. x. 37.
- ii. 4 . . . as it is written, The just shall live by faith.—Rom. i. 17.
- . . . for, The just shall live by faith.—Gal. iii. 11.
- Now the just shall live by faith, but if *any man* draw back, my soul shall have no pleasure in him.—Heb. x. 38.

HAGGAI.

- ii. 6 . . . Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.—Heb. xii. 26.

ZECHARIAH.

- iii. 2 . . . Yet Michael the archangel, when contending with the devil he disputed about the body of Moses . . . said, The Lord rebuke thee.—Jude 9.
- ix. 9 . . . All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.—Matt. xxi. 4, 5.

¹ See under *Stephen*.

- ... as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.—John xii. 14, 15.
- xi. 12, 13 Then was fulfilled that which was spoken by Jeremy the prophet,¹ saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me.—Matt. xxvii. 9, 10.
- xii. 10 ... and again another scripture saith, They shall look on him whom they pierced.—John xix. 37.
- xiii. 7 ... for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.—Matt. xxvi. 31.
- ... for it is written, I will smite the shepherd, and the sheep shall be scattered.—Mark xiv. 27.

MALACHI.

- 2, 3 ... as it is written, Jacob have I loved, but Esau have I hated.—Rom. ix. 13.
- ... For this is *he* of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.—Matt. xi. 10.
- ... as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.—Mark i. 2.
- iii. 1 . . . This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.—Luke vii. 27.

 QUOTATIONS FROM DOUBTFUL PLACES.

And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.²—Matt. ii. 23.

Ye have heard that it was said by them³ of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment.—Matt. v. 21.

Again, ye have heard that it hath been said by them³ of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths . . .—Matt. v. 33.

¹ See under *Jeremiah*.

² See under *Nazarene*, p. 207.

³ More probably 'to them,' in which case these are references to the sixth and ninth commandments.

Ye have heard that it hath been said,¹ Thou shalt love thy neighbour, and hate thine enemy.—Matt. v. 43.

The Son of man goeth as it is written² of him . . .—Matt. xxvi. 24.

The Son of man indeed goeth as it is written² of him . . .—Mark xiv. 21.

And truly the Son of man goeth, as it was determined² . . .—Luke xxii. 22.

He that believeth on me, as the scripture hath said,³ out of his belly shall flow rivers of living water.—John vii. 38.

. . . We have heard out of the law⁴ that Christ abideth for ever . . .—John xii. 34.

For as yet they knew not the scripture,⁵ that he must rise again from the dead.—John xx. 9.

Wherefore he⁶ saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.—Ephes. v. 14.

For the Scripture⁷ saith The labourer *is* worthy of his reward.—1 Tim. v. 18.

And so terrible was the sight, *that* Moses said, I exceedingly fear and quake.⁸—Heb. xii. 21.

Do ye think that the scripture⁹ saith in vain, The spirit that dwelleth in us lusteth to envy?—James iv. 5.

¹ Most probably from Lev. xix. 18, with a Rabbinical gloss.

² Probably referring to the general prophecies respecting Judas. See Ps. xli. 9; lxi. 25; cix. 8.

³ No particular scripture can be adduced. But reference may be made to Is. xlv. 3; lv. 1; lviii. 1; Ezek. xxxvi. 25; Zech. xiv. 8.

⁴ They might have been alluding to Ps. lxxxix. 36.

⁵ Referring to the general prophecies of Christ's resurrection, and not to any particular text.

⁶ But the margin says 'it,' i.e. 'the light,' mentioned in ver. 13.

⁷ I.e. our Lord's recorded words in Matt. x. 10; Luke x. 7.

⁸ See under *Stephen*.

⁹ If we read, with some, 'Do ye think that the Scripture speaks in vain? Doth the Spirit within us (i.e. the Holy Spirit) lust to envy?' the difficulty is removed. The tenth commandment sufficiently meets the former of these two enquiries.

II.

GREEK AND HEBREW WRITING.

WITH the view of assisting persons unacquainted with the original languages of the Scriptures to use the foregoing volume more advantageously, a short account of the Greek and Hebrew modes of writing is here appended.

1. GREEK.

Greek is written from left to right, and the alphabet is composed of vowels and consonants, as in English.

The Greek Alphabet.

Letter	Name	Pronunciation
A α	alpha	<i>a</i> in <i>mat</i>
B β	beta	<i>b</i>
Γ γ	gamma	<i>g</i> hard, γγ are pronounced <i>ng</i> as in <i>angel</i>
Δ δ	delta	<i>d</i>
E ε	epsilon	<i>e</i> short as in <i>let</i>
Z ζ	zeta	<i>z</i>
H η	eta	<i>e</i> long as in <i>prepay</i>
Θ θ or θ	theta	<i>th</i>
I ι	iota	<i>i</i> either long or short
K κ	kappa	<i>k</i>
Λ λ	lambda	<i>l</i>
M μ	mu	<i>m</i>
N ν	nu	<i>n</i>
Ξ ξ	ksi	<i>x</i>
O ο	omicron	<i>o</i> short as in <i>pot</i>
Π π	pi	<i>p</i>
Ρ ρ	rho	<i>r</i>
Σ σ*	sigma	<i>s</i>
T τ	tau	<i>t</i>
Υ υ	upsilon	<i>u</i> either long or short
Φ φ	phi	<i>ph</i> or <i>f</i>
Χ χ	chi	<i>ch</i> or <i>k</i>
Ψ ψ	psi	<i>ps</i>
Ω ω	omega	<i>o</i> long as in <i>note</i> .

* σ at the end of a word is written ς.

The diphthongs.

αι	and ει	are pronounced as i	in like
ευ	and ηυ	„ „	u „ duty
αυ	„ „	au	„ nautical
οι	„ „	oy	„ boy
ου	„ „	ow	„ trowser
υι	„ „	whi	„ white

The accents and breathings.

The accents of Greek words do not interfere with their pronunciation, but words beginning with a vowel have what is called a breathing marked over the vowel, and words beginning with a diphthong have a breathing marked over the second vowel of the diphthong. These breathings are two :

- the *soft* breathing, indicates that the vowel is not aspirated. Thus, *ὄνος* = *onos*, *αὐτός* = *autos*.
- the *hard* breathing, indicates that the vowel is aspirated. Thus, *ὀδός* = *hodos*, *αὐτός* = *hautos*.

Example of Reading.

πιστος ὁ λογος και πασης ἀποδοχης ἀξιός ἐστι Χριστός Ἰησους ἦλθεν
 pistōs hō lōgōs kai pasēs apōdōkēs axiōs hōti Christōs Iēsous ēlthēn

εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι. 1 Tim. i. 15.

ēis tōn kōsmōn hamartōlous sōsai.

2. HEBREW.

1. Hebrew is written from right to left ; thus the word Nergal would be written (omitting the vowels) l g r n.

2. The alphabet consists of consonants and silent letters only. Thus, the words, Long live the king, would be written in Hebrew,

ל נ ג ל ב ת ק נ ג
 g n k h t v l g n l

3. The vowels are represented by little marks placed above, below, or in the middle of the consonants.

4. To show that a consonant is pronounced conjointly with the succeeding or preceding syllable, two dots (:) called *Sheva* are placed under the unvowelled consonant. Thus, blow, drain, compel.

5. Several consonants are ordinarily pronounced with an aspirate. Thus כ = *kh*. To remove the aspirate, a dot called *dagesh* is placed in the letter. Thus כּ = *b*. Dagesh is also used to double letters in the middle of a word.

6. *Alphabet.*

Letter	Name	Power
א	aleph	silent
ב	beth	<i>v</i> without dagesh, <i>b</i> with
ג	gimel	<i>gh</i> without dagesh, <i>g</i> hard with
ד	daleth	<i>dh</i> without dagesh, <i>d</i> with
ה	hay	<i>h</i> as in <i>he</i>
ו	vaw	<i>w</i> or <i>v</i>
ז	zain	<i>z</i>
ח	cheth	<i>ch</i> guttural, as in German
ט	teth	<i>t</i>
י	yod	<i>y</i> in <i>yes</i>
כ*	caph	<i>ch</i> without dagesh, <i>k</i> with
ל*	lamed	<i>l</i>
מ*	mem	<i>m</i>
נ*	nun	<i>n</i>
ס	samech	<i>s</i>
ע	ain	silent
פ*	pee	<i>ph</i> or <i>f</i> without dagesh, <i>p</i> with
צ*	tsadde	<i>ts</i>
ק	koph	<i>k</i>
ר	resh	<i>r</i>
ש	shin	<i>sh</i>
ט	sin	<i>s</i>
ת	tau	<i>th</i> without dagesh, <i>t</i> with.

The letters marked with asterisks, when occurring at the end of a word, are thus written, כ, ד, ה, י, נ, פ, ק, ר, ש, ט.

7. *The vowels.* (a) 5 Long.

Name	Form	Position	Power
kamets	◌ֹ	under the cons., as בֹּ <i>ba</i>	<i>a</i> in <i>father</i>
tsere	◌ֵ	under, as גֵּ <i>gâ</i>	<i>a</i> in <i>gale</i>
chirik	◌ִ or ◌ֶ	under, as בִּי <i>bee</i>	<i>i</i> in <i>machine</i>
holem	◌ִ or ◌ֶ	above, as, לֹ <i>lo</i> , or יֹ <i>o</i>	<i>o</i> in <i>no</i>
shoorek	◌ֻ	in the middle, as שֻׁ <i>shu</i>	<i>oo</i> in <i>boot</i>

(b) 5 Short

Name	Form	Position	Power
pathak	-	under, as דַּ <i>da</i>	<i>a</i> in <i>what</i>
segol	◌ֶ	under, as דֶּ <i>de</i>	<i>e</i> in <i>set</i>
short chirik	◌ִ	under, as בִּי <i>bi</i>	<i>i</i> in <i>pin</i>
kamets chataph	◌ִ or ◌ֶ	under, as סִי <i>o</i> , בֹּי <i>bo</i>	<i>o</i> in <i>son</i>
kibbutz	◌ֻ	under, as בֻּ <i>bu</i>	<i>u</i> in <i>bull</i>

Note. The pronunciation is given according to the pronunciation of the Portuguese and Spanish Jews; the German and Polish Jews pronounce the vowels somewhat differently.

Example of Reading.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת	b'rāsheeth bāara elol.eem āth
הַשָּׁמַיִם וְאֶת הָאָרֶץ:	hashshamaiyeem w'āth häarets;
וְהָאָרֶץ הָיְתָה תְּהוֹ וְבִהוּ	wehäarets hay'tha thohoo wabhohoo
וַחֲשֶׁךְ עַל־פְּנֵי תְהוֹם	welhōshek al-p'nāy th'hōm
וְרוּחַ אֱלֹהִים מְרַחֶפֶת	werocach eloheem m'rachefeth
עַל־פְּנֵי הַמַּיִם	al-p'nāy hamaiyeem.

Gen. i. 1, 2.

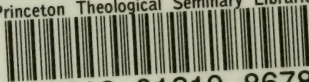
ERRATA.

Page 98, *for* BURIAL *read* ASCENSION.

In Section V. *Core* has been omitted, but will be found at the end of the section, on p. 513.

. The author will feel exceedingly obliged if any persons who may find errors of reference or statement will kindly communicate with him.

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